

THE
PRESBYTERIAN RECORD

FOR THE
DOMINION OF CANADA.

JANUARY 1878—DECEMBER 1879.

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VOLUMES III.—IV.  
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THE Presbyterian Record.

JANUARY, 1878.

Presbyterianism in 1877.

PRESBYTERIANISM attained a degree of "visibility" during the past year never reached by it since the days of the Reformation. The General Council which met in the Scottish Metropolis, brought together representative men from the four quarters of the globe. Whatever practical results may follow from that notable gathering, it certainly served to exhibit a degree of harmony in sentiment and feeling, and a unity in doctrine and discipline among the different branches of the Church, which even to themselves was surprising. There can be little doubt that the meeting in Edinburgh was but the first of a series of Presbyterian Councils destined to be increasingly useful and influential.

That was a striking and valuable testimony, uttered a few months ago by Bismarck, when he declared that Presbyterianism is essential to the progress and prosperity, if not to the existence, of Protestantism. Mr. Gladstone has also spoken in appreciative terms of the system which in reality is the most formidable rival of that "High Churchism" to which he clings. Still more recently, the London Times has warned the Archbishops and Bishops of the English Church that they are expected to liberalize the Church in the direction of Presbyterianism. But the most practical step, in recognition of the claims of Presbyterianism during the year, was taken by the British Wesleyan Conference. After much deliberation, the Wesleyan Church has virtually adopted the Presbyterian system of

Church organization and rule. The *Free Church Record* expresses the hope that the Wesleyan Methodists will be represented in the next Presbyterian Council! Thus the "little leaven" bids fair to leaven the whole lump.

The Churches in Scotland have had their share of trouble in connection with the published views of such men as Messrs. Macrae and Ferguson, of the United Presbyterian Church, and Professor Robertson Smith, of the Free Church. The discussions that have tried the orthodoxy of the Reformed Churches of Germany, Switzerland, Holland, and France, cannot but be felt in the British Churches. No doubt God will bring good out of what appears now as evil.

"Truth's like a torch—the more 'tis shook it shines."

Presbyterianism ever welcomes more learning, more light, more life; and it withers and perishes when it forsakes the truth of God.

The Scotch Churches are putting forth extraordinary exertions in evangelizing the lapsed masses, and building new Churches in destitute localities in the cities and in rural districts. The munificent gift of Mr. Baird, supplemented by liberal contributions from other sources, enables the Established Church to "lengthen her cords and strengthen her stakes;" and the non-established bodies are equally zealous and enterprising. Foreign Missions receive more than usual support from all the Churches. The Sustentation Funds of the Free, the Irish, and the English Churches are in advance of any previous years. It is gratifying to mark the rapid advances made in England by the Presbyterian Church. No other denomination has made such marked

progress within the past twenty years. Within the past twelve months, some £150,000 sterling have been subscribed towards a Thank-offering for Union, and the amount is likely to be increased in 1878 by another £100,000. This Church deserves special remark on account of her large and efficient Foreign Missions. The Presbyterian Church in Ireland, during the past year, prosecuted with all her wonted vigour her enterprises at home and abroad. One of her most eminent ministers is now on a tour of inspection of her Mission Stations, and, in order to see them all, he has to circumnavigate the globe. In the Continental Churches of our order, the struggle between orthodoxy and neology has been going on without loss to the former. In Italy, there has been marked progress through accessions from the ranks of Romanism. Presbyterianism in Eastern Europe—in Hungary and Austria—is just struggling into visibility.

Coming to the American Churches, we need only note that they have been doing their appointed work with faithfulness. Their Home Missions embrace the wild passes of the Rocky Mountains. Their congregations have been increasing at the rate of one every two days. There has been no going back in the amount devoted to Missions to the heathen; and there are not in the world more successful or better managed Missions than those which are supplied in Egypt, India, Syria, Persia, Japan, and China. The Australian Churches have a vast field to occupy, and they appear to realize their call. They are recruiting the ranks of their ministry by inviting some of the best men they can select in Scotland and Ireland, and they are at the same time training a native ministry. The Churches in New Zealand are zealous in their exertions on behalf of the heathen in their own territory, in the lonely "regions beyond."

The past year has been a comparatively prosperous one in our own Church. Eleven thousand were added to the membership of the Church. Hundreds were converted from Romanism to the truth as it is in Jesus, by means of our French Canadian Missions. Our Home Missionaries have explored fresh fields and taken possession of them in the name of the Master. Our Colleges were fairly supplied with students. From our Foreign Mission Stations—in China and India, in the New Hebrides and Trinidad—we continue to receive satisfactory tidings. Upon the whole, the outlook is encouraging. While we do not claim to have "already attained," there is yet good reason to "thank God and take courage."

The Tabernacle and St. Paul's.

EDITORIAL CORRESPONDENCE.

A goodly number of the "Pans" availed themselves of Dr. Donald Fraser's invitation to visit London after the Presbyterian Council closed, to receive a welcome, and a congratulatory address, from the committee of the Evangelical Alliance. Though unable to be present on that occasion, I look back with peculiar pleasure to a Sabbath spent in the great metropolis. I had long wished to hear two of the most remarkable living preachers—Mr. Spurgeon and Canon Liddon—and now the opportunity for doing so was afforded.

From Islington, in the North, to the Surrey Road, south of the Thames, is a good deal more than a Levitical Sabbath-day's journey. But six or seven miles are of small account in London, where you mount the outside of a "bus" and are transported wheresoever you list for six pence, getting a splendid view of the city into the bargain. A friend, well-versed in the usages of "the Tabernacle" met me at the church-door and conducted me to a seat in front of the lower gallery. It was a wonderful sight to see the congregation trooping in. At ten minutes before the hour for service the body of the house was full, and by the time the first psalm was ended, not a vacant seat remained in the vast edifice. In that assemblage of seven thousand persons, a pin might have been heard to fall when Mr. Spurgeon advanced from among the Deacons who were seated about him to the front of an elevated platform and gave out his text from the last verse of the twenty-seventh Psalm, "*Wait, I say, on the Lord.*"

The preacher wore no insignia of office. There was nothing of the ecclesiastic in his appearance. Neither did his speech bewray him. His clear, ringing, musical voice was natural and well-modulated. He spoke without the slightest effort. He affected none of what Dr. Dale calls "the tricks of the pulpit," nor of the stage: every sentence he uttered was weighty. His words went from a full heart straight to the hearts

of his hearers, and this, no doubt, is the main element of his magic power.

"*Wait, I say on the Lord.*" David knew well whereof he affirmed. He had many a time waited on the Lord himself, and he had never failed him. Like as a poor man at the rich man's door, *wait*—inopportunately. Salvation is worth waiting for. But beggars must not be choosers: *wait* till God's time for answering comes. *Wait*, as learners do at the feet of their teachers. As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, so *wait* every morning for your orders. Ask, "what wilt thou have me to do." Anticipate your master's wishes, and find something to do for Him. With your loins girt, and your sleeves turned up, as it were, be always ready for service. It often requires more courage and higher discipline to wait than to work. The veterans at Waterloo waited till Wellington gave them the word "Up Guards and at them!" *Wait*, as a child does on its father—in loving confidence. Does not the father provide for his child? *Wait*, as a courtier on a prince—deferentially. Courage is to be maintained, and well does the Christian know from experience that waiting on God *does* sustain courage and renews his strength."

There was neither choir nor anthem to lend "attraction" to the service, which was simplicity itself, yet, no one could say it was "bald." It was, throughout, rousing, as well as extremely interesting and edifying. How does Mr. Spurgeon compare with Henry Ward Beecher and De Witt Talmage? He has not the brilliancy of the one, nor the forensic eloquence of the other, but in spiritual power he far excels them both. He may be inferior in style and finish to Morley Punshon, but he is not second to him in his sway over the hearts of men.

In London, if anywhere, we should expect extremes to meet. From Mr. Spurgeon's Tabernacle to St. Paul's Cathedral is a great transition. The diversity in the outward form of service is very remarkable. Canon Liddon has the reputation of being one of the best preachers in the Church of England. He is still in the prime of life. If his voice has less volume, it is not inferior to Mr. Spurgeon's in clearness and melody. He is perhaps the more incisive of the two in his utterances. His elocution

is perfect, and his diction faultless. We must have heard him at a disadvantage. Five thousand people were assembled underneath the great Dome, and we sat at the opposite side of the circle from the preacher. The marvel is that, with such a space between, we should have heard him at all, yet, every syllable impinged upon the ear as though it had come from an electric battery. And there was no uncertain sound in the treatment of the text, from Matthew, vi. 2, "Verily I say unto you they have their reward."

"Alms-giving, fasting, and prayer, were the three great duties of every pious Jew. They are equally binding on Christians of the present day, for though they guarantee no title to heaven, to heaven we cannot go without them. But the right motive is everything. To be seen of men, to gain applause, to secure a position and influence in society—is hypocrisy. Against *this* Christ pronounces the doom—"they have *their* reward." Not the reward that God promises to his faithful servants, but that which they themselves so much desire. They *have* it in this present life: they have nothing more to expect in the future state."

No doubt Dr. MacVicar's note-book contains an extended report of this admirable sermon. At all events not one of the five thousand listened to it more attentively than the principal of the Presbyterian College of Montreal. The sermon lasted nearly an hour. As for the whole service—you may call it high ritual or low—it was very impressive. Intonation may be out of place elsewhere, it seemed appropriate here. You may not approve of chanting, but you shall never hear such chanting as this until you hear heaven's arches ring with the song of the redeemed. Canon Liddon, in his magnificent Cathedral, Mr. Spurgeon in his plain Tabernacle, Morley Punshon in his Methodist meeting House, Dr. Raleigh in his Congregational Chapel, and Dr. Donald Fraser in the Presbyterian Church of Marylebone, all preach the same Gospel. "Our fathers worshipped in this mountain," you say, and with good reason,—Jesus says to all, "the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him."

The Sabbath School

INTERNATIONAL LESSONS.

January 6th.] B. C. 975. 2 Chron. xii: 1-12.

REHOBOAM FIRST KING OF JUDAH.

GOLDEN TEXT.—“*When he humbled himself the wrath of the Lord turned from him.*”—Verse 12.

INTRODUCTORY.—In returning to the study of the Old Testament it is well to remember that from the time of their entering the promised land, B.C. 1451, the Israelites had remained a united people till the death of Solomon, B.C. 975—a period of 476 years. At first, under Judges raised up by God, Jud. 2. 16, their government was a pure theocracy. Becoming tired of this, and to be like their neighbours, they demanded a king, I Sam. 8. 5, and the confederated republics became a constitutional monarchy under King Saul, B.C. 1095. Saul, David, and Solomon each reigned 40 years over Israel. After Solomon's death Jeroboam incited the people to revolt—the Kingdom was divided—ten of the tribes joined his standard, and only two, Judah and Benjamin, adhered to Rehoboam, the heir to the throne. The breach was never healed, I Kings 14, 30. Judah and Israel remained separate kingdoms for 254 years, when the latter were carried captive into Assyria and disappeared from history.

Last year we studied the history of the Kingdom, of Israel from the revolt till the captivity. We now go back to the time of the division and follow the history of the Kingdom of Judah from the time of Rehoboam, its first king, to its overthrow B.C. 588.

REHOBOAM.—See also I Kings 14: 21-31. A foolish and profligate Prince, who inherited the weaknesses without the wisdom of his father, Solomon. Probably spoiled by his heathen mother, v. 13 and cap. xv. 16. His first mistake was a very common one, cap. x. 8: but inexcusable, for he was old enough to have known better, v. 13. He paid dearly for it by losing four-fifths of his Kingdom. His second mistake, v. 1, was even more serious, and proved well-nigh fatal. His partial repentance secured him some deliverance from punishment. Like Ahab, I Kings 21. 29, Rehoboam humbled himself before God. But because he did not prepare his heart to seek the Lord, he was disgraced and humiliated, v. 9, before his subjects. He reigned 17 years: during the first three years prosperously, c. xi. 17, until he forsook the Lord.

SHISHAK, the same king of Egypt to whom Jeroboam had fled for sympathy and protection, I Kings, xi. 4. This account of his raid upon Jerusalem has been singularly confirmed by inscriptions recently discovered among the ruins of the great Temple of Karnak in Egypt. SHEMAIAH, “The man of God,” I K. xii. 22, and II. Ch. xi. 2. The biographer of Rehoboam, II Ch. xii. 15.

LEARN the fulfilment of prophecy, I K. xi. 31-36. The risk attending prosperity. The danger of bad company. What comes of forsaking God. The virtue of humility. God's readiness to forgive. The necessity of giving our hearts to God.

January 13th.]

[2 Chron. xiv: 1-11.]

ASA FAITHFUL TO HIS GOD.

GOLDEN TEXT.—“*Lord, it is nothing with thee to help whether with many, or with them that have no power.*”—Verse 2.

Rehoboam was succeeded by his son Abijah, who reigned three years in Jerusalem. He fights Jeroboam with an immense army, c. xii. 3, and slays half a million of the Israelites, v. 17. Judah prevailed for a time, because v. 18: but not ultimately, because, I K. xv. 3. ASA—meaning *healing* or *physician*. (The son and successor of Abijah, reigned quietly for ten years, the fruits of his father's military success. The Maachah called his mother, was more probably his grandmother, whom he deposed for idolatry; I K. xv. 13. Upon the whole, he did that which was good and right, v. 2; still he was not free from faults, cap. xv. 17, and xvi., 7, 10, 12. The “high places” where God was worshipped under the figure of an ox, as at Bethel, were suffered to remain, I K. xv. 14. So far the reformation was incomplete. Wiser than his father, in time of peace he prepared for war, and maintained an army of 580,000, all “mighty men of valour,” v. 8. But in a fit of unsanctified passion he laid hands upon Hanani the prophet, and cast him into prison: he also oppressed some of the people, and when afflicted himself, he sought not to the Lord, but to the physicians, cap. xvi. 10, 12. The main defect in his character, was want of perseverance. So long as he trusted in the Lord, prosperity attended him. He reigned 41 years.

LEARN from Asa's history to trust in the Lord: to work for the Lord: to cry unto the Lord in time of trouble: not be weary in well-doing: to beware of angry passions: in times of prosperity to prepare for adversity: while health and strength last, to advance the cause and kingdom of Christ.

January 20th.]

2 Chron. xv: 8-15.

THE COVENANT RENEWED.

GOLDEN TEXT.—“*Be ye strong, therefore, and let not your hands be weak: for your work shall be rewarded.*”—Verse 7.

AZARIAH the son of Oded, a prophet, nowhere else mentioned, brings a message to Asa from the Lord well worth remembering, *The Lord is with you while ye be with Him*, v. 2, and no longer. He never said, and never will say, seek ye me in vain, Heb. 11, 6. Is. 45, 19. In the flush of victory Asa needed the word of caution. Having begun well he should continue the reformation. Now he takes courage, and boldly abolishes idolatry. He summons the people to Jerusalem, as Joshua did before him at Shechem, and as the Scottish Reformers at Edinburgh; and they willingly entered into a Covenant, (1) That they would seek God themselves with all their hearts. (2) That they would to the utmost of their power oblige others to seek Him. V. 13. This was no new law, Deut. xvii. 2-7. The movement resembled the Scottish Reformation of 1560, in that it was mainly effected by the people themselves. National piety procures national blessings. “The Lord gave them rest round about.” He always

does the same to those who put their trust in Him. Ps. cxix. 165: Matth. xi. 28.

LEARN that the Christian ministry is still needed to remind us of our duty: that we ought to be active, earnest, and *very courageous* in God's service, and *willing* helpers of our ministers: that we should cultivate a missionary spirit: that in union there is strength: and, that a *Rest remaineth for the people of God.* Heb. iv. 9,

January 27th]

[2 Chron. xvii: 1-10

JEHOSHAPHAT'S PROSPERITY.

GOLDEN TEXT—"And they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people."—Verse 5.

JEHOSHAPHAT... "*Jehovah is Judge.*" The fourth King of Judah, (name his predecessors) succeeded his father at the age of thirty-five, and reigned twenty-five years. For his mother's name, and further particulars, see I. K. xxii, 41-50. *What a wise man he was! He strengthened himself against Israel, v. 1. What a good man! In the first ways of his father David—because these were better than his last days, I. K. 15-5. He followed David as far as David followed God, and no farther: So St. Paul, I. Cor. xi. 1.*

BAALIM, the plural for Baalam—stands for idols generally.

V. 3, *Because* he thus walked, the Lord was with Jehoshaphat. V. 5, the people brought him the *customary* presents, I. Sam. x. 27. Godliness is profitable, I. Tim. iv. 8. V. 6, His heart was lifted up: David lifted up his soul, Ps. 86, 4. "Let us lift up our heart with our hands," Lam, 3, 41. His heart was enlarged, Ps. cxix, 32. It is a good thing to be always zealously affected in a good thing, Gal. iv, 18, and Eccles. ix, 10. Contrast Jehoshaphat's character with Ahab's, the then King of Israel, I. K. xxi, 25-26. *What a useful man he was! One of his first undertakings was a great Home Missionary enterprize—in which five of his princes were sent out as a deputation along with the priests and Levites. Princes and rich men can engage in no higher service, James v. 20. At a later period the King himself seems to have become an itinerant evangelist, cap. xix. 4—setting a noble example: with the Bible in their hands, v. 9.*

LEARN to throw your hearts into your work: to cherish a reverent regard for the church of your fathers. "See, and ask for the good old paths," Jer. vi, 16, and avoid "the old way which wicked men have trodden," Job xxii, 15. But don't be narrow-minded or bigoted, Rom. vii, 6. The scriptures of the Old and New Testaments are the only infallible rule of faith and manners.

February 3rd]

[2 Chron. xix: 1-9

JEHOSHAPHAT REPROVED.

GOLDEN TEXT—"There is no iniquity with the Lord our God, nor respect of persons. nor taking of gifts."—Verse 7.

How Jehoshaphat made a league offensive and

defensive with Ahab the wicked King of Israel, see cap. xviii. To make matters worse, his son married Athaliah, daughter of Ahab and Jezebel. Notice St. Paul's reference to such improper alliances. 2 Cor. vi, 14-16, also Deut. vii, 2-4. Mark the result. Jehoshaphat returned in peace, v. i.; but what became of Ahab? I. K. xxii. 37. JEHU, not the son of Nimshi and a King of Israel, but the prophet mentioned cap. xvi. 7, and I. K. xvi 1, probably driven from Samaria by Baasha whom he had boldly rebuked. Now, 30 years later, he as fearlessly remonstrates with the King of Judah for his affinity with Ahab. Should he not rather have said with David, Ps. cxxxix, 21-22?

"Therefore is wrath upon thee," v. 2. *Nevertheless.* Put stress upon the word. Mention is made of whatever was *praiseworthy* in him—teaching us not to be too sweeping, in our condemnation of others—and to acknowledge good qualities when we find them. Jehoshaphat takes the reproof well, and redoubles his efforts to enlighten his people—He goes out in person through the length and breadth of the land. The first enquiry of every true convert will be that of St. Paul, Acts ix, 6. The Civil Magistrate must rule in the fear of the Lord, v. 7, and we should be loyal subjects, i. Peter ii. 13-14.

LESSON.—Let him that thinketh he standeth heed lest he fall. Be always more ready to take advice than to give it. Submit to rebuke patiently. i. Pet, ii, 20.

NOTE.—We are very much obliged to those who, in answer to our request made in November, have favoured us with their opinion in regard to NOTES ON THE LESSONS. The "ayes" have it, by a majority in the ratio of exactly four to one. We have accordingly made arrangements for a very brief outline of the Lessons to be prepared expressly for the RECORD. This will be printed in small but clear type, occupying as little space as possible. Thus we shall try as far as in us lies, to meet the "yeas" and "nays" half-way. We should add that the affirmative answers, from the country districts especially, were very emphatic, and we feel sure that those who have access to the numerous and valuable "helps" published for the benefit of Sabbath School teachers and scholars, will not grudge the little space we propose to devote for the use of those who, in many cases, are thrown entirely upon their own resources,—Ed.

British Columbia.

AT the meeting of the Presbytery of British Columbia in connection with the Church of Scotland, held in St. Andrew's Church, Victoria, on 1st November, Mr. McElmon, a Licentiate of the Presbyterian Church in Canada, was received, and ordained to the work of the Ministry.

The opening services were conducted, and a suitable sermon preached by the Rev. Mr. Dunn; the usual questions were put to the candidate by the Rev. Mr. McGregor; the Rev. Mr. Murray, the Moderator, presided and offered up the ordination prayer, during which Mr. McElmon was solemnly set apart to the holy ministry "by the laying on of the hands of the Presbytery" Rev. Mr. Jamieson gave the address, to the newly ordained minister.

The Rev. Mr. McElmon has been appointed to Comox where there is a very encouraging field of labour and a new church nearly finished.

An adjourned meeting was held on the 2nd November. All the clerical members were present at nearly all the sessions, with Alexander Munro, Esq., Victoria, and John Bryden, Esq., Nanaimo, Elders. Rev. Mr. Murray was elected Moderator. Reports were called for from all the congregations and mission stations, and were given in by the Rev. Mr. Macgregor from Victoria, Craigflower and Cedar Hill; by the Rev. Mr. Clyde, Clerk of Presbytery, from Nanaimo and Wellington; by the Rev. Mr. McElmon from Comox and Bayne Sound; by the Rev. Mr. Jamieson from New Westminster and North Arm; by the Rev. Mr. Dunn from Langley, Maple Ridge, Matsqui, Sumas and Mud Bay; by the Rev. Mr. Murray from Nicola, Clinton, Cache Creek, Kamloops and Spellmacheen. These reports were very fully considered, and showed, on the whole, substantial and encouraging progress in every section of the Church's wide field of operations. The Presbytery also discussed and recorded findings on the examination of Probationers and Students, the circulation of the Missionary Record, the election of Elders, the holding of Missionary meetings, and other matters of a less public nature. The Rev. Mr. Macgregor and Alexander Munro, Esq., were appointed a committee on the incorporation of the Presbytery; and the Revs. Messrs. Jamieson and Dunn a committee on statistical and financial returns from congregations; these committees to report at the May meeting.

The next regular meeting of Presbytery was appointed to be held in New Westminster, within St. Andrew's Church, on the first Wednesday of May 1878, at 11 o'clock a. m.

Our own Church.

INSTALLATION OF PRINCIPAL GRANT.

WEDNESDAY, the fifth of December last will henceforth be a red-letter day in the calendar of Queen's University, at Kingston; so hearty and general were the rejoicings that the choice of the governing body had fallen upon the right man, and at the right time, to fill the vacancy caused by the retirement of Principal Snodgrass, who for the last twelve years had presided over Queen's University and College with signal acceptance and success. It may justly be accounted a happy feature in the appointment, that the new Principal is a native of Canada, and that he brings with him, from the Eastern section of the Dominion, a reputation for learning and ability, and a capacity for work such as we might have sought for on the other side of the Atlantic for a long time without being able to find. Principal Grant is a native of the county of Pictou, Nova Scotia—a county that has given more ministers to the Presbyterian Church than any other in the Dominion. He was educated at the University at Glasgow, and, at the close of a distinguished career, was ordained by the Presbytery of Glasgow in December, 1860, and immediately thereafter designated to the mission field in Nova Scotia by the Colonial Committee. After a few months spent at River John, Mr. Grant took charge of the congregation of Georgetown, P. E. Island, where he laid the foundation of his subsequent usefulness in a more extensive and influential sphere, as minister of St. Matthew's Church, Halifax, to which he was called in 1864. The services rendered to the Church in the Lower Provinces by Mr. Grant do not need to be dwelt upon. They are well known in Canada, and have been repeatedly acknowledged by the General Assembly of the Church of Scotland in the most handsome terms. We have only to express the hope concerning him that he may be able to communicate, in large measure, to the young men who shall gather round him the like enthusiasm by which he himself is animated.

The formal act of Installation took place in the Convocation Hall of the University, in presence of the Trustees, the Senate, the Medical Faculty, the Students, and a considerable number of other graduates and alumni, as well as of the public, among whom we were glad to notice the respected Principals of Knox College, Toronto, and the Presbyterian College of Montreal—

Doctors Caven and MacVicar—and, though mentioned last, not the least, the Right Hon. Sir John A. Macdonald, L.L.D., who, attired in his gown and hood, graced the occasion with his presence. The Chancellor, the Rev. John Cook, D.D., of Quebec, presided, and in due form inducted Principal Grant into his office.

Owing to the limited accommodation of the Hall, it was arranged that the after proceedings should be in the City Hall. The Convocation accordingly adjourned to meet at eight o'clock in the evening. The Hall was crowded at the appointed hour. The platform was densely packed with the officials, and guests, and speakers, the space immediately in front of it being occupied by the students, of whom there was a formidable number, who, at suitable intervals, gave expression to their approval in a way that left no doubt as to their sincerity, as well as to the soundness of their lungs.

The Chancellor's address to the Principal was worthy of the occasion and of himself. We can only make room for a few sentences, but they may suffice to indicate the admirable tone and spirit of the whole:—

“In your special department of Theology, and in the tuition of the future ministers of the Church, we look for special benefits from your liberal and enlightened mind, neither bigoted in adherence to whatever is old, nor inclined hastily to approve whatever is new, in *exegesis*, or in plans and methods of ministerial and Christian labour. Amidst the functions of religious sentiment and opinion in these days, we can count with safety that your students will be preserved from any extremes. What is wanted in young men who are to be sent forth into the service of the Church, and of its great Head, is not a mere knowledge of by-gone controversies, or a correct understanding of the technical language of theological systems, but deep thought on the great problems of man's life and destiny; deep acquaintance with Scriptural truth; personal experience of its power and preciousness, and capacity to express, what is thus thought, known, felt, with simplicity, which even the humblest may understand, yet with order and taste, from which the most highly educated need not feel disposed to turn away—are to be turned to account in the edifying of the body of Christ” and in calling sinners to repentance.

It is because we believe you will in your teaching have these steadily in view; it is because we think you have gifts which, with promised help, will enable you to send forth men, who will both be *thinkers* and *workers*, into the vineyard of the Lord—men inspired with some of your own zeal

and earnestness, that we hail your appointment to the chair of Theology, and fondly anticipate that, along with others employed elsewhere in the same great work, you will nobly do your part in strengthening and extending a Church in this Dominion which shall be no unworthy daughter of the ancient and honourable Church of Scotland.”

Principal Grant's inaugural occupied fully one hour in delivering, and was admitted on all hands to be a scholarly and able production. No outline of such an address could be made to do justice to it. We hope that it may be published entire, in a permanent form, and that it may be widely circulated. In the meantime we content ourselves with quoting a single passage which at the time commended itself very specially to our own way of thinking.

“As it seems to me, that Professor of Theology does his duty best who trains licentiates for their actual life work, teaches the best methods of work, and seeks to infuse into them the spirit of their sacred office. To know how to prepare and deliver discourses so as most effectually to reach the heart and carry conviction to the understanding, to conduct worship so that all the congregation shall feel that they are worshipping, to preside at prayer meetings so that the promised presence and power of the Holy Ghost shall be experienced by all present, to organize Sunday Schools and work them efficiently, to know how to enlist the young men and young women of the congregation in Christian work under his superintendence, to make the session a living power, to evoke and regulate a high Christian liberality, is more important for a minister than to have at his finger's ends every phase of the Gnostic, Arminian or Bourignian controversy. My young brethren, you are to be teachers of the highest truth. In order to teach it, you must live it. You are to preach Christ the bread of life. Your people must see that He is *your* life, that you are no mere cuckoo, uttering other people's notes, but a living thinking soul, a man honestly modelling his life on his faith, and moulding the outward world also as far as in him lies.”

After the presentation of various addresses, to the which the Principal made suitable replies, Principals Caven and MacVicar each addressed the audience in words of warm sympathy with the occasion, and conveying assurances of their deep interest in the welfare of Queen's College. The former, after making some kind, personal

allusions, endorsed Principal Grant's opinion that the speedy endowment of Queen's and other Presbyterian Colleges, was highly necessary, so as not to leave them to the precarious support of annual collections. The latter, found matter for congratulation in the fact that a born Canadian had been appointed Principal of this venerable Institution. It should stimulate the ambition of our young men. Another ground of congratulation was furnished in the inaugural which they had just heard. He rejoiced in the comprehensiveness of the statements to which they had listened, and was delighted to find in the new Principal a man devoted to the highest of all sciences—Theology.

After a few remarks from Rev. Dr. Jenkins, Sir John A. Macdonald rose to tender his congratulations to the authorities of Queen's on this auspicious occasion, amid a storm of applause. In felicitous terms he expressed his deep interest in the welfare of the Institution, and his hopes for its continued prosperity.

After the Principal had closed the proceedings, by pronouncing the benediction, the students sang lustily *Alma Mater Floreat*. The audience then united heartily in singing the National Anthem, and, with seeming reluctance, retired from the Hall amid rounds of cheers for the Chancellor, the Principal, and Sir John.

ANNIVERSARY MEETINGS.

The Anniversary Missionary meetings, to which we referred last month, were held in Montreal, in accordance with the announcement, during the last week in November and are admitted to have been on the whole very successful. The attendance upon each of the three evenings was large. There was probably an average of six hundred persons at each. Encouraged by the result of their first effort, the committee have determined to make such meetings a permanent Institution in the city, and, when the purposes contemplated to be served by them are better understood, it cannot be doubted that they will become increasingly popular and useful.

We have not room for a detailed report of the exceedingly interesting addresses which were delivered, and besides, these have already attained wide publicity through the press. Suffice it to say that Principal MacVicar, the Convener, Father Chiniquy, Rev. J. M. King, of Toronto, and Dr. Jenkins of Montreal, were the speakers on the first night, when French Evangelization was the theme. Mr. Chiniquy made a strong point when he referred to the hardships which many of the converts from

Romanism had to endure for conscience sake, and how utterly inadequate were the means at the disposal of the Board for extending the material aid and sympathy to them which their new circumstances require at our hands.

THE HOME MISSIONS of the Church were set forth and advocated in a very interesting manner by Dr. Cochrane and Principal Grant, the respective conveners of the Western and Eastern districts, and also by Mr. King of Toronto, and the Chairman of the meeting, Mr. Joseph Mackay. The FOREIGN MISSION night was also one of very great interest. Principal Grant's address was admitted to be a masterpiece of eloquence, and he was ably seconded by Mr. Farries of Ottawa, and Major Maian, a gentleman of large experience in the mission field. Our principal object in referring to the meetings is to commend them to the notice of others in the cities and towns where such a series of meetings may be conveniently held.

A MUNIFICENT GIFT.

Rev. Dr. Reid has just received an anonymous letter, dated Toronto, 12th Decr., in which was enclosed the sum of \$2,650 on account of the undernoted schemes of the Church:—

| | |
|----------------------------------|------------|
| Home Mission Fund..... | \$1000.00 |
| Foreign Mission Fund..... | 1000.00 |
| Aged and Infirm Ministers' Fund. | 400.00 |
| French Evangelization..... | 250.00 |
| | <hr/> |
| | \$2,650.00 |

ORDINATIONS AND INDUCTIONS.

SHUBENACADIE AND LOWER STEWIAKKE: *Halifax Presbytery*.—Rev. M. G. Henry, late of Clyde and Barrington was inducted 4th December.

BRIDGEWATER: *Lunenburg and Yarmouth*.—Rev. W. Robertson was inducted November 29th.

MAHONE BAY: *Lunenburg and Yarmouth*.—Mr. D. S. Fraser was ordained and inducted 30th November.

BLACK RIVER: *Miramichi*.—Rev. John Robertson, late of Tabusintac, was inducted 16th November.

GLACE BAY: *Sydney*.—Rev. Allan Maclean, late of Dundas, P. E. I., was inducted December 5th.

DRESDEN: *Chatham*.—Rev. John A. McAlmon, formerly of Markdale, inducted, 7th November.

DEMISSION.—REV. KENNETH JUNOR has demitted his charge of St. Andrew's Church Bermuda, where he has laboured four years, with the purpose of proceeding forthwith to Formosa, China.

CALLS.—The Rev. Thomas Goldsmith, of Seaforth, Ont., has accepted a call from St. John's Church, Hamilton: and the Rev. Joshua Fraser has accepted a call from Belgrave, Ontario.

NEW CHURCHES.

ELORA.—The new Chalmers' Church at Elora, Ont., was opened by Principal Caven, of Knox College, on a recent Sabbath. The building is a very handsome one and cost about \$11,000.

PRESTON, Ont.—The congregation have purchased the church formerly occupied by the Methodists.

CHARLES ST., TORONTO.—The sum of \$5,500 has been expended in additions and improvements to this church, which now accommodates 650 persons. The opening services were conducted on the 11th November by Rev. Dr. Worrall of Chicago, and Rev. D. J. Macdonnell of Toronto.

BAY FORTUNE, P. E. I.—Arrangements were made for opening a new church at this place on 2nd December.

STRATFORD, Ont.—The Rev. G. M. Milligan of old St. Andrew's Church, Toronto, preached at the re opening of this church on the 11th Nov., and, on the following Tuesday, Rev. D. J. Macdonnell, of the New St. Andrew's, delivered a popular lecture on "Business, Culture and Recreation."

ET CETERA.

PRESENTATIONS.—So numerous are the notices we receive of presentations to ministers, soirees, socials, and other very commendable congregational matters, we cannot find room for them.

THEOLOGICAL HALL, HALIFAX.—There are eighteen students attending this session: seven for the first time. A site for the new Hall has been selected: a very eligible spot, cost \$5,500.

CAVENDISH, P. E. I.—On the occasion of Rev. Isaac Murray, D D, leaving Cavendish, it was stated that, during a ministry of 27 years, the congregation increased from a membership of 50 to 250, and from having no church to having four.

AN EXAMPLE.—There is not a single blank in the returns of Pictou Presbytery in the Foreign Mission column. If we could say so of all our Presbyteries, the Foreign Mission Treasury would be full, and our mission staff in Heathen lands would be stronger.

HOME MISSION JOTTINGS.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.—Mr. D. Finlay, B.A., read a report of his labours during the summer in Carlow and Mayo, North Hastings. These places have been occupied for seven years by the Society, and had it not been for the dulness of the lumber trade they would have been able to support a minister of their own before this. As it is, the people in Carlow have just completed a neat church in which a congregation of from 80 to 120 gather together every Sabbath morning. In connection with the Sabbath School, Mr. Finlay conducted a Bible class of from twenty-five to forty. The other settlements, Snow Road and the Creighton's Settlement, are in Mayo and are smaller than Carlow. The population of this part of the country is growing rapidly, and very likely it will require to be divided next year. The Report from Rousseau in the Muskoka district was read by Mr. Thos. Scouler, the missionary for the past summer. Services were held every Sabbath morning at Rousseau, at first in the school-house some distance out of the village, but during the latter part of the summer, in the church which by the energetic and untiring efforts of Mr. Scouler was erected in the village. The church, though not quite finished yet, is a neat little frame building, and is entirely free from debt. Services were held on Sabbath afternoons in the neighborhood of Turtle Lake, and were attended by all the people within reach. The good work in this field goes on in a quiet way, but the prospects are none the less decided and cheering, that it will before long take upon itself the responsibilities of an independent congregation.

MUSKOKA.—It is good news from the Muskoka District to hear of the ladies' first, and very successful, social meeting in the Town Hall of Gravenhurst. We congratulate the Rev. Mr. Finlay of Bracebridge, on the success that has attended his labours in this most interesting mission field. We shall always be glad to hear from him.

MANITOBA.—We are favoured with a letter from Rev. Alexander Campbell, announcing his safe arrival in the Prairie Province after a pleasant journey. "In two weeks from the time we left Lachine we were in Winnipeg, after staying a couple of days at Perth and as many at Toronto, and three more at Glyndon, Minnesota, waiting for the Red River steamer." Winnipeg, he says, "is a surprise to every stranger. Its magnificently wide streets and its fine brick buildings are more than we looked for." He found Dr. Bryce, Professor Hart, Rev. Mr.

Robertson, and Dr Black, all ready to extend him a cordial welcome. He had already been at all the stations so far opened at Grassmere, Rockwood, Greenwood, and Dundas, and was favourably impressed with his new fields of labour. On Thanksgiving Day he preached in a farm house at Greenwood and took up a collection for "Home Missions" the amount being highly creditable to the handful of poor settlers, themselves struggling to get along. He speaks in terms of the highest praise of the labours of those already in the field, and very hopefully of the future of Presbyterianism in this distant Province.

NEWFOUNDLAND: BETT'S COVE is rapidly rising in importance as a field for Home Mission labour. Rev. W. R. Cruikshank writes:—"The new church will be completed in a few weeks. It will be neatly fitted up, and will be a union church between the Presbyterians and Episcopalians. I have visited every house, 'taking stock,' to use a commercial phrase. I find about 1700 people, old and young. 200 more have arrived by this morning's steamer. There are 150 families here; over 200 children, and upwards of 1200 working men. The copper Mine is in a very prosperous condition. The distribution of Tracts would be an agency for good. It is most difficult to see the working men except when at work. The hours are long, and when at home they are generally sleeping. Tracts would often find these men when the visitor could not. A Union Sunday School has been started." Mr. Cruikshank again speaks of the need of Tracts and Sabbath School books. [We may add that the B. A. Book and Tract Society, Halifax, have voted a grant of \$15 worth of Tracts for Bett's Cove.]

EASTERN SHORE.—The Eastern shore, Halifax County, has been the scene of much earnest Home Missionary work, and good fruit is appearing from year to year. Many a lonely fishing hamlet would be utterly destitute were it not for the services of our Home missionaries.

Meetings of Presbyteries.

LINDSAY: 6th November:—Rev. E. Cockburn declined a call from Watfordown. A Committee was appointed to draft arrangements for the formation of a Sabbath School Convention, under the auspices of the Presbytery. Sabbath, 16th December was appointed to be observed as a day of special prayer for the outpouring of the Holy Spirit upon the congregations within the bounds, and preliminary steps

taken for holding the Annual Missionary meetings.

TORONTO: 6th November:—Rev. James Carmichael, of Markham, was allowed to demit the charge of Stouffville. A deputation from Knox Church, Toronto, applied for moderation in a call to a colleague for Dr. Topp, which was agreed to, and Professor MacLaren was appointed to this duty. A letter was read from Mr. Marple, stating that he had changed his views on certain important points, and tendering his resignation. Whereupon he was declared to be no longer a minister or member of the Church. A committee was appointed to make arrangements for Missionary meetings in the Congregations of the bounds with special reference to the furtherance of the Foreign Mission Scheme. Notice was given by Mr. Macdonnell of an overture to the General Assembly anent the securing, if possible, common action in the matter of a Hymn Book for the Presbyterian Church in Canada. A large amount of local business was also transacted.

TORONTO: 11th December:—A unanimous call was sustained from Zion Church, Orangeville, to Rev. John McIntyre, of Harriston.

Dr. Reid read the letter, elsewhere referred to, conveying, anonymously, the noble gift of \$2650 for the schemes of the church which was greeted with the hearty applause of the Presbytery.

Rev. D. J. Macdonnell introduced his overture anent a Hymn book, praying the General Assembly to enter into correspondence with the Churches of Britain and Australia, with a view of securing, if possible, common action in this matter, and attaining uniformity in Presbyterian Churches in regard to the service of praise. Dr. Robb objected to the transmission of the overture on constitutional grounds. The objection was ruled out of order. After a lengthened discussion, Dr. Robb's amendment was carried by a vote of 12 to 6:—"That in the present circumstances it is inexpedient to transmit the overture to the General Assembly."

GUELPH: 13th November:—Attention was given to the statistical returns of the several congregations, and their contributions to the Schemes of the Church. The Clerk was instructed to write to defaulting congregations. It was reported that arrangements had been made for holding a Sabbath School Conference at Acton, on the second Tuesday in January. A scheme of Missionary Sermons and Meetings was agreed to. The German Mission Committee reported in favour of discontinuing that

Mission after the middle of January. A Presbyterian visitation was appointed to be held at St. John's Church, Garafaxa.

LUNENBURG AND YARMOUTH: November 29th and 30th:—The Presbytery met on the first of these dates at Bridgewater, and after the induction of Rev. Wm. Robertson adopted a minute, expressive of high appreciation of Revd. M. G. Henry's labours at Clyde and Barrington, during his pastorate of 14 years,—and sympathy with the people on their loss of such a pastor. At the Mahone Bay meeting, Mr. D. S. Fraser, after due notice, was ordained and inducted into the pastoral charge. The Presbytery proposes to make annual visitations to all its congregations.

HALIFAX: Decr. 4th:—The Presbytery met at Shubenacadie, and after the induction of Revd. M. G. Henry, the claims of the College Endowment and Building Fund were laid before the congregation. In the evening, Lower Stewiacke was visited for the same purpose. A good response is expected from both these sections of this large and wealthy congregation.

TRURO:—The Presbytery met at Economy on the 6th, and at Five Islands on the 7th Nov., for visitation. The congregation is large, and its pastor, Revd. J. McGregor McKay, has to undergo a vast amount of labour in caring for it. The work was found by the Presbytery to have prospered in his hands. Mr. McKay laid his demission on the table,—the toil and travel being too great for him.

P. E. ISLAND: Dec. 7:—The Presbytery accepted the demission of Revd. W. P. Archibald. The Presbytery, after a powerful address by Rev. Dr. Murray, agreed to aim at raising \$15,000 for the College Endowment and Building Fund.

SYDNEY, CAPE BRETON: Dec. 5th:—The Presbytery met at Glace Bay for the induction of Revd. A. Maclean. The services were conducted partly in Gaelic and partly in English. Mr. Maclean received a most cordial welcome from the congregation.

Obituary.

REV. DAVID INGLIS, D.D.—Just as we are going to press we have received intelligence of the death of Dr. Inglis of Brooklyn, United States. The sad announcement has come very suddenly and unexpectedly. It was only the other day that our late friend had received, and, as we understand, accepted a call to become colleague and successor to Rev. Dr. Topp in Knox Church,

Toronto. But, in the meantime, it has pleased the Master to call him *Home*. Dr. Inglis had been for many years a minister of the Canada Presbyterian Church. First, in St. Gabriel St. Church, Montreal, and afterwards in Hamilton. For a short time he was a Professor of Theology in Knox College, Toronto, and while occupying that position he was called to Brooklyn by a congregation of the Dutch Reformed Church to whom he ministered with great acceptance until the time of his death. Dr. Inglis was a man of very high attainments—a sound Theologian, and an excellent preacher. In private, he was one of the most amiable and genial of men, beloved by all who had the privilege of his acquaintance. Dr. Inglis' gentle and accomplished partner in life, who was also universally beloved, pre-deceased him about two years ago.

MRS. J. B. FRASER.—Our readers will receive with deepest pain the intelligence of the death, on October 4th, after a very brief illness, of Mrs. Fraser, the wife of the junior missionary to Formosa. The cheerful readiness with which our lamented sister undertook, with her husband, the work from which she has been so soon called to her reward, has not been forgotten by her many friends, and her removal will prove an irreparable loss to the mission. Dr. Fraser, who is among us again at present, having brought his four little children home, may be assured of the sympathy of the whole Church in his affliction.

MR. HENRY POLLOCK, a respected Elder of the Victoria Road congregation, Eldon, Ont., died on the 28th September last, after a long illness borne with Christian resignation and patience.

Ecclesiastical News.

THE unworthy attempts of a few malcontents on this side the Atlantic—calling themselves a Synod of a Christian Church!—to asperse the character of a Minister so well known, and so much respected, as Dr. Snodgrass, have fallen entirely short of the mark, and have been treated in Scotland with the scorn and contempt they deserve. The appointment of a Minister for the important parish of Canonbie having devolved on the Presbytery, *jure devoluto*, their choice fell unanimously on the late Principal of Queen's University, in Canada. Dr. Snodgrass' induction took place on the 23rd of November, in presence of all the members of the Presbytery of Langholm, and a large congregation. The Revd. W. Burnet, of Halfmorton, in addressing the Minister, said:—

"You come among us with the highest testimonials that a minister could have to his abilities for

the work to which you are called, and to the zeal and fidelity with which you have hitherto discharged your duty. I can truly declare on the part of my brethren and myself, that when unfortunately the duty of appointing a minister to the parish devolved upon us, we felt it a great relief that we had one so well qualified as you whom we could present. If we had not regarded you as the man in our judgment best qualified to discharge the duties of this important office to which you have now been solemnly set apart, you would not have been here this day."

The people testified their gratitude to Mr. Burnet, who had acted as interim Moderator of the Kirk-Session for nearly a whole year, by a handsome presentation, and shewed their kindly feelings towards Dr. Snodgrass in presenting him with a pulpit gown and cassock. Dr. S. was introduced to his congregation on the following Sabbath by the Rev. William Dunn, of Cardross, one of the ablest and most conservative ministers in the Church of Scotland, who expressed his firm and thorough conviction that Dr. Snodgrass was eminently qualified for the office to which he was called; adding,—

"There is no more attached member of the Church of Scotland. His large experience in Ecclesiastical affairs, and calm, judicial mind, will render him a sound adviser in her Courts. His character and talents are of such stuff as will wear well, and the longer you know him you will like him the better."

Rev. George Ross, of South Church, Aberdeen, has been elected Minister of the neighbouring parish of Hoddam.

Principal Tulloch has been recommended in the usual way, by the ex-Moderators, as Moderator of next General Assembly. Dr. Andrew Bonar, of Glasgow, is similarly announced as the Moderator apparent of the Free Church. Dr. Tulloch has been lately giving forth some Napoleonic utterances anent the Confession of Faith, which may mean much or little just as they are interpreted. He speaks of the idea of revising the Confession as a most extraordinary imagining.

"The real mode of meeting the intellectual and spiritual growth of the Church was to be found in a free and moral rather than a fixed and formal relation between the Christian and the best thought of the Church as expressed in the creeds."

The "heresy cases" still drag their slow length along. At the Free Church Commission, a reference was heard from the Presbytery of Aberdeen, in the case of Professor Robertson Smith, asking the Commission to say at what stage the Presbytery should submit the libel which had been framed against him to the legal adviser for revision. At the same meeting, Dr. Begg called for an explanation of the conduct of the Presbytery of Aberdeen in not pressing for answers from Professor Smith to the questions in regard to the personality of the devil, and the authority of the 116th Psalm. When called to order, Dr. Begg intimated that, if alive and in the body, he would renew the question at next Commission. So this matter is not likely to take end for some time. The Rev. Dr. Marcus Dods will, it is believed, satisfy his Presbytery, that, notwithstanding his unguarded utterances,

he is, in the main, sound in his views respecting the inspiration of Scripture. The Revd. Fergus Ferguson is of the same opinion still; but his friends hope yet to bring his views into harmony with those of the U. P. Church on the vexed question of creeds and confessions.

CHURCH EXTENSION is the order of the day. The Church of Scotland Association in Edinburgh aims at planting seven additional Churches in the city. In our October number, we were led into a mistake regarding the number of Presbyterian Churches in Glasgow. The numbers belonging to the Established and Free Churches are nearly equal—about 70 each. The English Presbyterians are working vigorously, and successfully, to bring up their Sustentation Fund so as to attain a minimum dividend of \$1,000 to all its ministers. The Marquis of Bute has offered to build at his own expense the Great Hall of Glasgow University, of which only the foundations have been laid for want of funds. The cost of the erection will be about \$350,000. The Irish Assembly's College at Belfast is likely to have an endowment of \$100,000 by the end of June—one benefactor giving \$50,000.

Missionary letters from India are all filled with heart-rending details of the distress occasioned by the famine. Already more than half a million of Hindoos have succumbed from sheer starvation. The latest news, however, are better. Rain has fallen plentifully, and there is a prospect that the ground will again yield its increase. But how are the people to subsist meanwhile? The Mansion House Relief Fund, in London, has been, and still is, of immense service in this trying calamity. That fund has now nearly reached two millions of dollars. "This noble evidence of sympathy and generosity on the part of the British nation has produced a deep impression throughout India, and will have a good influence in the hearts of our Hindoo fellow-subjects. It may contribute in some measure to teach the lesson which the world is so slow to learn, that the mightiest power in the universe, is the power of love." That it will also re-act beneficially in the advancement of Christian missions cannot be doubted.

New Words to an Old Tune.

"There's nae covenant noo, lassie,
There's nae Covenant noo:
The solemn league and covenant
Is a' broken through."

"A crack in the pitcher, be it ever sae
Empties it clean as if broken in 'twa. [sma],
There's nae Bible noo, lassie,
There's nae Bible noo!
The Buke abune a' bukes, lassie,
Is a' broken through.
There's nae Confession noo, lassie
There's nae creed ava'!
They've gane by like gloamin' ghosts;
They've melted like the snaw.

There's nae Sabbath noo, lassie,
 There's nae Sabbath noo:
 The holy day our father's loved
 Is a' broken through.

There's nae gospel noo, lassie,
 There's nae covenant blood:
 There's nae altar, noo, lassie,
 There's nae Lamb of God.

There's nae angels noo, lassie;
 Ye may gang thro' a' the air,
 Ye'll find nae angels noo, lassie,
 Ye'll find nae angels there.

For they've a' gane awa'
 Like blossoms frae the tree;
 And naeboddy believes them,
 But fules like you and me.

There's nae Chalmers noo, lassie,
 There's nae gude M'Cheyne:
 And the dear, dear cross they preached,
 The dear dear cross is gane, [lassie,

Folk dinna want a cross, lassie,
 They've cutten down the tree;
 And naeboddy believes it,
 But fules like you and me.

The narrow way to glory
 Is now a wide smooth road;
 The gate that was rae strait, lassie,
 They've made it big and broad.

And a' will get to heaven, lassie,
 If only heaven there be;
 For wha believes in hell, lassie,
 But fules like you and me?

But what'll come o' a' this
 When we lay down to dee?
 When we pass through the dark, lassie,
 O' the life that is to be?

Oh, what'll come o' a' this
 That men hae broken through?
 Oh, what will come o' them, lassie,
 Gin a' thae things be true?

We'll no be lang here, lassie,
 'Mid a' this stir and care;
 And the place that kens us noo, lassie,
 Will ken us soon nae mair.

The silver heads o' wisdom, lassie,
 Are wearing fast away:
 Will the green anes coming up, lassie,
 Be wiser than the grey?

—*Christian Treasury.*

French Evangelization.

LETTER FROM PRINCIPAL MACVICAR—
 CHAIRMAN OF THE BOARD.

MR. EDITOR:—Permit me in a few words to bring before your readers a matter of deep interest which has of late engaged

the serious attention of the Board of French Evangelization. It is well known that there are at present three ex Priests of Rome rendering signal service as Ministers of our Church, viz:—Messrs. Chiniquy, Lafontaine and Ourière. Three others have recently come to us, and two more have written expressing their desire to enter our service,—thus making in all eight, five of whom may be said to be upon probation. This movement among the Priests is one for which we should give God thanks, and for the extension of which fervent prayer should ascend from every Christian home in the Dominion. It is plainly our duty to put no obstacle in the way of such persons joining our ranks. We should, by all legitimate means, encourage them to do so,—because they are specially fitted in the hand of God, when taught by his Spirit, to be the instruments of reformation among the people. We all know what John Knox accomplished in this respect. But we must avoid rashness, and exercise much caution and christian prudence, in dealing with these persons who are likely to come to us in still greater numbers. We must take time to prove the reality of their conversion, to see if the work be of God, and to teach them the truth, the doctrines and polity of our Church, and to discover their fitness for service before giving them employment. Three of them are now under such instruction—reading the Bible, Calvin's Institutes, Turretin, and other works, and hearing lectures daily.

Meanwhile, how are they to be maintained? They come to us destitute of all things, even of clothing, except their priestly habiliments, and we have no fund from which to meet their case.

At the request of the Board, therefore, I submit the matter to the whole Church, in the hope that God may put it into the hearts of his people to send speedily the aid so urgently needed. Let all such offerings be carefully designated for this specific purpose, and addressed to our Treasurer, the Rev. R. H. WARDEN, 210 St. James St., Montreal.

I enclose you the letter of abjuration, addressed to the Archbishop of Quebec, by one of the persons referred to. It speaks for itself. You have met him, Mr. Editor, and can tell your readers what you think on this whole subject.

D. H. MACVICAR,
Chairman.

[The following is the letter above referred to, by Dr. MacVicar. Our personal interview with the writer was most satisfactory.

He is a young man of culture and refinement—modest, and engaging in his manner, and evidently a sincere and earnest enquirer after the truth. Connecting his verbal statements with the contents of this letter, we regard his voluntary abjuration of the Romish faith as one of the most remarkable circumstances that has transpired in connection with this Mission; and if it be true, as we have been led to believe, that there are many others in the Church of Rome “almost persuaded” to take a similar step, then this instance has a significance far greater than may at first sight appear, and the Chairman’s appeal is both a righteous and a reasonable one.—ED.]

To His Lordship Elzéar Alexandre Taschereau, D.D., Archbishop of Quebec:

MY LORD,—Nobody in Canada has had more than me the opportunity of appreciating the kindness of your heart. If I have gone through a complete course of study, of literature, philosophy, and theology, at the Seminary of Quebec, and at the University of Laval, it is to you and the reverend gentlemen of the Seminary of Quebec, after God, that I owe it. And if I had the honour of having successfully gone through all the examinations which have opened to me the doors of an honorable future in my country, it is to your benevolent protection, and to that of the reverend gentlemen of the Seminary of Quebec that I am indebted for it. You were always kind to me, and God knows that I had also for your Lordship a great gratitude, and I will keep it for ever. But, in spite of the ties which attached me to your Lordship and to the reverend gentlemen of the Seminary of Quebec, the voice of my conscience tells me that I must not any longer conceal from your Lordship the lights that the Almighty God has given me.

The more I have studied the principles of the philosophy and theology of Rome, the more I am certain that they are in opposition with human conscience, and that they contradict the Word of God as the Gospel of our Lord Jesus Christ has given it us.

These last two years I have tried to struggle against those lights which were coming from Heaven. The idea of breaking forever so dear and sweet ties which attached me to the Church in which I was born; the church of my mother, brothers, and my friends, and the church of my country, frightened me. To separate me from all that my heart was loving on this earth; from all that I have learned to respect in

this world, was a sacrifice above my forces.

But I have prayed, and the merciful and almighty God, who has promised to grant everything we ask in the name of Jesus, has heard my prayer, and He has given me the courage which was failing in me.

Now, my Lord, I take the liberty to inform your Lordship that, with the grace of God, I have known the errors of the Church of Rome, and given them up, in order to follow the holy gospel of Jesus Christ.

It is my intention, with the grace of God, to consecrate the rest of my life to preach this Gospel, which alone can give peace, light, liberty and life, both to the individuals and nations who know and follow it.

Your devoted servant,

GEORGE BERNARD TANGUAY,
Eccl.

Montreal, 3rd Dec., 1877.

Our New Hebrides Mission.

REPORT OF REV. J. W. MACKENZIE.

THE Gospel has been preached regularly at five villages on our side of the island, Efate, during the year, viz:—at Erakor, Pango, Eratap, Fila and Bufo. The first three are professedly Christian. At each of these a daily morning school was held, also a weekly prayer-meeting, attended more or less regularly by the whole population. At Erakor we had a consolidated class on Wednesdays, and on Saturdays I met with the teachers, who were engaged on the Sabbath, at the different villages, to assist them in their preparation. From December to April we had an afternoon school on Mondays and Thursdays, principally for those who moved here from heathen villages. During the same months we had a teachers’ class on Tuesdays.

GAIN AND LOSS AT FILA.

I gave a large portion of my time to Fila, going there two Sabbaths out of three and occasionally during the week. At one time it seemed as if the Gospel were taking hold on that village. A large number remained at home, and listened to us with apparent interest. Foremost among those favourable, was the old chief, Teribomans—the most powerful chief in the village. But just at that time he took sick, and died very suddenly. This, according to their custom, rendered it necessary that a *nabelaki* (feast) should be made in his honour. And so, fearing that they would all get sick, if they were to listen to the Gospel, and at the same time carry on their heathen cere-

monies, they forbade us to visit them any longer. I did not, however, feel disposed to give them up in that way, as I knew that they would be two or three years in preparing for the feast. We continued our visits, and so far have not met with any open hostility. The majority are unwilling to listen to us, and for the most part keep out of our sight. I am thankful to tell you, however, that a few are friendly to us, and listen to our message. Oh! I hope you will continue to pray on behalf of that village, that their hearts may be inclined to the truth. They will, no doubt, make a feast, but should God spare us to labour among them, they will, I know, ere long submit themselves unto Him who is the Governor among the nations. Of this I have not the shadow of a doubt. Even now I know one or two who, were it not for fear of their chiefs, would gladly embrace the Gospel.

WORK AT BUFA.

We have continued to visit Bufa, but have not yet settled a teacher there. The reason of that is that they intend making a feast shortly, and until that is over they will not consent to receive one. They offer no opposition to our visiting them, and the majority listen to our message. Since we first began to visit them, nineteen have moved to the Christian village. Of these, three are now church members. I hope that as soon as their feasting is over, many more will join us. In addition to those who have moved from that village, five have joined us from other heathen villages.

CHEERING INCIDENTS.

You cannot imagine how cheering it is to us to see one and another come out from heathenism, and join the worshipping party. We had an instance of this a few weeks ago which was particularly encouraging. An old man, Tuboufkal, and his wife left their own village, Bufa, and came to live at Eratap. It is not long since he, along with some others, murdered a young man, and carried away his body to an island tribe to be eaten, in order to make peace with that tribe. He has now left his village to embrace the Gospel, and his doing so at the present time makes us more confident of his sincerity, knowing as we do what intense delight the heathen have in their customs, especially in their feasts, and that they are now preparing to make one at his village. Besides, he was an influential man at the inland villages, and we hope that he may persuade others to follow him.

ERATAP STATION.

At Eratap the good work, we believe,

continues to advance. At last communion we admitted four to the church from that village, and eleven more are attending the candidate's class. It is very gratifying to see the friendly feeling that exists between that village and Erakor. Before the introduction of Christianity, they were continually killing and eating each other. At Erakot, the village where the Pango people now live, we have just completed a lime church, in which we hope to worship next Sabbath. We are also building a new church at Erakor. The white ants and the hurricane together have completely destroyed the old one. At this village the death rate was unusually high last year. On former years the births covered the deaths, but last year the deaths have more than doubled the births. At Pango and Eratap it was not so high as usual. I am thankful to say that we enjoyed good health. I was not laid aside from active duty a single day. We look forward hopefully to the year before us, humbly praying that God may bless our weak, unworthy efforts to the salvation of many of these poor Efatese. I was away from my station for five weeks during the year, two, at the annual meeting, held at Havannah Harbour, and three, visiting round the northern islands in company with Mr. McDonald. Oh! it is sad, unspeakably sad, to think that we have no missionaries to settle at some of the fine openings we saw on some of these islands. The northern part of the group seemed to me a more favourable field than the southern.

STATISTICS.

Population of Erakor, 130, Pango, 102, Eratap, 68, Fila, not less than 160, Bufa, 53. Total population 353; males 186, females 167. Communicants 76. Accessions to church during year 7. Attending teachers' class 18. Attending Candidates class 16. Christian marriages during year 7. Births at Christian villages 13. Deaths 19.

THE DAYSPRING left Sydney on her return voyage to the New Hebrides on the 1st October. Mr. Copeland with his family returned in her. She took stores for the Missionaries, with boxes of goods from Nova Scotia, &c. Recent letters stated that Rev. P. Milne had visited Malaso and baptized two converts there.

Makuru is an island ten miles beyond. Mr. and Mrs. Milne went there in an open boat, and stayed a week. The people are very friendly. Mr. Milne sailed over to Tongoa and Ewose, two of the Shepherd Isles. The chief on the latter island is anxious to get a teacher.

At Pele, an island near Mr. Milne's resi-

dence, there is a larger attendance on Christian instruction. Mr. Milne conducts a Service there every Sabbath afternoon, and holds a school four days a week in the morning.

The people of Nguna are still unwilling to hear the Gospel. Mr. Milne has got an entrance for it into four islands beyond his own residence. He has had a book of parables from the New Testament printed while the vessel was in Sydney.

EFATE.

Rev. J. W. Mackenzie reports an addition of seven at the last Communion.

Mr. Mackenzie and Mr. Macdonald visited the northern islands in the west, and found several encouraging openings for the Gospel, more favourable than in the south.

The Revd. D. Macdonald was anxiously waiting for the printed Gospel of St. Luke. The *Dayspring* takes 300 copies, printed in Sydney.

EROMANGA.

The Revd. H. A. Robertson reports that at Cook's Bay, he dispensed the Lord's Supper. There were 350 natives in Church. He held classes while there, attended by forty.

The tidal wave and storm at Dillon's Bay destroyed the native Church. The tablet was buried in the ruins, but happily uninjured. The natives have built a temporary Church of reeds. A more permanent building is wanted. Eromanga never looked more hopeful.

TANNA.

The Rev. Messrs. Neilson and Watt continue at their work in peace. Mr. and Mrs. Neilson had not been well, but they were convalescent when they wrote in August last. Mr. Watt says the Synod wish more Missionaries—ordained men if possible; if such cannot be got, let lay assistants be sent.

ANIWA.

The Rev. J. G. Paton has taken the Gospels of St. Matthew and St. Mark, printed in the language of the natives, the first books of Scripture for the Christians there.

LETTER FROM REV. DR. STEEL.

Rev. Dr. Steel writes from Sydney, Australia, on the 19th Oct. He says that the proposal of the French Government to take possession of the New Hebrides as a convict settlement, is exciting considerable disapprobation in Australia. A public meeting on the subject was held at Melbourne, and petitions were adopted to the Home and Colonial Governments. It is

proposed, as a measure of safety, that the Islands should be taken possession of by Great Britain. The General Assembly of the Presbyterian Church is likely also to move in the matter.

TROUBLE.

Two British schooners visited Tanna, under command of Lieut. Coffin, to inquire into the murder of a white man in April last. The natives would not at first give up the murderer. Four natives were shot, one being the instigator of the murder, in attempting to take the murderer, and four more in the defence. At length a man was brought on board as the murderer, but he was not the right man, but an accomplice. He was tried, found guilty, and hanged at the yard-arm. The imprisoned natives were then released, and the body of the executed man buried in presence of the natives. Mr. Neilson served as interpreter, and did all he could in the interests of mercy.

STORMS AND EARTHQUAKES.

Rev. H. Robertson writes under date of August 13th, that the hurricane and flood of April 4th, did great damage on Eromanga. "We lost our new college at Cook's Bay, and one building here, besides all the churches and school houses on the Island—fifteen in number. The lime church, erected ten years ago by James Gordon, was washed away by the flood. Three lives were lost by falling buildings and trees, and one old man was swept into the sea. The Mission family were quite well, but there was much sickness among the natives. A tour was made round the Islands in the *Dayspring* in July, and three new openings for teachers secured. A site for a Missionary's dwelling was secured at Potuaraven—the very spot where Captain Cook was attacked a century ago, and where the natives ran off with the oars of his boat.

Mr. Mackenzie, writing from Erakor to his parents in Pictou, Nova Scotia, speaks thus of the earthquake:—

"My present sensations are very unfavourable for letter-writing. We have been in a constant terror for the last thirty hours. Some dreadful calamity seems impending. We fear lest the sea should come in and sweep our little island. The earth quakes every few minutes. Indeed it seems trembling the whole time. Since I began this letter there have been two or three shocks. But the first one we had yesterday was the heaviest so far. I never experienced anything like it. I was almost thrown down while walking across the floor. It splashes water out of the buckets, and a basin of milk in the safe was half emptied. The tide

rose a considerable height, but no damage was done. I don't know anything that sends such a thrill of terror through one as an earthquake. We would not feel so much alarmed were we not on such a low island. We know what awful tidal waves accompanied the earthquakes on other islands a year or two ago. But I daresay we should not feel too anxious. Nothing can overtake us but what our heavenly Father permits. In His hands we are safe. We had an unusually severe hurricane at our island this year, and much later than ordinary. All that I had ever seen, occurred in January. But this one was in April. About the new year, the natives fastened down the thatch of our roof, and just a day or two before the hurricane, I removed all the poles and cocoa-nut leaves with which they had secured it. Our premises received a good deal of injury.

July 30th.—The earthquakes still continue, but so far none have been so heavy as the first on Thursday. Last night they kept up for a time in rapid succession, just like claps of thunder. It makes an indescribable feeling creep over us—(just now there is one!) When in the stillness of night, we hear a dull rumbling noise, and then the doors and windows begin to rattle about, and our bed rocks to and fro. The natives are very frightened of earthquakes. The louder the thunder is, the louder do they shout and laugh. But, when there is an earthquake, they are speechless with terror."

Formosa.

LETTERS FROM REV. G. L. MAOKAY.

Formosa, Kelung, Oct. 13th, 1877.

BY the time you receive this the Church in Canada will know all the particulars about Dr. Fraser leaving Formosa. I agreed with him that it was the only thing that could be done under the trying circumstances, viz.: to take the poor little children home. The Doctor attended faithfully and successfully to the hospital since his arrival in Tamsui, all the other work of the mission I attempted to carry on, and now I continue as before whilst Dr. Ringer, from London, takes charge of the hospital.

Fellow-labourers in Canada will remember, however, that I am all alone in North Formosa, instead of writing a long letter to them I simply call aloud "Come over and help us." I ask them to weigh well these words, "*All power is given unto me in*

heaven and on earth. Go ye and teach all nations."

Formosa, Toa-liong-pong, Sept. 1st, '77.

Tuesday, 21st ult., all our Helpers and Students assembled at this chapel, after which we walked to Toa tui-tia, the town where the English merchants have their hongs. There we went on board a small steamer called "Tei-loong" (Flying Dragon) and sailed down the river to Tamsui where we remained about an hour, and then went on board again, and after a pleasant passage of only 3½ hours entered the Kelung harbor. Thursday 23rd, the helpers returned by the same steamer to Tamsui and then proceeded to their respective stations whilst myself and students remained at Kelung. On Friday we visited the English miners at Poeh-tan à, and on Saturday forenoon entered the Kelung market and sung the gospel in the midst of gazing hearers. In the afternoon I examined enquirers and, on Sabbath 26th, admitted twenty-five by baptism, thus making 116 names on the communion roll. In the afternoon we all sat around the table of our Lord, and were delighted to have two Englishmen with us. Both are miners at Poeh-tan-à. One of them, Mr. Ord, is a staunch old-school Presbyterian, and he is none the worse of that. The other is father of the young man who died a few weeks ago and to whom I made reference in my preceding letter. This was the first time for the poor old man to commemorate the dying love of our blessed Lord. Mr. Ord addressed the communicants in a very appropriate manner. Amongst other things he told them that he had served the Lord twenty five years, and never had to say that the Lord had forsaken him. The effect on all present was very marked. I interpreted for him. Monday 27th, I returned with the students by the same steamer to Tamsui and now I am here teaching them as usual.

It is only just to state that Ellis & Co., an English firm here, gave us all free passages to Kelung and back again. Mr. Christy, the agent here, showed unbounded kindness to myself, the helpers and students, and told me to take the steamer any time I wished and need not pay passage fare.

Now for all these things let God, even our own God, be praised for ever and ever.

G. L. MACKAY.

LETTER FROM A CHINAMAN.

The following has a particular interest not only because it was written by Mr. Mc-

Kay's first native helper, and one of his earliest converts, but because it is in itself exceedingly touching and suggestive. The letter has been translated by Dr. J. B. Fraser. We shall hope to hear frequently from our new friend, Mr. Giam Chheng-Hoa:—

1877, *North Formosa Church.*

I, Giam Chheng-Hoa, send a letter to let the ministers of the Church of Canada know, that, because Pastor MacKay came to Formosa preaching the Gospel and leading us to repentance and faith in Jesus, our hearts truly rejoice and thank God's grace.

Now the Doctor's wife has died in Formosa. We suppose that it is better that the Dr. should take his children home.

Now we wish earnestly to beseech the Great Church to send a man quickly to the help of North Formosa Church. Because the Church has prospered, you should be willing to come to the Gentiles; because the Lord has said "Go ye into all the world," therefore you should fulfil God's will.

Now Pastor MacKay is always sick. Having to manage twelve chapels, he must every day go about inspecting the Church, teaching students, and healing the sick. Although in Tamsui he has a very comfortable house, he is not willing to live in it, but willingly goes in every direction encountering wretchedness. He has several times been nearly dead. Fortunately God has still spared him in the world to do the Lord's work. We see Pastor MacKay to be like the Apostle Paul, because what Paul encountered, he has encountered. Our hearts thank the Lord Jesus for his great help, for greatly prospering the North Formosa Church. You of the great Canadian Church should sympathize with Pastor MacKay in his labours. We beseech you to send a man quickly to help. Amen. Peace be with you.

Written by

GIAM CHHENG-HOA.

Translated by J. B. Fraser.

India.

WE are indebted to Mrs. Harvie, Secretary of the Women's Foreign Mission Society, Toronto, for copies of the following interesting letters just received from Miss Rodger, of Indore, and Mrs. Stothart, of Bombay:—

MISS RODGER'S LETTER.

Indore, August 8th, 1877.

The rains broke early in June this season, but they have not been very plentiful in many parts of the country, and we have had two or three weeks of dry weather at a time. At present it is very cool, and is threatening rain. The nights are always cool—the mornings and evenings are pleasant. We can go out at any time now during the day to our work.

The work is opening up in the Bazar, and we are gaining access to the city of Indore also. We have been invited to the home of a high caste Brahmin, who is cashier in the bank. The bank is a branch of the Bombay, and is managed by a European. The building is in a stirring part of the city. On the opposite corner, across the street, is the palace of the Maharaja Holkar. Their dwelling house is in the same building as the Bank offices. They occupy part of the second floor. Their apartments are reached by a flight of narrow, steep, dark stairs, which are always used by the women of the house in going out or coming in to their abode. The place is guarded day and night by armed men. They have no less than seven men to keep watch by night, and during the day these men sleep while others guard the outer doors. The family, of which I am going to tell you, are from Bombay. They have not been in Indore more than three years. Quite a number of their relatives are with them at present. The husband's two sisters are receiving instruction along with his wife. His mother and wife's aunt are in the house, although they do not always come into the room where the others are being taught. His wife is an intelligent woman, and has been taught when a child to read Marathi. She told me she had attended the Mission School in Bombay, but as she was married between eight and nine years of age, she did not attend after that period. She reads in her own language very well, and has a very few words of English. She is anxious to learn more, and is making very fair progress. The husband's younger sister is very clever. She is in her eighth year, and can read well in Marathi. At present she attends the girl's school, which the Maharaja Holkar opened in the city of Indore about four years ago. She told me that there were seventy children attending, mostly Marathi's, but they are not regular in their attendance. I fear the elder sister will soon return to Bombay to her parents. I hope by means of this family to be able to get an entrance into other houses in the city. They both repeatedly assured me

that they were using all their influence amongst their own caste people to get an entrance for me into their homes. Her brother was formerly cashier; he is now filling the same position to the native banker in the camp, but his wife is in Bombay. She is expected back in a few months. On her return, we may possibly be invited to her home. The husband, I feel confident, has given up worshipping idols, but I cannot speak as positively about the women. I have talked to his wife several times about the worship of idols. Her faith in them has evidently been shaken, still I have reason to believe she continues to practice it. I have promised to take her my Marathi Testament to-morrow, when I go to the house. She talks Hindustani very well, but she will understand much better what she reads in her own language.

Lately we have taken up the study of Marathi, as it is very much used in this part of the country. I can read slowly now in the New Testament. The Pundit who teaches us is a converted Brahmin. He was employed by the late Dr. Wilson for many years doing Mission work. Some weeks ago he came up here seeking employment. Mr. Douglas engaged him, and since then we have been reading with him. The Hindi and Marathi characters are so alike that knowing the one is a very great help to the study of the other.

There are several houses in the Bazar which I visit, mostly Mohammedan houses. The women learn to read the Arabic character. They, as a rule, are not as eager or as willing to be taught as the Hindoo women. There was one very nice young girl learning to read. She was getting on slowly, but was really willing to learn, and anxious to receive instruction. On entering the house one morning, I was told her husband had taken her away to his own home the day before. I felt sure he had taken her away only because he did not wish her taught. Her parents made no objections, but her mother remarked one day that her husband might not be willing. They think it of little importance whether the women can read or not, seeing they cannot earn a livelihood by means of an education. The women here enjoy much greater freedom than they do in the north-west provinces, especially the Marathi women.

We have an English service every Thursday evening, which we enjoy very much. Rev. Mr. Douglas, as you know, preaches every Sabbath in Mhow; and here every Thursday evening.

MRS. STOTHART'S LETTER.

Bombay, August 17th, 1877.

Your letter written on Dominion day has just come, and I thank you much for it.

We are delighted to hear you get such cheery letters from Miss Fairweather. It is indeed wonderful how the way has been opened up for your Missionaries. I dare say you will all be feeling anxious when you hear of the want of rain here; it is indeed a great judgment upon this land. Oh that the people would turn unto the true God, and worship Jesus, the only Saviour: then would blessings instead of judgments be on them. We have been continuing in prayer for the last four days, that God would in mercy send us rain and avert famine from those places where it has not come. God is answering: we are getting rain, and we rejoice and desire to praise His name! Hindoos, Mohammedans, and Parsees, have also been praying in their own temples and to their own Gods for rain. A few days ago, several Hindoos collected 10,000 rupees, and with this money fed and feasted many Brahmins, who sat together in a large hole scooped out for them. After their dinner, the place was filled partially with water, the Goddess of rain was brought and placed beside them in it, and worship made to it. This performance lasted for a fortnight; at the end of which the Goddess was placed in a phæton, drawn by a pair of horses, taken to the bay, then placed in a small boat and taken out a considerable distance, and thrown into the sea.

We were on the beach when the idol was placed in the boat, and somehow the whole scene made me shudder, and fear lest this idolatrous performance might prevent God sending rain.

We have no famine, I am thankful to say, in Bombay, but people from famine districts come here, so that there is much distress, and food is very expensive. From the famine districts most heart-rending stories come. The American Missionaries at Sholapore are being helped by kind friends to do much for the sufferers there, as also our own Mr. Small, in Poona. At Sholapore, the other day between twenty and thirty tiny infants were brought in; those of them who could speak had learned to say in English, "I'm starving!" In one day sixteen of these little ones died. Dear wee lambs! My heart is full when I think what they must have suffered. Still there is a bright side to this sad picture, too, for the little ones are taken home. This famine is letting the people of the land see that it is to the Christians they can look

for help, and, thank God, we have among our civilians many who are true, earnest Christians. Caste is also being set aside in many cases, because when the people come for help, all are considered alike and treated in this manner. We have written to the famine districts for any little orphan girls that are found, to send them to us. We ask your earnest prayers for this land, that God may mercifully help, and also sanctify this judgment to the people.

An Appeal from China.

WE have already referred to the important missionary conference which met at Shanghai on the 10th of May, where no less than *one hundred and twenty missionaries* of the different Protestant churches in China consulted together in brotherly harmony for fifteen days as to the best means of co-operating in their mission work.

We have now before us a statement and appeal, fresh from the hand of the late lamented Dr. Douglas, which has been sent to the various mission Boards, Colleges, and Churches of the world. It is, in substance, as follows:—

I. China is by far the largest heathen country in the world. Including its dependencies, it embraces a territory larger than the whole continent of Europe; or, excluding the Mohammedan kingdoms, it is about equal to all the rest of the heathen nations combined.

II. It is also beyond all question the most important. The discoveries of Livingstone revealed a grand future for Africa; the wealth of India is well known; but no heathen country in the world can for one moment be compared to China. Its mineral resources alone rival those of the Western States of America, and indicate that China will be one of the great nations of the future.

III. The Chinese, though the oldest nation in the world, are as full of vigour and promise as ever. Intellectually, they are fit for anything. In diplomacy and mercantile enterprise they have proved themselves a match for the ablest and most far-reaching minds among ourselves. There are those among them who have mastered every new art and science we have set before them.

IV. At the present moment, one feature of the Chinese character deserves special notice. They are the great colonizers of the East. The natives of Cambodia, Sumatra,

Java, the Phillipine Islands, Timor, Borneo, the Sandwich Islands, etc., fall before civilization. Europeans cannot cope with the insalubrity of these climates. The Chinese alone have proved themselves able to maintain vigorous physical life in these regions. They are entering them by thousands, and in some cases by ten thousands every year, and that in an ever-increasing ratio. They are also rapidly colonizing Manchuria, Mongolia, and Thibet. It is clear, therefore, that the Chinese will ultimately become the dominant race in all those vast countries.

V. A stream of immigration has of late set in towards Australia, New Zealand, and the Pacific States of America, which is widening every year. It will prove a blessing or a curse just in proportion as the fountain is cared for.

We will not seek to harrow your feelings by entering into details. Of old it was said that men "changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." The Chinese go further than this. They not only worship the dead, and idols of wood and stone, but also, in many districts, the most loathsome creatures. Mere civilization is no criterion of the moral condition of the people. And what aggravates the case is that the literati and rulers of all grades—notwithstanding occasional proclamations to the contrary—make use of the prevailing superstitions to influence and govern the people. Thus, the educated, instead of seeking to enlighten and elevate the masses, only bind the fetters of ignorance more effectually upon them. *There is therefore no hope for China in itself.*

There are many indications of promise. (1.) Thirty-seven years ago there were only three native Christians in all China, in connection with Protestant Missions. Now there are at least twelve or thirteen thousand. (2.) A much larger proportion have applied for baptism during the past year, than any previous year, and the candidates have been generally of a higher type of character. (3.) The Empire is more open than ever for the preaching of the Word, and the Cheefoo Convention of last year, together with the proclamations agreed upon, is proving a mighty instrument towards the more effectual opening up of the vast interior. (4.) Not only is the country open to our efforts, but the minds of many, in different quarters, have been more or less aroused from their lethargy. (5.) Multitudes are reading our books; and not a few are eagerly investigating the nature and bearing of Western innovations.

We earnestly appeal to the whole Christian world for help. There are still eight provinces in which there is not one resident missionary. In others there are only two or three; and taking China as a whole, we stand as one missionary for Massachusetts, or two for Scotland.

Pastors of churches, heads of schools and colleges, and all in charge of the young, we appeal also to you. We are in dead earnest. We do not know what to do for lack of men. The country opens; the work grows. Think of stations with only one man to hold his own against the surging tide of heathenism! We are ready to be overwhelmed by the vastness of the work.

Many among us are tempted to undertake too many duties. Hence the broken health and early death of not a few of our best men. We beseech you, therefore, to place this matter before the minds of the young. Show especially to students that the completion of their curriculum synchronizes with China's need, and that they are therefore under the most solemn obligations to give the claims of this Empire their earnest, unbiased, and prayerful consideration.

Standing on the borders of this vast Empire, we, therefore—one hundred and twenty missionaries, from almost every evangelical religious denomination in Europe and America, assembled in General Conference at Shanghai, and representing the whole body of Protestant missionaries in China—feeling our utter insufficiency for the great work so rapidly expanding, do most earnestly plead, with one voice, calling upon the whole Church of God for more labourers. And we will as earnestly and unitedly plead at the throne of grace that the spirit of God may move the hearts of all, to whom this appeal comes, to cry "Lord, what wilt thou have me to do?" And may this spirit be communicated from heart to heart, from church to church, from continent to continent, until the whole Christian world shall be aroused, and every soldier of the Cross shall come to the help of the Lord against the mighty.

JAPAN.—In the province of Shinghin, in Japan, a church, which has now forty communicants, has grown up without the aid of a missionary.

The first missionary society entered Japan in 1859. Now 12 are represented in the Empire, employing 156 missionaries and teachers, of whom 87 are natives. There are 90 stations, with 1,004 baptized converts and an attendance of 4,000; 16 medical stations, where 11,000 cases are treated annually, and 19 schools, with 561

scholars, of whom 40 are studying for the ministry, and 10 Sunday-schools with 600 scholars.

CEYLON.—Protestant missionaries went to Ceylon about sixty-five years ago. There are now about thirty European and American Missionaries in the Island, and ninety-native ministers and about thirty thousand native Christians.

UNITED STATES.—The San Francisco *Bulletin* states that the steamer *City of Peking*, which sailed on September 14 from that port, "carried the largest group of missionaries that has ever left at one time. They were seven in number, besides a Japanese lady who is returning to her native land. A general union meeting of the Congregational and Presbyterian churches was held to hear from the missionaries and bid them God speed on their journey."

There are said to be in New York city 525 converts from Judaism to Christianity, most of the conversions having come about through the agency of several Jews who were converted at the Moody and Sankey meetings.

In the work of the American Board, twenty new churches and eighteen hundred new members this year are statistics unprecedented and encouraging: there is no want of young men and women to become missionaries. The number of churches and missionaries in Japan has doubled within the year. Five hundred new Church members have been received in Micronesia.

Origin of Sabbath Schools.

IN the public mind there is an impression that Sunday Schools originated with Robert Raikes. This no doubt arises from the prominent and active part he took in the establishment of such schools in the latter part of the last century and at the beginning of this. But schools for the religious instruction of the young on the Sabbath had existed long before the days of Mr. Raikes. As early as the sixteenth century St. Charles Borromeo, Cardinal-Archbishop of Milan, in Italy, founded seven Sunday Schools in the parishes of his diocese. About one hundred years later, the eminent Nonconformist, Rev. Joseph Allein, of Taunton, England, gathered the children and youth together every Sabbath to instruct them in the truths of the gospel. A Mrs. Catharine Boevy, of Flaxley Abbey, England, not only fed and clothed many poor, but also taught their children on the Lord's day at her own house. The German Seventh Day Baptists at Ephrata,

Lancaster County, Pa., established a Sunday School sometime between 1740 and 1747. A School of the same kind was opened in 1763-4 at Catterick, in Yorkshire, England, by Rev. Theophilus Lindsey; another in 1769 by Miss Hannah Bell, a Methodist lady, at High Wycombe, England, in 1769; another about the same time at Boiton, Lancashire, England, by a poor man, James Hey; another at Mansfield, England, in 1778; and yet another in the same year at Ashbury in Berkshire.

To Mr. Raikes belongs the high honour of establishing a Sunday School directly for the benefit of the poor, the neglected and the vicious, and in advocating with great earnestness the opening of such schools every where. The origin of his school in Gloucester in 1781 is thus described by Mr. Raikes himself:

"The beginning of the scheme was entirely owing to accident. Some business leading me one morning into the suburbs of the city, where the lowest of the people, who are principally employed in the pin manufactory, (then a great business in Gloucester), chiefly reside, I was struck with concern at seeing a group of children, wretchedly ragged, at play in the streets. I asked an inhabitant whether those children belonged to that part of the town, and lamented their misery and idleness. 'Ah, sir,' said the woman to whom I was speaking, 'could you take a view of this part of the town on a Sunday, you would be shocked indeed, for then the street is filled with multitudes of these wretches, who, released that day from employment, spend their time in noise and riot, playing at 'chuck,' and cursing and swearing in a manner so horrid as to convey to any serious mind an idea of hell. We have a worthy clergyman,' added she, 'Mr. Stock, curate of the parish and head of the Cathedral Grammar School, who has sent some of them to schools, but upon the Sabbath they are all given up to follow their own inclinations, without restraint.' This conversation suggested to me that it would be at least a harmless attempt, if it were productive of no good, should some little plan be formed to check the deplorable profanation of the Sabbath. I then enquired of the woman if there were any decent, well-disposed woman in the neighborhood who kept schools for teaching to read? I presently was directed to four. To those I applied, and made an agreement with them to receive as many children as I should send upon the Sunday, whom they were to instruct in reading and the Church Catechism. For this I engaged to pay them each a shilling for their day's employment. The women

seemed pleased with the proposal. I then waited upon the clergyman and imparted to him my plan. He was so much satisfied with the idea that he engaged to lend his assistance by going round to the schools on a Sunday afternoon to examine the progress that was made, and to enforce order and decorum among such a set of little heathens."

In the first attempt about ninety children were collected; large additions were rapidly made to these; and very soon the happy effects were visible throughout Gloucester. The boys and girls employed in the manufactories became cleanly and decent in appearance, cast off their rude behaviour and ceased to indulge in cursing and swearing to the same degree as formerly. In 1786 the magistrates of that city publicly thanked Mr. Raikes for the good he had accomplished, and the Bishop of Gloucester gave the movement his official sanction. The celebrated Adam Smith said: "No plan has promised to effect a change of manners with equal ease and simplicity since the days of the apostles"; and the poet Cowper declared that he knew no nobler means by which a reformation of the lower classes could be effected. But John Wesley saw something deeper in the undertaking than even its founder did at first, for, at its beginning, the primary object was not the salvation of the soul, but the reformation of the manners. In 1784 Mr. Wesley wrote: "Perhaps God may have a deeper end therein than men are aware of; who knows but some of these schools may become nurseries for Christians?" How wonderfully has this faint anticipation been realized!

Robert Raikes, popularly known as the "father of Sunday Schools," was born at Gloucester, September 14, 1735. He received a liberal and practical education, and some believe he had also a university training. But for his life-work he adopted the business of his father, who died in 1757, and soon became a successful printer and journalist. It ought to be known, however, that he distinguished himself first as a prison reformer, long before John Howard entered upon his remarkable career. At the age of sixty-seven Mr. Raikes retired from business, and on the evening of April the 5th, 1811, he died after an hour's sickness, at the age of seventy-five.

What grand results have sprung from the humble beginning at Gloucester in 1781! Sunday Schools under Protestant influence are found in almost every land; and they have been adopted by Roman Catholics and Jews in Protestant Countries. It was estimated in 1875 that there were in operation

in the world one hundred and ten thousand Sunday Schools, with one million five hundred thousand teachers and ten millions of pupils!—*Pres. Banner*

The Presbyterian Record.

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REMITTANCES and all other matters of business to be addressed to JAMES CROIL, 210 St. James Street, Montreal.

WE are very thankful to our numerous friends throughout the Dominion for their good offices in helping us to extend the circulation of the RECORD to what it now is; and, relying confidently on their continued assistance and co-operation, we heartily wish them, and every one of our readers.

A Happy New Year.

Some of our friends, with good reason, complain of the trouble of collecting the small annual charge made for the Record, and, because it is a thankless work, in some cases the order is transmitted "send no more RECORDS to me." Another fruitful cause of orders cancelled is the circumstance of a congregation becoming "vacant," but, instead of dropping it like a hot potato, there is then all the more need for a larger circulation than before. In all sincerity, there is room to double our circulation, and this will be done when all the Kirk Sessions make it their business to see that a copy of the RECORD finds its way into every family and undertakes the responsibility of payment. We respectfully ask the Conveners of the various Mission Schemes

of the Church to favour us from time to time with such information in regard to the progress of the work as it may be in their power to furnish; and the several clerks of Presbyteries, for such as they can supply. We shall always be glad to hear from any of our Missionaries, whether labouring in the Home field or in far-off Foreign lands. We shall esteem it a privilege to aid them in every way we can. Especially it will be our constant endeavour to interest our readers in their work of faith and labour of love.

Literature.

THE LIFE AND EPISTLES OF ST. PAUL: By the Rev. W. J. CONYBEARE, M. A., and the VERY REV. J. S. HOWSON, D.D., DEAN OF CHESTER. Longman's, Green & Co., London, 1875. Price \$1.75, by Mail, post-paid. Wm. DRYSDALE & Co., 232 St. James St, Montreal.—This is one of the most valuable books in the language. It was first published in 1852, and has gone through several editions; but the high price at which it was sold, restricted its circulation to a comparatively favoured few. This *Student's Edition* brings it within the reach of many who will be glad to avail themselves of so valuable an aid in studying that portion of the New Testament which is devoted to the life and writings of St. Paul. The text is the same as in the earlier and larger editions, except in so far as it has been revised and amended by Dean Howson—the surviving joint-editor. It has an ample supply of wood-cuts and maps. The notes are slightly condensed, but they are still sufficient for all practical purposes. It combines the excellencies of a splendid biography of the great Apostle, and a learned commentary on his writings. It should be in the library of every minister and sabbath school teacher, and, indeed, of every student of the Bible.

THE REV. ANDREW KENNEDY, of LONDON, Ont., has called our attention to the large number of standard theological works, and books suitable for sabbath school libraries, published by the *Presbyterian Board of Publication* at Philadelphia, for which he is the Agent in Canada. Without entering upon details, we recommend our readers to apply to Mr. Kennedy for a catalogue of these books. They are all of the right stamp, and we believe they are marked at very moderate prices. Among them will

be found some interesting works on Foreign Missions. Dr. Ellenwood's little volume—**THE GREAT CONQUEST**—should be in the hands of every minister and layman who is called upon to speak on this subject from the pulpit or the platform. Mr. Kennedy, who is now in his eighty-ninth year, deserves well at the hands of the christian public for his long-continued efforts to aid in the diffusion of high-toned christian literature. Mr. K. is also Agent for the Presbyterian Quarterly and Princeton Review. Price \$2.35.

JAMES BAIN & SON, Toronto, are the Agents for **BRITISH AND FOREIGN EVANGELICAL REVIEW**: Price only \$2 *per annum*. They also supply the Toronto Scheme of Sab. School Lessons—International Series. Price 60 cts. for 100 sheets, containing Lessons for the year 1878—mailed free.

MEETINGS OF PRESBYTERIES.

Lindsay—Tuesday, 26th February.
 Montreal—Tuesday, 8th January, 11 a.m.
 Glengarry—Tuesday, 8th January, 11 a.m.
 Huron—Tuesday, 8th January, 11 a.m.
 Toronto—Tuesday, 8th January, 11 a.m.
 Wallace—Tuesday, 15th January.
 Ottawa—Tuesday, 5th February, 3 p.m.
 P. E. Island—1st Wednesday, Feb., 11 a.m.
 Newfoundland—2nd Thursday, May, 7 p.m.
 Kingston—Tuesday, 8th January, 3 p.m.
 Peterborough—3rd Tuesday, Jan., 1.30 p.m.
 British Columbia at New Westminster—1st Wednesday, May, 11 a.m.

WEEK OF PRAYER.

Attention is invited to the following outline of subjects of special prayer suggested by the Evangelical Alliance for the Annual week of prayer, commencing January 6th, and which it is hoped will be very generally observed by the Presbyterian Churches of the Dominion.

Sabbath: January 6th.—SERMONS: Christian union perfected. Rev. vii., 9-10.

Monday: January 7th.—PRAYER AND PRAISE:—Remembrance of personal and relative mercies; prayer for the Divine blessing on past privileges and for a humble and contrite spirit.

Tuesday, January 8th.—PRAYER:—For the Church of Christ in all lands: for its deliverance from error; for its increase in faith and holiness, and in power as a witness for the Lord Jesus Christ; for the grace and guidance of the Holy Spirit.

Wednesday, January 9th.—PRAYER:—For Christian families—for sick and afflict-

ed members; for children at School, and for all youths in our colleges and seminaries of learning; for young men entering upon the active business of life, and for those abroad; for our sons and our daughters openly confessing Christ.

Thursday, January 10th.—PRAYER:—For Nations—for rulers magistrates and statesmen; for the Army and Navy; for all benevolent and philanthropic institutions; for religious liberty and the opening of doors "wide and effectual" for publishing the Gospel; and for the reign of righteousness and peace.

Friday, January 11th.—PRAYER for the circulation of the Bible; for the observance of the Sabbath; for the removal of intemperance; for the rescue of the fallen; for the safety of those who travel by land and by water.

Sabbath, January 13th.—SERMONS:—Christian life, "Let your light shine." Matt. v. 16.

SPECIAL NOTICES.

BURSARY FUND, MARITIME PROVINCES.—An earnest appeal has been made to all congregations interested in this fund and it is hoped their response will be prompt and liberal. The treasurer has not money enough to meet the demands made on the fund. Contributions should be sent to Dr. McGregor, or to the Treasurer Mr. William F. Night, Halifax.

CHRISTIAN LIFE AND WORK.—The Con- vener, Rev. Duncan Morrison, requests the special attention of all ministers to the circular recently addressed to them. The returns of the Synod Clerks are to be sent to Rev. J. W. Mitchell, of Mitchell, Ont.

THE COLLEGES.—The circulars issued by the respective Boards of Management should be attended to immediately. It is of paramount importance that adequate provision be made for the support of our Theological Halls. While ministers are not responsible for the amounts which their congregations may choose to give, it is clearly their duty to set before them the importance and urgency of the claim.

Some sow Corn; but it has not been win- nowed, and the half of what is scattered is chaff—or worse.

A good man *may* not be a good teacher, but a bad man cannot.

Do you tell your scholars the way to heaven? Then they will witness that you know it if you take yourself the way to hell.

A Page for the Young.

ACCORDING to promise, we have left out a whole page of advertisements this month in order to increase the reading matter. And we have dedicated this page to the young, in the hope that they will be pleased to have a quiet little corner of their own in their Church Record. If they like it, and wish to keep this page for themselves all the year round, we hope some of them will write us a few lines to say so, and we shall do the best we can to please them.

JESUS ONLY.

O, how thankful I should be !
Jesus loves and cares for me ;
That he hears me when I pray,
Every little word I say.

If my heart is ever sad,
Jesus somehow makes it glad.
If my lessons seem a task,
Jesus helps me if I ask.

If my playmates are unkind,
Jesus whispers, "Never mind."
If a naughty work I speak,
His dear face I quickly seek.

For I would not grieve the One
Who so much for me has done.
How can I but happy be ?
Jesus loves and cares for me.

WHAT TO GIVE.

"I haven't *any thing* to give to Jesus," said a dear little girl, "and I do love him so."

"O, yes, you can give him your heart, and that is just what he wants," said her mamma.

"But, mamma, what is it to give him my heart ?"

"To love him, dear child. If you truly love him you will want to serve him, and he will give you work to do."

Dina had the same spirit that Paul had. She loved Jesus, and she wanted to show it in her life. Have you that spirit ?

"LORD, BLESS MY PENNIES !"

A little girl about six years old, had, to her great delight, been allowed by her parents to put two bright new pennies into the missionary box.

A few nights afterwards, little Gracie was repeating her prayers at her fathers' knee, and to her usual simple petitions, "Bless papa and mamma," &c., she added, "Lord,

bless my two pennies, for Jesus sake, Amen."

"What made Gracie say that ?" asked papa, after the child had gone to bed.

"She has prayed thus every night since giving her pennies to the missionary-box," was her mother's reply.

I dare say some of my young readers give or collect pence or half-pence for the Missions, or for God's cause in some way. I think if they too were to pray, "Lord, bless my pennies," their prayer would do even more good than the money.

A SUBSTITUTE.

When we say that the Lord Jesus Christ died in our room and stead, in order that we might be saved from the guilt and punishment of our sins, that means that he became our SUBSTITUTE. Here is a true story that will help you to understand what is meant by that word:—It is about a servant who saved the life of his master. A Russian nobleman was travelling through the snow, when a cry was heard behind the carriage, the horses rushed furiously on, and the driver, who knew the meaning of this, said, 'The wolves are coming.' The whole pack of wolves were rushing down on the family. The driver lashed the horses, who made all haste, but in vain ; the wolves were coming up and up. What were they to do ? The driver stopped and shot the two foremost horses, and the wolves began to eat them. That gave a little time ; but they were soon devoured, and the wolves rushed on again. The driver loosed another of the horses, and hastened on again ; but the horse was soon devoured, and the pack was in full cry again. They had just come up to the carriage when the servant said to his master, 'Take you the reins ; I will jump out, and by the time they have devoured me you will be safe.' He threw the reins to his master, and the wolves fell on him and devoured him, but his master and family were saved. That servant was really a SUBSTITUTE ; he gave his life to save the life of his master and family.

JESUS CHRIST CAME TO SAVE US.

He suffered for us ; he has borne our punishment ; he has pleaded on our behalf, and has opened a home for us in heaven. Go to him, pray to him, believe in him, and love him. This is the way to enter the open door of his great and blessed salvation.

Yes, Jesus is the Truth, the Way,

That leads you into rest ;

Believe in him without delay,

And you are fully blest.

ACKNOWLEDGEMENTS

RECEIVED BY REV. DR. REID,
AGENT OF THE CHURCH AT TO-
BONTO, TO 2nd DEC., 1877.

ASSEMBLY FUND.

| | |
|----------------------------|----------|
| Received to 2nd Nov.... | \$948 73 |
| Hampden..... | 5.00 |
| Boularderie..... | 2.00 |
| West King..... | 4.00 |
| Little Britain and Parks' | |
| Creek..... | 4.60 |
| Derry West..... | 2.55 |
| Storrington..... | 5.30 |
| Pittsburgh..... | 2.70 |
| Saugeen, St Andrews.... | 3.50 |
| North Bruce..... | 5.00 |
| Pickering, Erskine Ch.... | 2.50 |
| Spencerville..... | 3.00 |
| Ventnor..... | 1.75 |
| St Catherine's 1st Church. | 11.00 |
| Ripley, Knox Church.... | 5.00 |
| Thames' Road..... | 6.50 |
| Kirkton..... | 4.70 |
| Dundee Centre..... | 5.59 |
| East River..... | 9.00 |
| Sheet Harbour..... | 3.00 |
| Sutherland's River and | |
| Vale Colliery..... | 5.00 |
| Georgetown..... | 5.00 |
| Blackville and Derby.... | 2.50 |
| Bay of Islands..... | 5.00 |
| Proofline..... | 6.75 |
| Longwood, Guthrie Ch.... | 4.50 |
| Carradoc, Cooke's Ch.... | 1.50 |
| Teeswater, Zion Church.. | 8.00 |
| Peabody..... | 2.00 |
| Middleville..... | 2.00 |
| Paisley, Knox Church.... | 15.00 |
| Ross..... | 5.00 |
| Kemptville..... | 5.00 |
| Sydenham, Knox Church | 2.85 |
| St Sylvester..... | 3.00 |
| Brampton..... | 12.00 |
| Manchester..... | 6.00 |
| Berlin, St Andrews..... | 1.00 |
| Columbus..... | 15.00 |
| Waddington..... | 14.75 |
| Bond Head..... | 2.40 |
| Wyebriidge..... | 1.81 |
| Tosoronto..... | 2.19 |
| Bracebridge..... | 4.54 |
| Stayner..... | 6.00 |
| Alliston..... | 5.00 |
| Cookstown and 1st Essa.. | 5.60 |
| Craigvale..... | 5.87 |
| Napinee..... | 4.50 |
| Middle River..... | 2.93 |

\$1197.51

HOME MISSION.

| | |
|----------------------------|-----------|
| Received to 2nd Nov.... | \$2174.97 |
| Norval..... | 44.27 |
| Union..... | 14.60 |
| Friend, McKillop..... | 5.50 |
| Mille Isles..... | 4.70 |
| Thames' Road..... | 55.00 |
| Kirkton..... | 25.00 |
| Nichol, Zion Ch..... | 10.00 |
| Proofline..... | 20.33 |
| Ayr, Stanley Street S.S. | 12.13 |
| Latona..... | 20.00 |
| Ashburn..... | 32.50 |
| Teeswater, Zion Ch..... | 10.00 |
| Elora, Chal. Bible Class.. | 4.30 |
| Arnprior..... | 10.00 |
| Bristol..... | 5.16 |
| Litchfield..... | 9.33 |
| Portage du Fort..... | 3.46 |
| Coulouge..... | 8.76 |

| | |
|---------------------------|--------|
| Friend..... | 2.00 |
| Middleville..... | 5.00 |
| Chatham, St. Andrews' | 15.00 |
| Presbyterian, Oakville do | 5.00 |
| North Plymton..... | 7.42 |
| Hespeler..... | 9.75 |
| Primrose..... | 6.04 |
| Shelburne..... | 2.56 |
| Glenmorris..... | 10.60 |
| Grafton & Vernonville do | 9.30 |
| Smith Hill..... | 4.20 |
| Aurora..... | 7.50 |
| Widder..... | 7.8 |
| Carlisle..... | 9.42 |
| Ailsa Craig..... | 6.30 |
| Nairn..... | 2.64 |
| Brooklin..... | 10.00 |
| Alexandria..... | 8.00 |
| Port Elgin..... | 20.43 |
| Pullarton..... | 18.00 |
| North Easthope..... | 5.00 |
| Wroxeter..... | 17.42 |
| Forwich..... | 3.87 |
| Teeswater Union Meeting | 14.00 |
| Bristol..... | 6.03 |
| Huntingdon Union Meet. | 15.00 |
| Molesworth..... | 7.00 |
| Lachute, Henry's Ch do | 10.67 |
| Melbourne, St Andrews do | 7.70 |
| Beaverton..... | 13.50 |
| Berlin, St Andrews do | 1.13 |
| Penelon..... | 6.00 |
| Mosa, Burns' Ch..... | 12.00 |
| Newcastle..... | 13.63 |
| Canton..... | 5.00 |
| St Sylvester..... | 10.00 |
| Brampton..... | 10.00 |
| Cannington..... | 10.00 |
| Vittoria..... | 3.00 |
| McGillivray..... | 4.00 |
| Widder & Lake Road do | 4.85 |
| Mill Point..... | 5.37 |
| L'Orignal & Hawkesbury. | 5.50 |
| Smiths' Falls Union Ch do | 10.00 |
| Richmond & Windsor Mills | 10.25 |
| Perth, St Andrews do | 14.51 |
| Windham..... | 10.15 |
| Columbus..... | 20.00 |
| Bluevale..... | 22.50 |
| Eadie's..... | 16.15 |
| Mount Pleasant..... | 7.00 |
| Burford..... | 3.00 |
| North Augusta..... | 4.00 |
| Chateauguay Basin do | 4.00 |
| Quebec, St Andrews..... | 100.00 |
| Carlingford Thanksgiving | 4.03 |
| Ayr, Knox Church..... | 10.00 |
| Elma, Centre and West | |
| Monekton..... | 6.00 |
| Springville Thanksgiving | 22.50 |
| Bethany do..... | 5.50 |
| Osprey do..... | 4.60 |
| Alma..... | 21.00 |
| Cummock..... | 10.00 |
| Toronto, Charles Street | 23.44 |
| St Anns..... | 3.60 |
| Wellandport..... | 3.40 |
| Hampstead Thanksgiving | 6.00 |
| Flamboro' West..... | 17.00 |
| Hillsburgh..... | 5.73 |
| Price's Corners..... | 4.50 |

\$3221.62

FOREIGN MISSION.

| | |
|-------------------------|-----------|
| Received to 2nd Nov.... | \$1533.97 |
| Boston Church..... | 14.00 |
| Milton, Knox Ch..... | 9.00 |
| Friend, McKillop..... | 0.50 |
| Mrs Mgt McKay, Wind- | |
| sor, American Curren- | |
| cy, China..... | 1200.00 |
| Hawkesbury, addl..... | 1.00 |
| Nichol, Zion Ch..... | 20.00 |

| | |
|---------------------------|--------|
| Ayr, Stanley St Sab Sc... | 12.00 |
| Rev J G Carruthers, China | 5.00 |
| Elora, Chalmers' Ch B Cl | 3.75 |
| McNab & Horton..... | 30.00 |
| Montreal, Chalmers' Ch | |
| S S Missionary Society, | |
| India, Miss Fairweather | 100.00 |
| Pullarton..... | 11.00 |
| L'Orignal & Hawkesbury | 5.50 |
| Columbus..... | 25.00 |
| Berlin, St Andrews..... | 1.00 |
| Ayr, Knox Ch, China.... | 20.00 |
| St Louis de Gonzague, | 6.00 |

\$2961.72

COLLEGES ORDINARY FUND.

| | |
|----------------------------|----------|
| Received to 2nd Nov.... | \$166.94 |
| Norval..... | 45.13 |
| Un on..... | 16.10 |
| Thames Road..... | 40.00 |
| Kirkton..... | 20.00 |
| Nichol, Zion Ch..... | 10.00 |
| Lake Shore & Leith..... | 5.25 |
| Ashburn..... | 11.50 |
| Dorchester Station..... | 2.00 |
| Ancaster, Thanks'g day | 6.85 |
| Albertain, do..... | 2.70 |
| Sarnia, St Andws, for debt | 139.00 |
| Brampton..... | 40.00 |
| Widder & Lake Road.... | 9.40 |
| Berlin, St Andrews..... | 1.00 |
| Elma Centre and West | |
| Monekton..... | 6.00 |

\$1121.87

KNOX COLLEGE BUILDING FUND.

| | |
|-------------------------|-----------|
| Received to 2nd Nov.... | \$3163.33 |
| Friend, Grafton..... | 10.00 |
| Rev D B Cameron, Acton. | 8.00 |
| J mes Manson, Strathroy | 25.00 |
| Drummondville..... | 12.00 |
| Chippawa..... | 5.00 |
| McKillop & Tuckersmith, | 66.66 |
| McKillop, Duffs Ch.... | 6.00 |
| Thames Road..... | 141.50 |
| Paul Kennedy, Acton.... | 6.00 |
| Mount Albert..... | 9.50 |
| Nathaniel Steen..... | 2.00 |
| West Gwillimbury 2nd, | 45.00 |
| Rev Hector McQuarrie, | |
| Wingham..... | 10.00 |
| Rev D B Whimster, Mea- | |
| ford..... | 35.60 |
| Hibbert..... | 20.00 |
| Wm Ward, Walpole..... | 10.00 |
| Tecumseth 1st,..... | 15.00 |
| Tecumseth 2nd..... | 12.00 |
| Adjala..... | 10.00 |
| West Puslinch..... | 14.00 |
| Beverly..... | 25.00 |

\$3656.59

JUVENILE MISSION TO INDIA.

| | |
|--------------------------|------|
| West Puslinch Sab Sc.... | 6.00 |
|--------------------------|------|

ORPHANS LATE REV. JAS NESBIT.

| | |
|--------------------------|----------|
| Received to 2nd Nov.... | \$512.25 |
| Sarnia, St Andrew's..... | 35.00 |

\$547.25

MANITOBA COLLEGE, BUILDING
DEBT.

| | |
|-------------------------|----------|
| Acknowledged already... | \$277.58 |
|-------------------------|----------|

| | |
|--------------------------|------|
| Cookstown & 1st Essa.... | 2.36 |
|--------------------------|------|

\$279.94

WIDOWS' FUND.

| | |
|--------------------------|----------|
| Received to 2nd Nov..... | \$506.95 |
| Holstein | 6 00 |
| Amos | 3.26 |
| Fairbairn | 3.45 |
| Storrington | 5.60 |
| Pittsburgh | 2.90 |
| Latona | 8.00 |
| Brampton | 15.00 |
| Tiverton | 10.00 |
| Columbus | 20.00 |
| Napanee | 4.00 |

•\$585.16

With rates from Revds A W Waddell, W Donald, R Dewar, J S Stewart, John Gray, J Eadie, D McIntosh, R H Warden, John Rennie, J Watson, T S Chambers, A F McQueen, John Scott, James Adams. \$16 00. Archd. McLean, Alex McKay, H Gracey, R Wallace, E. W. Pantou, D. Gordon, \$24.00. J R Scott, Jno. McCulling, J. Middlemiss, M. Fraser, Wm. Lohead, A. A. Drummond, John Patterson, R Hall, Jno Morrison, Jno Duff, H McQuarrie, G Cheyne, A Matheson, W Barr, J Hanran, Jas. Cameron, Thos. Alexander, Wm. Walker, W. M. Roger, W. Fraser, W C Young, D Allan, A. M. Hamilton, J, Davidson, R. W. Leitch, S Young, G Munro.

AGED AND INFIRM MINISTERS' FUND.

| | |
|-------------------------------------|----------|
| Received to 2nd Nov..... | \$345.17 |
| Alice and Petawawa..... | 10 00 |
| Pine River | 3.00 |
| Derry West | 2.35 |
| Embro | 25.96 |
| Pembroke Calvin Ch..... | 37.12 |
| Watford | 5.00 |
| Russell | 3.10 |
| East Gloucester | 4.20 |
| West Nottawasaga and Duntroon | 4.00 |
| Waddington, N.Y..... | 15.75 |
| North Easthope | 4.00 |
| Kemptville, Thanksgiving | 6.00 |
| South Gower and Mountain | 7.00 |
| Mitchell..... | 8.10 |
| Brampton..... | 20.00 |

\$520.75

Amount of Rates received to Nov. 2nd, 1877.....\$144 50

With Rates from Revds. R. Moodie, \$3; A. W. Waddell, \$3; C M McKerracher, \$2.50; J Donaldson, \$2.50; Wm. Donald, \$6; R. Dewar, \$2; J. Pritchard, \$4; J. Seiveright, \$5; S. Jones, \$3; W Ferguson, \$3; N McNish, \$6.25 D B Cameron, \$4; D McGregor, \$3.25; J. Gray, \$5; A. Rowat, \$3.50; D. Wishart, \$3.50; J. Eadie, \$3.75; J. McConechey, \$3; D. McIntosh, \$3.25; J. Adams, \$2; J. A. F. McBain, \$2.50; J. R. Gilchrist, \$2.65; J. Rennie, \$3; J. Carswell, \$3.50; J. Watson, \$2.50; W. Meikle, \$4; T. Scott, \$4; T. S. Chambers, \$3.75; A. F. McQueen, \$3.50; John Scott, \$3.50; J. Irvine, \$2.50; A. McLean, \$4; Archd Stewart, \$3.25; Alex McKay, \$3; H Gracey, \$4; A Wallace, \$5; W Fraser, \$2.50;

H J McDiarmid, \$2 50; P. Greig, \$5; R. Torrance, \$11; John Beckett, \$3; J G Carruthers, \$5; Jas Middlemiss, \$4.50; Thos. Bennett \$3.50; W. Masson, \$4; Jno Morrison, \$3.50; W Robertson \$4; J. M. McAlister, \$3.50; M Fraser, \$6; A. A. Drummond, \$3.75; R. Hall, \$3; H McQuarrie, \$4; M. McKenzie, \$3; A. Matheson, \$4 50; D W Morrison \$5; W. Barr, \$2; S. McDiarmid, \$3.50; D. Sutherland, \$4; J W. Mitchell, \$5; J Hanran, \$2 50; J Anderson, \$4; J R S Burnet, \$3.75; Jas Cameron, \$4; Thomas Alexander, \$2; W Walker, \$4; Robt. Rodgers, \$4; J. Boyd, \$3; A MHamilton, \$4; R C Moffatt, \$3.50; J Davidson, \$4 50; J Fraser, \$3; R W. Leitch, \$2.70; S. Young \$4; G Munro, \$5—\$273.65.—Total \$418.15.

RECEIVED BY REV. DR. MCGREGOR, AGENT OF THE GENERAL ASSEMBLY, IN THE MARITIME PROVINCES, TO DEC., 3RD.

FOREIGN MISSIONS.

| | |
|--|-----------|
| Acknowledged already..... | \$2369.47 |
| Bay of Islands | 10.00 |
| Leitch's Creek | 12.00 |
| Coldstream | 14.00 |
| Ladies of Coldstream | 6.50 |
| St Andw's Ch. Little Riv. | 9.40 |
| St Paul's Ch. New Antrim | 2.42 |
| Meaghers, Grant Cn | 3.00 |
| S S House Section..... | 1.66 |
| Milford & Gays River..... | 40.00 |
| Tryon Cong, P E I..... | 5 00 |
| Middle Musquodoboit..... | 13.06 |
| Schools in Sheet Harbour | |
| Congregation to support teachers in N Hebrides | 6.98 |
| Harbor Grace, Nfld..... | 68.00 |
| W McCarty, Taylor Head | 5.40 |
| Lower Stewiacke | 7.90 |
| St James Ch, Newcastle. | 25.42 |
| Cambridge Port Mass., Matt 2th, 40th..... | 0.97 |
| Brookfield | 5.00 |
| St Matthew's Hfx, add. | 8.50 |
| Upper Londonderry..... | 24.00 |
| St Croix | 14.80 |
| Economy | 6.00 |
| St Matthew's Ch, Hfx, add | 19.30 |

\$2678.38

DAYSpring and MISSION SCHOOLS.

| | |
|-----------------------------|----------|
| Acknowledged already..... | \$533.17 |
| Amherst Sab Sc | 17.98 |
| Earlton Sab Sc | 5.24 |
| Col. by Joe Stevenson | 0.45 |
| S S House Sab Sc | 1.25 |
| St Paul's S S, New Antrim | 3.00 |
| Col in Newport | 29.01 |
| West Bay Cong..... | 25.13 |
| Middle Musquodoboit..... | 2.81 |
| Antigonish Sab Sc..... | 30.58 |
| Bridgewater | 16.26 |
| Harbor Grace, Nfld..... | 100.00 |
| Annapolis Sab Sc Cards.. | 3.50 |
| Richibucto & Kingston.. | 46.45 |
| Col. in Sussex and Union. | 22.00 |
| D Fisher Mid Stewiacke | 10.00 |
| Col by Great Village PSS | 14.57 |
| Col at Gays River..... | 10.08 |

\$871.48

HOME MISSIONS.

| | |
|---------------------------|-----------|
| Acknowledged already..... | \$1691 91 |
| Bay of Islands | 5 00 |
| Coldstream | 8.41 |
| Hopetown & Port Daniel | 10.00 |
| Tryon Cong, P E I..... | 3 00 |
| Middle Musquodoboit | 5.47 |
| Quoddy, Sheet Har Cong. | 6.50 |
| St George, a Lady | 1.00 |
| Mr Curtis, Trav Exp ret. | 1.00 |
| Harbor Grace | 150.00 |
| Lower Stewiacke | 5.70 |
| Ladies of Coldstream.... | 7.00 |
| Brookfield..... | 5.00 |
| Upper Londonderry..... | 9.00 |
| St Matthew's Ch, Hfx, add | 23.30 |
| Economy | 5.60 |
| Lake Ainslie, C B..... | 5.10 |

\$1942.19

SUPPLEMENTING FUND

| | |
|----------------------------|-----------|
| Acknowledged already..... | \$2817.77 |
| Tryon Cong, P E I..... | 7.00 |
| Middle Musquodoboit.... | 1.25 |
| Brookfield..... | 7.00 |
| Upper Londonderry..... | 9.00 |
| Baddeck, both sections.... | 6.60 |
| Poplar Grove Ch, Hfx, | 28.61 |
| Lake Ainslie, C B..... | 4.57 |

\$3881.80

COLLEGE FUND.

| | |
|---------------------------|-----------|
| Acknowledged already..... | \$2539.67 |
| Middle Musquodoboit.... | 0.35 |
| Brookfield | 7.00 |
| Upper Londonderry..... | 8.00 |
| Dalhousie & Maple Green | 5.90 |
| Rent of Gerrish St Hall, | 50.06 |
| St Matthew's Ch, Hfx, add | 15.25 |

\$2626.17

AGED AND INFIRM MINISTER'S FUND.

| | |
|---------------------------|---------|
| Acknowledged in last No. | \$77.54 |
| Acknowledged previously | 171.45 |
| Gaberus | 2.50 |
| Middle Musquodoboit.... | 1.50 |
| Dalhousie & Maple Green | 10.00 |
| St Matthew's Ch, Hfx..... | 55.55 |
| Ministers' percentage:— | |
| Rev M Stewart..... | 2.09 |
| " Jas Rosborough..... | 3.00 |
| " S Johnson | 3.00 |
| " D McKinnon | 3.50 |
| " Adam Gunn | 3.00 |
| " James Watson..... | 1.00 |
| " Thos Nicholson | 2.00 |
| " D Sutherland | 2.50 |
| " A F Thomson | 3.40 |
| " Lewis Jack | 2.50 |
| " A B Dickie | 3.00 |
| " J W Nelson | 5.00 |
| " A Cameron | 3.25 |
| " J C Burgess | 3.50 |
| " A Ross, Harbor Grace | 4.00 |
| " Dr McLeod | 4.00 |
| " A Russel | 3.75 |
| " G M Grant | 12.50 |
| " P G McGregor..... | 8.00 |
| " W G Forbes | 2.00 |
| " W McCallagh..... | 3.50 |
| " John Murray | 4.00 |
| " Thos Sedgewick..... | 3.00 |
| " Gavin Sinclair..... | 2.00 |
| " A Stuart | 2.25 |
| " Alex Grant | 2.50 |

\$411.19

**THEOLOGICAL HALL BUILDING AND
ENDOWMENT FUND, FARQUHAR
FORREST & Co., TREASURERS,
HALIFAX.**

| | |
|-----------------------------|------------|
| Previously acknowledged.. | \$18607.51 |
| Shediac, per Dr McGregor | 4.76 |
| Buctouche, do | 32.50 |
| Gocaigne, do | 8.25 |
| Scotch Settlement, do | 7.00 |
| Chas McLellan, Riv John | 100.00 |
| Union Centre, do | 223.76 |
| H B Webster, Kentville, | |
| 1st installment | 500.00 |
| Col in Cape Breton by | |
| Rev McL Sinclair | 48.78 |
| Prof C McDonald, Halifax | |
| 1st instal | 100.00 |
| A C Cogswell, Hfx, 1st inst | 50.00 |
| Jas Kerr, do 1st do | 10.00 |
| Mrs Esson, do 1st do | 50.00 |
| Miss Esson, do 2d do | 20.00 |
| Mrs Ferguson, St John.. | 50.00 |
| K Archibald, Brookfield. | 3.00 |

\$19,815.44

ADDITIONAL.

In full.

| | |
|--------------------------|--------|
| Hen R Hutchison..... | 150.00 |
| Miss Mary E. Hutchison.. | 20.00 |
| Ernest Hutchison..... | 27.00 |
| A Clergyman's widow.... | 3.00 |
| A friend | 2.00 |
| Eliza Olson | 0.25 |

\$202.25

1st Instalment.

| | |
|-------------------------|-------|
| Don Sutherland | 8.00 |
| CC Watt | 10.00 |
| Mrs James Russell..... | 3.00 |
| Miss Agnes Russell..... | 3.00 |
| Wm Park | 23.33 |
| James Brown | 16.67 |
| John Ferguson | 10.00 |

\$81.00

FRENCH EVANGELIZATION.

*Received by Rev. R. H. Warden,
Secretary-Treasurer of the
Board of French Evangelization,
210 St. James Street, Montreal,
to 10th Dec.*

ORDINARY FUND.

| | |
|----------------------------|-------------|
| Received to 8th Nov.. | \$10,151.26 |
| W & A J McFall, Nobleton | 2.00 |
| St Paul's, Fredericton... | 10.00 |
| A Friend | 16.00 |
| St Andrews', Lucknow... | 2.75 |
| McNab and Horton | 40.00 |
| Miss Mills, Dundee, Scot. | 4.62 |
| Three Rivers | 16.00 |
| St Andrews', Lachine.... | 26.00 |
| St. George, Ont | 15.00 |
| Middleville | 3.00 |
| St James, Dalhousie.... | 3.25 |
| Norwood | 10.00 |
| W H Casselman, Norwood | 1.00 |
| Jas Smith, do | 1.00 |
| Belle River, Ont | 11.00 |
| Cooke's Ch S S, Toronto.. | 19.00 |
| St Gabriel Ch, Montreal.. | 61.33 |
| J. H. R. N. per A. Baxter, | |
| Derry, Ireland, | 24.00 |
| Two Workingmen, per J. | |
| Orr, Derry, Ireland.... | 4.80 |

| | |
|---------------------------|-------|
| A Friend, Cork, Ireland.. | 24.00 |
| A Friend, Pictou, N S.... | 10.00 |
| Ormsdown | 50.00 |
| N Mornington | 13.00 |
| Knox Ch S S, Ayr..... | 10.00 |
| Knox Ch S S, Cornwall.. | 25.00 |
| St Andrews' Ch, Kingston | 50.00 |
| Middle River, C B..... | 4.42 |
| Londesboro' | 5.00 |
| River Charlo, N B..... | 6.70 |
| Prince William, N B.... | 5.00 |
| Glamis, Ont | 5.00 |
| Fitzroy Harbour and Tar- | |
| bolton | 10.00 |
| Hephzibah Ch, Williams- | |
| ton | 10.00 |
| C Clarkson, B. A., Brook- | |
| ville | 5.00 |
| Keady | 4.00 |
| Armstrong Brook S S, N B | 1.35 |
| St John Ch, Hamilton .. | 25.00 |
| Ashburn | 23.00 |
| Rent | 62.50 |

Per Rev Dr McGregor, Halifax :

| | |
|--------------------|--------|
| Coldstream..... | \$8.68 |
| Loch Lomond and | |
| Framboise..... | 5.25 |
| Mid. Musquedoboit | 2.00 |
| New Annap | 5.25 |
| Amherst | 11.87 |
| St Matthew's, Hal- | |
| ifax, (addl.)..... | 12.50 |

45.55

Per Rev Dr Reid, Toronto :—

| | |
|----------------------|---------|
| Kingston, Chalmers' | |
| Church | \$55.17 |
| Pine River..... | 3.00 |
| Embro | 48.77 |
| Leith | 13.60 |
| Ayr, Stanley St S S. | 38.35 |
| Latana | 17.00 |
| Caledonia, Argyle | 30.00 |
| Elora, Chal. B Class | 3.95 |
| Dumbarton | 10.00 |
| Brampton | 3.00 |
| Widder and Lake | |
| Road | 9.50 |
| Columbus | 25.00 |
| St Andrews', Berlin. | 1.00 |
| St Ann's, Ont..... | 2.00 |

240.34

\$11,056.87

BUILDING FUND.

| | |
|---------------------------|----------|
| Acknowledged already... | \$416.31 |
| Millbrook and Centreville | 28.85 |

\$445.16

WIDOWS' AND ORPHANS FUND

James Croil, Montreal, Treas.

| | |
|-----------------------------|-------|
| Union Ch, Goderich, 10.91 } | |
| Smith's Hill..... 10.15 } | 21.06 |
| Ormsdown | 15.00 |

JUVENILE MISSION TO INDIA.

Miss Machar, Kingston, Treas.

| | |
|----------------------------|---------|
| Mr Donald Ross, Leith... | \$20.00 |
| King Sabbath School | 13.00 |
| Scarboro' Ladies Associa. | 35.00 |
| Blair Sabbath School | 3.00 |
| Mrs Ross, Lancaster | 2.00 |

PRESBYTERIAN COLLEGE, MONTREAL

Rev. R. H. Warden, Treasurer,

ORDINARY REVENUE..

| | |
|--------------------------|---------|
| Waddington..... | \$14.00 |
| Metis | 4.90 |
| New Glasgow, Q..... | 5.00 |
| Canning St, Montreal.. | 17.85 |
| Stanley St, Montreal ... | 23.13 |
| St Hyacinthe | 9.00 |
| Hemmingford | 5.00 |
| Joliette | 2.30 |
| New Edinburgh | 10.00 |
| Ormsdown | 20.00 |
| Hephzibah Ch, William- | |
| town | 7.00 |
| Farnham Centre..... | 3.02 |
| Fort Coulonge | 3.36 |

\$124.56

ORDINARY REVENUE DEFICIT.

| | |
|--------------------------|---------|
| St Andrew's..... | \$30.10 |
| Point Fortune..... | 8.90 |
| Grenville..... | 18.50 |
| Chatham, Q. | 52.10 |
| Huntingdon, Q..... | 93.15 |
| Dundee | 22.25 |
| Laguerre..... | 5.00 |
| Scotstown..... | 37.75 |
| Leeds..... | 36.00 |
| Danville..... | 9.50 |
| Quebec | 27.00 |
| Rev T Fenwick | 2.50 |
| Rev C A Doudiet | 5.00 |
| St Andrew's, Martintown, | 21.25 |
| Hemmingford..... | 22.60 |
| Russelton | 31.85 |
| Three Rivers..... | 89.25 |

\$512.70

THEOLOGICAL CHAIR.

| | |
|-------------------------|----------|
| P. Redpath, Montreal .. | \$400.00 |
| John McLennan, do .. | 200.00 |
| Alex Murray, do .. | 50.00 |
| Jas Johnston, do .. | 50.00 |
| Jonath Hodgson, do .. | 50.00 |
| Wm Gunn, do .. | 25.00 |
| Wm Angus, do .. | 25.00 |
| John Campbell, do .. | 25.00 |
| J H Mooney, do .. | 25.00 |
| D Aikman, do .. | 20.00 |
| Thos Irving, do .. | 20.00 |
| Thos Davidson, do .. | 10.00 |

\$900.00

BUILDING FUND

| | |
|-------------------|---------|
| Robt Graham..... | \$10.00 |
| Matt Gage..... | 10.00 |
| David Rogers..... | 2.00 |

\$22.00

**ANNIVERSARY MISSIONARY MEET-
INGS, MONTREAL.**

| | |
|---------------------------|----------|
| Collections at Meetings.. | \$168.99 |
| Expenses | 129.50 |

\$39.49

The above balance was appropriated by the Committee towards paying a debt on the Tanneries Mission, Montreal.

R. H. W.

The Missionary World.

IT is now four years since Dr. Angus startled the Evangelical Alliance at New York with his demonstration of the possibility of evangelizing the whole world within the life time of the present generation. It is a question of men and money—of faith and works. One nation can send forth a hundred thousand soldiers, or even double that number, and expend millions of pounds in their support: could not all the Christian nations send forth fifty thousand men to tell of the salvation provided in Christ? If nominal Christians were real Christians, if we all believed what we say and what we subscribe, the Foreign Mission field would not wear the dark and desolate aspect which it wears to-day. There are many provinces in China, there are some districts in India, as populous as the whole of this Dominion, yet without a solitary Christian missionary.

Dr. Gibson of Erie, Pennsylvania, a member of the United Presbyterian Church, has recently given buildings and land valued at \$80,000 to the Foreign Missions of his Church—the entire proceeds to be devoted to the publication and free distribution of the Scriptures in Palestine and Egypt, in Arabic, Coptic, or other languages that be may required. The work to which Dr. Gibson devotes his money is prosperous in a remarkable degree. The “Presbytery of Egypt” does its work as few Presbyteries could have done.

All the Presbyterian bodies labouring in Japan have succeeded in effecting a thoroughly harmonious union. They have joined under the title of the “Church of our Lord Jesus Christ in Japan.” It will be responsible to no foreign authority. The Session in Japan is called the Sho Kwai; the Presbytery is Chin Kwai; and the

highest court (Synod or Assembly) is Dai Kwai. It has ever been a cruel blunder to carry sectarianism into the face of Heathenism.

The benefit of co operation in missions is coming to be recognized, and missionary conferences have become settled institutions. The latest such conference was held three months ago in a secluded village at the foot of Lebanon. There were present thirty-seven native Syrian delegates, four British, and ten American. Four and a half days were spent in discussing matters of interest relating to the kingdom of Christ. The same Gospel that is found precious in Christian lands is adapted to the spiritual requirements of the “Syrian ready to perish.” The native churches are learning to contribute liberally to the support of the Gospel among themselves, and in some instances they are able and willing to lift up their eyes towards the “regions beyond.” In India, the terrible year of famine bids fair to prove an important one in missionary annals. Tens of thousands have been sustained in life by the hand of Christian beneficence, and the fact will not be wholly forgotten in more auspicious times. In Calcutta, a considerable shock has been given to the pride of caste by the provision of a pure water supply accessible to citizens of every caste alike. The Brahmins have submitted and made the best of it.

The American Board has 255 mission stations in the Turkish Empire, with over 5000 converts, and about 12,000 children in schools where Christian instruction is imparted to them. The war has, of course, interfered sadly in some districts: but the vast majority of missionaries have continued their work in patient expectation of better days.

From the Presbyterian mission field in

Persia we have tidings of a very remarkable religious revival. The churches have been refreshed and strengthened as they never were before, and after long persecution they are enjoying much-needed rest. The news from Africa is partly sad and partly very joyous. Some brave young men—missionary pioneers—have fallen at their posts, and others are prostrated by illness. But the work of exploration and of planting mission stations goes bravely on. The Congo, greater than the Nile itself, is now regarded as a highway to the heart of Africa. The usual proportion of missionaries went forth last year to heathen or papal lands; and if we may judge from what we have read, the labours of missionaries have been crowned with more than the usual share of blessing and success.

The Jews.

BY REV. PRINCIPAL MACVICAR, LL.D.

AS we have had a good deal of talking and writing of late about "the lost tribes" allow me to offer a few practical thoughts respecting the whole Jewish nation.

THE JEWS ARE A MUCH NEGLECTED PEOPLE.

This is manifestly true so far as any action by the Presbyterian Church in Canada is concerned, and, I suspect that the conduct of many others is very like our own. Few think about them, or pray for them. They are seldom mentioned at the family altar or in the public services of the sanctuary. We have no distinctive mission to this people, and few and small are the contributions in their behalf which go from this great Dominion. It may be thought that this is owing to our poverty, or to our having already so many things in hand. But this is a mistake. We are perfectly able to do far more than has yet been attempted. Let the vast wealth now thrown away on sinful indulgences, and laid out for political ends and selfish purposes, or locked up in the custody of mean men, be set free and consecrated to the Lord, and let his people, specially the wealthy among them, realize that they are only His stewards and there will be abundance of means at command to carry on missions among all the nations of the world, including this long and much neglected people.

THE JEWS ARE A PEOPLE TO WHOM WE OWE MORE THAN TO ANY OTHER.

It is enough in this connection to say that from them we have received our Hebrew and Greek Scriptures. "Unto them were committed the oracles of God." "To whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: whose are the fathers and of whom as concerning the flesh Christ came, who is over all, God blessed for ever." To all these we are served heirs through the Jews. Their God is ours. Their Christ is ours. Their Bible is ours. And what would the world be without the Bible? It is the foundation of our religion: the foundation of our literature, philosophy, and science; for when science refuses to accept its truths as the starting point it becomes unmeaning jargon: the foundation of social, political, and national freedom and greatness. Should we treat the people to whom, under God, we owe so much, with neglect in our prayers or our offerings?

THE JEWS ARE A PEOPLE POSSESSED OF NOBLE ATTRIBUTES.

I know that an opinion the very opposite of this is widely entertained and often expressed. They are put forward as the incarnation of meanness, treachery and cruelty—as if Shylock were the typical man of the nation. I know, too, that Scripture discloses more than a little misconduct on their part; but were the sins of other people as faithfully recorded as theirs have been, possibly some might have more cause for shame than the Jews. In spite of all their wickedness, they are a marvellous people, and furnish many of the highest types of mental, moral and religious excellence which history records—we cannot forget Abraham, Moses and the Prophets. And where can we find in our day, or in all our history, such a man as the Apostle Paul—tender-hearted, generous, firm, intrepid, self-sacrificing, learned, patriotic, powerful,—in every sense a great and good man. Not a few of his qualities belong to the whole race. *They are learned.* Probably a larger proportion of the whole nation are profound scholars than of any other people in the world; and in proof of this they are found in every country connected with the Schools and Universities, as Philologists, Historians and Scientists. *They are skilful financiers.* Bankers, merchants and the directors of the finances of nations have acknowledged their power in this respect. *They are adventurous,* have braved hardships and dangers of all sorts, and, indeed, proved themselves to be ubiquitous: for there is

no country or city in the world which they have not reached. They have an amazing *power of endurance*. They have been "scattered and peeled," (Isa 18 2) persecuted in every possible form, deprived of their civil rights, and slaughtered without mercy; they have received in awful measure the answer to their daring prayer, "His blood be on us, and on our children," (Mat. 27-25); and yet, after having suffered enough to exterminate the nation, they are to day as strong as ever, numbering over seven millions. Dr. Benjamin Richardson, F.R. S., Eng., assigns three reasons for this wonderful tenacity of vital power; (1) an innate excess of vital resistance; (2) the observance of the rules of health laid down in the Pentateuch; (3) that the Jews have followed, either under the influence of necessity or from natural prompting, a better life in all that relates to the maintenance of a healthy physical existence.

THE JEWS ARE A PEOPLE MANY OF WHOM
HAVE ALREADY BEEN SAVED.

My reference here is exclusively to New Testament times, and the evidence of what is stated is to be found specially in the Acts of the Apostles. One of the most remarkable features of Apostolic times was the rapid growth of the Christian Church at Jerusalem in the very heart of this nation. We know not how many constituted the Church there during the lifetime of our Lord, but, very soon after His ascension we are told that in one day there were added unto them "about three thousand souls." (Acts ii. 41). This was the result of the outpouring of the Holy Ghost in fulfilment of the prophecy of Joel; and the converts we are told embraced "Jews and Proselytes." Further on in the narrative (Acts iv. 4) we learn that "the number of *men* was about five thousand." This we take, as Dean Alford thinks, to be exclusive of *women*, who as believers were probably more numerous than men, thus making a total of perhaps ten thousand. Later still (Acts v. 14) the record is, that "believers were then *added to the Lord, multitudes both men and women.*"

Now then, taking into account what we read in the Gospels and Epistles, as well as in the Acts, of the success of the truth among this people in other places, may we not safely conclude that the Saviour's prayer on the cross in their behalf was answered, and that large numbers of them were saved during the days of the Apostles?

THE JEWS ARE A PEOPLE WHOSE CONVERSION
IS DISTINCTLY FORETOLD AS DESTINED TO
QUICKEN GREATLY THE SPIRITUAL LIFE
OF THE CHURCH.

God's purpose in this respect is clearly revealed. His words are: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem the Spirit of grace and supplications; and they shall look upon me whom they have pierced." * * * (Zech. xii-10.) "God hath not cast away his people whom he foreknew." (Rom. xi. 2) "Have they stumbled that they should fall? God forbid. But, rather, through their fall, salvation is come unto the Gentiles." (V. 11.) "For if the casting away *f them be the reconciling of the world: what shall the receiving of them be, but life from the dead." (Blindness in part is happened to Israel, until the fulness of the Gentiles be come in: and so all Israel shall be saved." (Vs. 25-26.)

The general sense of all this is obvious. There has been a partial and temporary rejection of the people; but God has not finally abandoned them—what happened to them was designed to facilitate the spread of the Gospel among the Gentiles, and designed ultimately to bring about their own restoration, for they are to be brought in with the fulness of the Gentiles, and this is to be as "life from the dead," a most glorious event; "as though a new world had arisen." How so? Let but the Spirit of God descend upon this people and they will consecrate all their admirable qualities and resources to the service of the Gospel, their business tact and energy, their wealth, their indomitable perseverance, and amazing power of endurance, their vast knowledge of the sciences and languages, and specially of the Hebrew Scriptures, and their irrepressible disposition to travel—to go into all the world. Already over five hundred of them are ministers in connection with the various evangelical Churches. In view of all these things, and much more that might be said in their behalf, why are we so slow to do anything for the Jews? Why this guilty silence in pleading God's promises at his throne of grace? Is there no wealthy man among us who will give fifty or sixty thousand dollars to found a mission to this people, a mission for the success of which God's word is specially pledged? Will not the half million of Presbyterians in Canada bring practical pressure to bear on our General Assembly to undertake this work by pouring in their offerings for this purpose even while we have so many other works in hand? We have among us good friends of the Chinese, the Hindoos, the Aboriginal tribes of this continent, and the French people of this Dominion. Are there none to befriend and help the descendants of Abraham?

The Sabbath School

INTERNATIONAL LESSONS:

February 10th.] B. C. 896. [2 Chron. xiv. 22.

JEHOSHAPHAT HELPED OF GOD.

GOLDEN TEXT:—"Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper," Verse 20.

HOME READINGS.—M. 2 Chron. 20: 1-13. T. Ps. 83: 1-18. W. 2 Chron. 20: 14-25. Th. Ps. 136: 1-26. F. 2 Kings 3: 4-27. S. 2 Chron. 20: 26-37. S. 2 Chron. 21: 1-20.

It is always important to read the context, and compare parallel passages: especially and obviously so as regards this lesson. In last chapter we left Jehoshaphat well employed, reforming his kingdom. While thus engaged, he hears of a sudden and unprovoked invasion of Moabites and Ammonites in strong force—from beyond the sea: i. e. the Dead Sea. A powerful confederacy, distinctly referred to in Ps. 83: 6-8. The tide of popularity, always fickle, turned against him. Previous to this, the neighbouring nations had feared Jehoshaphat, Ch. 27: 10, but, since his affinity with the house of Ahab, they lost whatever respect they had for him; now Jehoshaphat is in fear of them, v. 3: and not without reason—he had been told that there was *wrath upon him from before the Lord*, Ch. 19: 2. But the name of the Lord is a strong tower, Prov. 18: 10. *The fear of the Lord*, while it enables us to trust in God, does not make us fold our hands, Heb. 11: 7. With him came out all Judah "to ask help of the Lord" bringing with them their wives and children, by way of strengthening their appeal: for did not God spare Nineveh for the sake of the *little ones*; Jonah 4: 11. *Jehoshaphat's prayer* is a model one—short and pointed, v. 6-12. His familiar allusion to Abraham, v. 7, is referred to in James 2: 23. It concludes with an acknowledgement of entire dependance upon God. JAHAZIEL, another unknown prophet, unexpectedly appears on the scene. While the king was yet speaking God heard, and lo, the answer already! See Isaiah 65: 24, and Daniel 9: 20. He was a Levite, of the sons of ASAPH. In Ch. 29: 30, Asaph is called a seer or prophet. He was a psalmist as well, for twelve of the Psalms bears his name, Ps. 1, and all from the 73 to 83, inclusive: a skilled musician, too: the choir-leader of Israel in his day. His musical talent descended to his sons, 1 Chron. 25: 1, and was perpetuated through many generations, Neh. 7: 44. *Jahaziel's message* similar to that of Moses at the Red Sea, Exo. 14: 13. "Stand still and see the salvation of God"—a greater exercise of faith than if he had said "advance and smite," Jehoshaphat so understood it, and, admonished his people to believe God and his prophets. They rejoiced together in the promise as well as though it had already been performed and went forth singing the 136th psalm.

LEARN that faith inspires a man with true courage. The heart that trusts in the Lord is kept in perfect peace. Praise was an important part of Jewish worship and should have a prominent place in the services of the sanctuary now. All should join in it, heartily, Ps. 67: 5. It is fit employment for angels, Ps. 148—and is acceptable to God, Heb. 13: 15-16. Those who are endowed with musical talents should consecrate them to the Lord's service. The conclusion of the Lord's prayer teaches us "in our prayers to praise God."

February 17th.] B. C. 856. [2 Chron. xxiv: 4-13.

JOASH REPAIRING THE TEMPLE.

GOLDEN TEXT:—"Joash was minded to repair the house of the Lord."—Verse 4.

HOME READINGS.—M. 2 Chron. 22: 1-12. T. 2 Chron. 23: 1-11. W. 2 Chron. 23: 12-21. Th. Ps. 76: 1-12. F. 2 Chron. 24: 1-14. S. Ps. 84: 1-12. S. 2 Chron. 24: 15-27.

A period of 36 years intervened between the victory recorded in Ch. 20: 22-25, and the death of Jehoshaphat at the age of 60. His eldest son JEHO-RAM, joint ruler with his father for two years, succeeds him (and reigns, not well nor wisely, eight years, Ch. 21. 6. He hated his brethren, probably for the same reason that Cain hated Abel, and for that reason slew them all with the sword. But woe unto him that foundeth a kingdom in blood! Hab. 2: 12. Though warned by a letter from Elijah and threatened with the very punishment that actually overtook him, he did his best to undo all the good his father had done, by re-establishing idolatry and other abominable heathen practises. He forfeited the respect of his people, *departed without being desired*, Ch. 21: 20, died a miserable death, and was buried in an unhonoured grave. AHASIAH succeeded him, his one qualification for the throne was that of primogeniture. The history of his brief reign, of one year, is summed up in two clauses, Ch. 22: 3-4. So much for unholy alliances. Read carefully from Ch. 20: 20 to Ch. 23: 21.

JOASH.—Little Joash, whom a pious aunt prevented from being murdered along with his brethren, Ch. 22: 11—who had been hid for six years in the house of God—was crowned at 7 years of age, and duly proclaimed—"God save the king," Ch. 23: 11. Naturally well-disposed, so long as he had the excellent high-priest for his prime minister, he did that which was right, v. 2. One of his first public acts was to restore the temple which had fallen into disrepair. It had been plundered by Egyptians and Arabs, and his wicked mother Athaliah had taken its foundation stones to build her idolatrous temple of Baal. Mark her end, Ch. 23: 15. Joash's youthful enthusiasm exceeded that of old Jehoida, v. 6. And how methodically he went about it! The *set* annual contributions were to be duly collected and overseers appointed, Exo. 30: 13 and Lev. 21: 1-8. This proving insufficient, Joash orders a chest to be made—the original pattern of the modern missionary box—and proclamation made that the people *bring* their contributions; which they did, cheerfully, and gathered money "in abundance;" compare 2 Kings Ch. 12. The funds were kept separate—for repairs, and ordinary expenses, suggesting the propriety of special collections for special purposes, and disallowing the not uncommon plea that, because money is required to build or repair churches, adequate provision cannot be made for the support of ordinances. This should be done and the other not left undone. Joash shewed his people how to do both.

"The money that every man was set at," seems to suggest that under the Christian dispensation a profession of religion should be followed, as a matter of course, by a voluntary dedication of a fixed proportion of our means for Christian purposes—an idea that cannot be too soon impressed upon the minds of children.

February 24th.] B. C. 765. [2 Chron. xxvi : 16-23,

UZZIAH'S PRIDE PUNISHED.

GOLDEN TEXT.—"*Pride goeth before destruction, and a haughty spirit before a fall.*"—Proverbs 16 : 18.

HOME READINGS.—M. 2 Chron. 25 : 1-13. T. 2 Chron. 25 : 14-28. W. 2 Chron. 26 : 1-15. Th. Isa. 2 : 1-22. F. Isa. 5 : 1-12. S. 2 Chron. 26 : 16-23. S. Numbers 16 : 1-35.

JOASH reigned well while his old and wise friend Jehoida lived to counsel him. Ch. 24 : 15 : but after his death he began to put his faith in worldly princes Ch. 24 : 17. Better for him had he trusted in the Lord ; Ps. 118 : 9. He lapsed into idolatry, and, when reproved by Zechariah, caused the good prophet to be stoned to death : Ch. 24 : 21, Matthew 23 : 35. Swift retribution followed. He was smitten with "great diseases," and, in the end, the wretched man, who had made shipwreck of himself, was murdered in bed by his own servants. He reigned forty years. AMAZIAH, his son, of much the same character as his father, reigned 29 years. He too began by serving the Lord, but by singular infatuation was also drawn into the whirlpool of idolatry, and like his father met a violent death. What a sad contrast the kingdom of Judah now presented to the happy days of Jehoshaphat !

UZZIAH, elsewhere called *Azariah*, 2 Kings 15. 1., came to the throne at the age of 16, with great capacities for government. Under him Judah rapidly regained strength and prosperity. How eminent he was as an agriculturist, a soldier, and a mechanical engineer, see v. 1-15. He was successful in wars against the Philistines on one side, and the Arabians on the other. He restored Eloth, a famous port on the Red Sea, to Judah, v. 2, and, just as long as he sought the Lord, he prospered, v. 5. But his prosperity proved too much for him—"When he was strong his heart was lifted up to his destruction," v. 16. He became proud and presumptuous, arrogating to himself the right of doing what God had expressly reserved to his consecrated priesthood. This appears to have been the one blot on his character. He is not charged with idolatry and the grosser vices of his predecessors. He fell into the opposite extreme, by intruding into the temple of the Lord to burn incense. Had he forgotten how Jeroboam had been punished for this very thing ? 1 Kings 13 : 1-4. Was he not well warned of the sin he was going to commit ? v. 18. Surely he knew the Law in such matters, 1 Chron. 23 : 13. That it was as much as his life was worth to do this, Numbers 3 : 10. Yet he persisted : flew into a passion : threatened, Josephus says, the priests with death if they interfered with him. In the very act, he is smitten with leprosy—like Gehazi, 2 Kings, 5 : 27, and incapacitated for his duties which devolved upon his son Jotham. He lived, however, to an advanced age—his reign being the longest, but one, of any of the kings of Judah 52 years. Mention is made by Amos Chap. 1 : 1, and by Zechariah Ch. 14 : 5, of an earthquake during the reign of Uzziah which Josephus connects expressly with this sacrilegious attempt to offer incense. (Antiquities 9 : 10 Sect. 4.)

LEARN from the history of these three kings how easy it is for young men of good dispositions, fine abilities, and splendid accomplishments to make shipwreck of their souls, and how needful always the prayer, "Lead us not into temptation." There is a good argument here for a properly ordained ministry ; and, very obviously, we are taught a becoming reverence for sacred things. ONE SIN willfully indulged in leads to ruin ; James 2 : 10.

March 3rd.] B. C. 740-723. [2 Chron. xxviii : 19-27.

AHAZ'S PERSISTENT WICKEDNESS.

GOLDEN TEXT.—"*And in the time of his distress did he trespass yet more against the Lord : this is that king Ahaz.*"—Verse 22.

HOME READINGS.—M. Isa. 6 : 1-13. T. 2 Chron. 27 : 1-9. W. 2 Chron. 28 : 1-18. Th. Isa. 7 : 1-25. F. 2 Chron. 28 : 19-27. S. 2 Kings 16 : 1-20. S. Isa. 8 : 5-22.

JOTHAM, who acted as regent for his father Uzziah after he was smitten with leprosy, succeeded him at his death, and had a prosperous reign of 16 years. All we know about him is contained in Ch. 27—only nine verses, but from that, it may be inferred that he was both a pious and an enterprising prince.

AHAZ, his son, was twenty, or, as some think, twenty-five, when he began his reign of 16 years duration. Of all the kings of Judah he was the worst—his general character closely resembling that of Ahab, the wickedest king of Israel, 1 Kings 21 : 25. Others began well and, afterwards yielding to temptation—fell from grace ; but Ahaz was bad from the very beginning. Notwithstanding the advantages of education, and the good example of his father, he plunged deeper into the mire at every step. In the first place, he became an undisguised idolater, v. 2,—exercising his authority to extend it with the intensity of a passion, and with the ignorance of a heathen, sacrificing "to the gods who smote him," v. 23, and in defiance of God. See also 2 Kings 16 : 10-20. To complete his wickedness, as one divested of natural affection as well as religion, he burned his children in the fire to Moloch, v. 3. To these crimes he added the sin of sacrilege, for he cut in pieces the vessels of the temple, shut up its doors to prevent the worship of God, and made him idolatrous altars in every corner of Jerusalem. One of these altars is particularly referred to 2 Kings 16 : 10-12.

HIS PUNISHMENT.—The Syrians invaded his kingdom and in one day slew 120,000 of his valiant men. Modern warfare has no parallel to that. His neighbours, in the Northern kingdom, instead of sympathising, seized the opportunity to manifest their undying hatred for Judah, joined the Syrian hosts, and returned from a marauding expedition bringing with them 200,000 captives—men, women and children, v. 8. This, "because they had forsaken God," v. 6, and in literal fulfilment of what Joshua had said long before, Josh. 24 : 20. The treatment, however, of these captives forms one of the most beautiful incidents in history, v. 15. Showing there were still left some "good Samaritans." "At that time," refers to the period when, after a succession of defeats, Ahaz was besieged in his capital. Then the Edomites and the Philistines took possession of the low country, v. 18. So Judah was "brought low," because of Ahaz, v. 19. Isaiah, who lived and wrote at this time gives a graphic account of some of these incursions, Isa. ch. 7. Even Ahab humbled himself when rebuked, 1 Kings 21 : 27 ; but Ahaz hardened his heart still more. Alarmed, he foolishly asks aid of TILGATHPILENEZER, king of Assyria, who had already carried a large number of the Israelites into captivity, 2 Kings 15 : 29. But neither his obsequious appeal—"I am thy servant and thy son," 2 Kings 16 : 7 ; nor the treasures stolen from the temple and offered as a bribe, availed. He helped him not. Had his reign not been cut short by his early death, Judah would have been at that time annihilated ; but God had better days in store for the tribe which he loved.

LEARN how sad the case of those who despise the goodness and forbearance of God, Roman 2 : 4-6. What a fearful thing it is to be forsaken of Him in this life. Ps. 2 : 4 ; Prov. 1 : 26. How utterly useless to suppose that such can by any possibility be restored to his favour in the next world. Heb. 10 : 26 ; Rev. 6 : 15-17.

The Confession of Faith.

THE Churches in Scotland have been more or less anxiously discussing the Confession of Faith. We have one remark to make which we venture to hope will not be overlooked or too soon forgotten. Let the intelligent young men and women of the Presbyterian Church in Canada take some hours weekly (or daily) during the current winter for the careful study of the Confession of Faith. Let them at least read it over, and gain a fair idea of its contents. It is certain that they will then be better theologians than they ever were before. Read especially the "Sum of Saving Knowledge" usually printed with the Confession. Hodge's Commentary on the Confession is an admirable aid to its profitable study. Professedly, and really, the Confession is very dear to the Church: but its usefulness will be vastly increased by its being honestly and earnestly studied in our homes.

British Columbia.

COMOX.

OUR last reference to this settlement in the North of Vancouver Island was contained in a letter from Rev. Simon MacGregor, of Victoria, which we published in January, 1877, in which it is described as a very interesting and hopeful mission-field under the care of the Presbytery of British Columbia in connection with the Church of Scotland. Preliminary steps had then been taken for the erection of a church which we are glad to learn has since been erected. Mr. Crawford, a worthy Elder of the Kirk, we believe, when sending an order for a parcel of RECORDS, refers to the progress that has been made in pleasing terms, as follows:—

Comox, B. C., Dec. 4th, 1877.

"When I first ordered copies of the PRESBYTERIAN RECORD for Comox two years ago, we had no existence as a congregation, no Pastor, no meeting house, no Bible class, no Sabbath school; and, what was still

worse, no visible prospect of such blessings soon being conferred upon us. Is it any wonder then that we assembled on the 22nd of November in our new Church, with full hearts, to hear our own minister preach a Thanksgiving sermon. Our meeting-house is not finished yet, and our Sabbath-school and Bible class are only just organized, but with such tangible evidence of Divine approbation on our humble efforts, and by the aid of Christian brethren, we hope the Presbyterian Church at Comox, may become a beacon and guide in this land.

Our own Church.

WE last month acknowledged the receipt, by Rev. Dr. Reid of Toronto, of the handsome sum of \$2,650 from an anonymous donor in aid of certain schemes of the Church, and it gives us pleasure this month to notice in our list of acknowledgements the receipt of several large contributions from individuals. Among others it will be seen that the Board of French Evangelization has received \$100 from Mr. John McClive of Drummondville, Ont., and \$100 from a friend in Newfoundland. The latter donor, whose name has not been made public, a young man, we believe, in circumstances by no means affluent, contributes annually \$400 towards the Schemes of the Church. Only recently the Board of French Evangelization received per Rev. W. Fraser of Bondhead, a legacy of \$1000 from the late Mr. James Cerswell, a farmer of Tecumseth Township, Ont. We trust that such examples of Christian liberality will be instrumental in leading many others to "go and do likewise."

ANNUAL STATISTICS.

The usual blank forms for statistics, including the financial returns of the congregations and mission stations for the past year, have been issued by the Convener, Rev. Robert Torrance, and should be sent in, filled up, to the Clerks of the respective Presbyteries in which such congregations and stations may be situated. Need we add that it is most desirable that these returns should be made up and transmitted as soon as possible, and, further, that every Kirk-session should make a point of reporting. For this purpose, as well as for uniformity

in other matters, it would seem to be a matter of importance that the financial year of all the congregations should be made to correspond with the calendar year:—i. e. that all congregational and Sabbath-school accounts should be closed on the 31st December in each year.

ORDINATIONS AND INDUCTIONS.

DRESDEN: *Pres. Chatham*:—The Rev. John McAlmon, formerly of Markdale, Ont., was inducted 27th November.

WINSLOW: *Quebec*:—The induction of Rev. William Mathieson, formerly of North Arthur, Ont., was appointed to take place on the 23rd January.

HAMILTON, Ont., *St. John's Church*:—The Rev. Thomas Goldsmith, formerly of Seaforth, Ont., was inducted the 8th January.

ORANGEVILLE: *Toronto*:—Rev. J. M. McIntyre, formerly of Harriston, was inducted, January 17th.

MONTREAL:—Mr. A. C. Morton, a graduate of the Montreal Presbyterian College, was ordained as missionary to Taylor's Church on January 15th.

CALL.—The Rev. A. A. Scott, a graduate of Knox College, Toronto, has received a unanimous call to the pastorate of Zion Church, Chesterfield, Ont. Other calls will be found mentioned in the notices of Presbytery meetings.

NEW CHURCHES.—On the last Sabbath of last year a new church was opened at Woodbridge, Ont. The services were conducted by Principal Caven. Rev. J. M. Cameron of Toronto, and Rev. Wm. Aitken of Vaughan.

Principal MacVicar opened a new church at Blyth, Ont., on the first Sabbath of January.

Meetings of Presbyteries.

LINDSAY: 27th November:—Arrangements were made for the Annual Missionary meeting, and also for a convention of Sabbath School Teachers to be held at Cannington, on the first Tuesday of February.

BARRIE, 4th December:—The Presbytery having heard with very great sorrow of the sad bereavement of Rev. J. B. Fraser, M.D., missionary in Formosa, adopted a minute tendering him their hearty and earnest sympathy under the loss of his partner and devoted help-meet in the mission work. A suitable minute was also adopted in reference to the resignation of Osprey and Honeywood by the Rev. John Ferguson, B.A.

STRATFORD: 11th December.—It was announced that the Rev. Mr. McLeod, of Liverpool, England, had accepted a call from Knox Church, Stratford, and provisional arrangements were made for his induction on the 30th January. Arrangements were made for hearing deputies appointed by the Foreign Mission Board in the congregations of the bounds.

BRUCE: 18th December:—Dr. Bell and Mr. Tolmie addressed the Court in the interests of Queen's and Knox Colleges, and a committee was appointed to devise the means of raising funds to meet the current expenses of the Colleges. A committee reported that the Church property of St. Andrew's Church, Paisley, was still in the hands of the Anti-Unionists, and that only two or three services had been held in the church during the past year. The Rev. John Fraser, of Knox Church, Kincardine, tendered the resignation of his charge owing to ill-health. There was read and sustained a call from Prince Arthur's Landing, to Mr. D. McKerracher, missionary, signed by 69 members and adherents accompanied with a promise of \$500 for stipend, with a manse.

LONDON: 18th December:—A call was sustained and presented to Rev. Mr. McIntyre from the congregation of Aylmer and Springfield—stipend \$700; and also a call from Mandaum and Mooreline to Rev. Abraham Beamer, promising a manse and \$700. The Presbytery accepted the resignation of Rev. Peter McDiarmid of Bear Creek and Burn's Churches and expressed sympathy with him in his present ill-health. The resignation of Mr. Ferguson of Alvinston, Euphemia and Brooke, was also accepted. A committee was appointed to make arrangements for a Sabbath school Convention. Arrangements were made for the ordination of Mr. McCrae on the 3rd of January.

WHITBY: 18th Dec.:—Rev. Mr. Drummond of Newcastle was appointed Clerk, and Mr. Peattie, Moderator, for next year. Mr. Kennedy gave in his resignation of his charge of Dunbarton and Canton. Arrangements were made for holding missionary meetings in all the congregations.

PARIS: 18th December:—The Presbytery which met at Tilsonburgh, after being constituted, resolved itself into a Conference on religion, when addresses were delivered on Home and Foreign Missions, on Sabbath Schools, and on Evangelical life. A large congregation was present and much interest manifested in the proceedings. The committee appointed to prepare a scheme for Presbyterial visitations reported a series

of questions for such occasions, which were ordered to be printed and circulated for the information of members. Arrangements were made for holding missionary meetings in the congregations. A committee of four was appointed to report on the Book of Forms to next meeting.

OWEN SOUND: 18th December:—A large amount of local business was transacted. Anent the remit of the General Assembly regarding an Agent for the Home Mission Fund, the Presbytery resolved that, in the present circumstances of the Church, it would not recommend such an appointment. The principle of a common Fund for the Colleges in Toronto, Kingston and Montreal was approved of. It was agreed to recommend that the names of retired ministers be allowed to remain on the rolls of Presbyteries, if they so desire, provided they engage in no secular calling. In regard to the 5th remit, it was recommended that ordained missionaries in active service have their names on the roll of the Presbytery within whose bounds they are labouring. The Presbytery instructed each of its congregations either to form a Missionary Association, or an equivalent thereto, for the systematic maintenance of the various schemes of the Church.

MANITOBA: 12th December:—The Revs. Alexander Campbell and Walter R. Ross, the newly appointed missionaries, were cordially received as members of the Presbytery and their names added to the roll. The Foreign Mission Committee reported that they had delayed action in reference to the Roseau School, till the close of the year; and, further, that they had reason to believe that the Rev. S. Tangkamsuiciye had reached his field of labour among the Sioux Indians in the neighborhood of Fort Ellice, although they had not yet heard from himself. The Committee was instructed to correspond with the Presbytery of Dakota, U.S., to ascertain whether anything can be done towards carrying on mission work among the band under Sitting Bull. Professor Bryce read a report respecting contributions for the support of ordinances throughout the bounds, a committee was appointed to consider the matter, who recommended that the Presbytery should organize missionary associations in all the stations and congregations. This was adopted, and the Home Mission Committee was appointed to draw up rules for the working of such Associations. Attention having been directed to the prevalence of Sabbath desecration, the committee on the subject was directed to petition the Legislature for the enactment of a law for the better

observance of the Lord's Day, and ministers were instructed to preach on that subject on the first Sabbath of the year. Mr. McKellar directed attention to the evils of intemperance throughout the Province. After long and earnest discussion, a committee was appointed to consider the whole matter and adopt such measures as in their judgment would tend to curtail the evils referred to.

CHATHAM: 18th December:—A call from Dover and Oliver section to Rev. Mr. Forrest was reported and sustained, and arrangements were also made for missionary meetings: and the claims of the Colleges for increased support were considered and heartily endorsed.

HAMILTON: 18th December:—The meeting was largely attended. *Inter alia*, the Presbytery adopted a minute in reference to the death of the late Rev. David Inglis, D.D., of Brooklyn, expressing high appreciation of his many estimable qualities, and of the important services which he had rendered to the Church in its mission fields, its colleges, and its courts. A call from Central Church, Hamilton addressed to Rev. S. Lyle, of Connor, Ireland, signed by 502 communicants and 105 adherents was sustained. Stipend \$3000 with manse. (Mr. Lyle has accepted this call.) The resignation of Rev. Alexander Dawson of Beamsville was accepted. A minute was read expressing the Presbytery's regret at Mr. McBain's removal from Drummondville to Chatham, N.B. It was resolved to hold a Sabbath School Conference in the end of February and to invite all the teachers to be present. Mr. Laing gave notice of an overture to be submitted to next meeting on the preparation of a hymn-book for congregations and Sabbath Schools. In reference to the remits: "The proposal to have a Home Mission Agent was approved. (2). A common Fund for the Colleges was disapproved. (3). It was recommended that the names of retired ministers may be retained on the rolls of Presbyteries, when sanctioned by the General Assembly."

TORONTO: 3rd January:—On motion of Dr. Topp, seconded by Dr. Reid, a committee was appointed to draft a minute referring to the death of late Dr. Inglis. It was agreed to relieve Mr. Carmichael of the branch of his congregation at Stouffville. A call was sustained from the congregation of Georgetown and Limehouse in favour of Rev. Wm. Frizzel,—stipend \$800 without manse. The Presbytery approved of the naming of the Presbyterian church at Bolton "Caven Church." The report of a Committee on Sabbath Schools recommend-

ed a change of pulpits on the Sabbath day when school matters were brought before the congregation; that the interests of the parents be enlisted as much as possible; and that a special class for teachers be organized by each minister in his congregation. The report was adopted.

MONTREAL: January 8th and 9th.—Rev. J. C. Baxter was appointed Moderator. The court was chiefly engaged in considering the remits from the General Assembly on Forms and Modes of procedure. (1). In the judgment of the Presbytery the Home Mission Scheme would be greatly benefited by the appointment of an Agent. But, that no one agent could successfully promote the scheme of Home Missions in connection with the other general schemes of the Church. (2). A common fund for the maintenance of the Colleges was disapproved. (3). Recommended that the names of retired ministers should not be retained on the roll. Arrangements were made for holding the annual missionary meetings throughout the bounds, and for affording the deputies appointed by the Foreign Mission Committee opportunities of addressing such meetings. The ordination of Mr. Morton, the missionary supplying Taylor's Church, East End, Montreal, was appointed to take place in said church on the evening of the 15th January.

TRURO: December 18th.—The Presbytery met at Stewiacke for visitation of Rev. Edward Grant's congregation. The Presbytery were delighted with the condition of its affairs—the unwearying labours of the pastor, and the excellent work done by the session and Sabbath Schools. Rev. J. Mc. McKay's demission of Economy and Five Islands was accepted. The application of Springtide for moderation in a call to Mr. McKay was granted. Arrangements were made for visiting the congregations in the interest of the College Fund. Dr. McCulloch's health not permitting his return from Scotland during the winter, arrangements were made for the supply of his pulpit.

LUNENBURG AND YARMOUTH: 8th January: Dr. Calder was appointed Treasurer of the Presbytery Fund. Rev. Joseph Elliot was appointed to supply St. John's Church, Yarmouth, during the month of January, and Rev. George Christie to supply Clyde and Barrington for six weeks. Arrangements were made to give the deputation appointed in the interests of the College Endowment Fund a cordial reception, and also for the Presbyterian visitation of a number of the congregations within the bounds.

Obituary.

REV. J. M. RODGER, of Peterborough. This venerable and esteemed minister died suddenly at his residence on the 8th January. Mr. Rodger was one of the oldest ministers in the Canadian Church, having been for the long period of forty-two years the pastor of St. Paul's congregation, Peterborough. He was ordained to the ministry in Scotland in 1833. Shortly afterwards, coming to Canada he settled at Peterboro, then a small backwoods settlement, which he lived to see grow into a flourishing town, and where he was instrumental in gathering together a large and prosperous Presbyterian congregation. In November 1875, Mr. Rodger retired from active ministerial duties with the rank of *Pastor Emeritus*, and in his stead the Rev. E. F. Torrance was ordained to the charge. Mr. Rodger was highly respected by the community in which he lived, and his death will be much regretted, not only in that locality but by numerous friends throughout the whole Church.

MR. DUNCAN McDONALD, a much respected Elder of the Church at Latona, Ont., died there on the 21st November, 1877. Mr. McDonald was born in Scotland in 1806 and came to Canada over twenty years ago. One who is well qualified to speak of him says "he was one who may be regarded as a model Elder, and his brethren in the Eldership may safely and profitably take a leaf out of his life's diary. The duties of his office he discharged faithfully and with remarkable efficiency—annually visiting all the families in his district, conducting worship, catechising the young and entreating them to accept the Lord Jesus Christ as the only Saviour." The Church has need of more such praying and working Elders.

Ecclesiastical News.

ANOTHER Communion Wine dispute has arisen, in the Established Presbytery of Edinburgh, by a petition from the majority of the Kirk-Session of St. Luke's Church, Edinburgh, where it appears it has been a practice, since 1873, while using the ordinary fermented wine on sacramental occasions, to provide unfermented wine for those who desired it. The discontinuance of this practice at the sole instance of the minister, without the concurrence of his session, has given rise to a serious and somewhat unseemly dispute that might have been obviated by the exercise of a little more Pauline forbearance. In the same Presbytery an animated discussion took place at its last meeting

on the evils of intemperance and the best practical methods of promoting sobriety in the community.

In the Free Church Presbytery of Edinburgh, Dr. Begg introduced his promised overture to the General Assembly on *OPERA* with a characteristic speech. He opposed and objected to *all* changes of posture and in the manner of *w hip*, and in the direction of introducing instrumental music—which he specially characterized as a popish corruption. The observance of Christmas Day he took to be thoroughly Popish. Memorial windows in churches were another Popish corruption which he mourned. He objected distinctly to the introduction and use of Hymns in public worship. Dr. Walter C. Smith, taking the other side of the question, carried the Presbytery with him in moving that the overture be not transmitted, by a majority of 24 to 10. Sir Henry Moncrieff, Dr. Blaikie, Principal Rainey and Dr. Davidson were among those who voted for Dr. Smith's amendment.

Lord Polwarth presided over an influential meeting in Edinburgh to bid God-speed to the first detachment of missionaries which the Church of Scotland has resolved to send out to the interior of China. The Presbyterians of Ireland propose building a "manse" for the use of their foreign missionaries who may be home on furlough.

It is a fact of interest that the Moderator of the Presbytery of Egypt, of the United Presbyterian Church, is an ex-Coptic monk, now a Presbyterian minister. The minutes of this Presbytery are written in Arabic.

The Synod of *Atlantic* in the United States has on its roll 113 congregations of coloured people, forty-four negro ministers, and 9000 negro members. There is a talk of the Church of Rome getting hold of the Southern negro. She cannot do it!

The Evangelical Alliance has a delegation in Italy endeavouring to promote union among Protestants there. At present there are several different sections of different denominations at work in the same field. There is no good reason for such "divisive courses," which are doubly disastrous in the presence of a strong and frowning Papacy.

It is good news to the supporters of the New Hebrides Missions that a strenuous effort is being made by the people of Australia to secure the annexation of these lovely isles to the British Empire. Would not Dr. Geddie have most joyfully welcomed the day!

Our Home Missions.

WE may repeat what we have often said before, that we shall be glad to hear from our standard-bearers in the remote outposts and new settlements of our country. We have addressed some of them personally, and now say to all to whom these presents shall come, if the Home Mission work of

the Church appear to have less prominence given to it in the *RECORD* than other departments, it is no fault of ours. We are most anxious to give all the information in our power. We can make tolerably good bricks without *straw*, but we have not yet learned the art of manufacturing them out of nothing. Let our friends who are engaged in this noble and patriotic work favour us with the information they can supply, we shall be thankful to them, and shall endeavour to turn it to good account. The following statement from the Convener may not be new to some of our readers but it is worthy of careful re-perusal.

THE NECESSITIES OF THE FUND FOR 1877-78.

The following outline of the Operations and Necessities of the Home Mission Fund for the current year, is respectfully submitted for the information of our congregations. It is desirable in urging the claims of the funds, that reference be made to the facts submitted, as presenting a strong argument for exceptional liberality during the current year.

OPERATIONS.—The report submitted at last Assembly contained the names of seventy-eight congregations, or 101 Churches supplemented by the fund from \$50 to \$300 per annum. Also the names of 264 Mission Stations, or 115 Mission fields, under charge of the Committee, and receiving aid from \$50 up to (in some few cases sanctioned by the Assembly) \$500.

The families connected with these Supplemented Congregations and Mission Stations number 7 383, the communicants 9,548, and the attendance upon ordinances was 24,190.

In addition to these, special mention must be made of Manitoba, with its thirteen groups, or Mission fields, and thirty-three preaching stations, representing 292 Presbyterian families, 250 communicants, and with an attendance of 875. Also the Muskoka district, the Parry Sound district, the Manitoulin Islands, the Hasting Road Mission field, British Columbia, and, finally, Prince Albert on the Saskatchewan, transferred at last Assembly from the Foreign to the Home Mission Committee.

In addition to the ministers already labouring in Manitoba, namely, Messrs. Matheson, Scott, Borthwick, Donaldson, Bell, Stewart, and Mackellar, assisted by the Professors and students in the college, and the Rev. Dr. Black and Rev. James Robert-

son. The Home Mission Committee at its last meeting, appointed the Rev. Peter Straith, the Rev. W. R. Ross, and the Rev. Alexander Campbell, to proceed at once to the Province. Two additional labourers are urgently needed for the field, and the Committee are hopeful of securing suitable missionaries to meet the urgent demands of the Province before the close of the year.

FINANCE.—At the close of the financial year, 30th April, 1877, the Committee reported to the Assembly an indebtedness of \$2,389.40. On the 1st of October the indebtedness was \$3,440 67, and adding the claims now due for supplemented congregations and mission stations, \$9,809 47, makes a total of \$12,250 17 as the debt resting upon the Home Committee at the present date. To this, in estimating the expenditure for the year, must be added the moneys due Mission Stations and Supplemented Congregations next April, the support of such special fields as Muskoka, Parry Sound, the Manitoulin Islands, British Columbia, and our increased staff in Manitoba. There is also, as instructed by the Assembly, the sum of \$2000 to remove the debt upon the Manitoba College, making as nearly as can be estimated a total of \$38,500, which is required to enable the Committee to meet its liabilities at the close of the financial year in 1878.

I add no further remarks. Surely, in view of what has been stated, our congregations will cheerfully respond, in supporting the Home Mission scheme of our Church, by largely increased contributions during the present year.

WM. COCHRANE, D.D.

Convener of Home Mission Com.

IN THE NORTH WEST.

Albeit that our mission to the aborigines in the North-West territories of the Dominion is under the supervision of our Foreign Mission Board, to all practical intents and purposes it must be regarded as a part, and a very interesting part, of our Home Mission work. It is seldom that our contemporary in the city of Brotherly Love, takes notice of Presbyterianism beyond the line of forty-five North latitude, but we are glad to find the following reference to our new missionary in a recent communication to *The Presbyterian, Phila* :—

"I had seen Tunkanshaiciye (can you pronounce it ?) in 1871—a "big, big Indian." He was addressing a large audience of white Christians, his subject being the love

of Jesus. I was glad to know that one of these despised Indians of the West had been accounted worthy to be called, as a preacher of the gospel, to the Dominion of Canada; but there was a sharp pain as I contrasted this generous treatment of Tunkanshaiciye with the method we pursue on our side of the line. I wonder if such a thing as offering a support of six hundred dollars to an Indian pastor, and giving him a welcome to his work, was ever known in these United States? I trow not. We are more given to stealing his home, promising an annuity and a blanket, the next year stealing his blanket, provoking him in every way to retaliate, and then—shooting him. Is there not a wide difference?"

MISSION TO THE LUMBERMEN.

We extract the following from a circular recently issued by the Convener, the Rev. D. M. Gordon of Ottawa, and take the opportunity of commending this mission to the favourable consideration of all who are interested in the spiritual welfare of the Shanty-men, a hard-working and industrious class, numbering many thousands, to whom we are indebted for the maintenance of one of the largest and most lucrative industries in the country.

"The Mission may be regarded as a branch of Home Mission Work, but, owing to the present numerous and urgent claims upon the Home Mission Fund, it has been deemed advisable to maintain the separate existence of the Lumbermen's Mission. The work is closely akin to that of the French Evangelization Committee, for a large proportion of those who are benefited by it are French Canadians, who are in many cases, more accessible to the influence of the preached Gospel and of religious literature, when in the shanties, than they are when under the inspection and control of the priest.

The Shantymen are, for a considerable portion of the year, cut off from Church ordinances; their claims upon the sympathy and assistance of their more favoured fellow countrymen, are many and evident: yet, with the exception of the work of this Mission, no organized effort is made to extend among them the preaching of the Gospel or the circulation of religious literature.

Formerly the Shantymen contributed liberally to the support of the Mission, but, since the beginning of the present severe depression in the lumber trade, their contributions have necessarily been very greatly

diminished. It cannot reasonably be expected that those immediately connected with the lumber trade should bear the whole burden of this work, or that members of the Committee should, by personal solicitation, collect sufficient funds for the proper continuance of the Mission."

Ministers belonging to the Ottawa Presbytery have been in the habit of leaving their own congregations for weeks and even months at a time to visit the shanties and preach to the lumbermen during the winter months, and these evangelistic tours have been highly appreciated. A considerable amount of money is also expended annually in the distribution of religious literature. Contributions for the Fund will be thankfully received and acknowledged by the Treasurer, Mr. Andrew Drummond, Ottawa.

METAPEDIA.

Mr. James W. Mason, catechist, reports to the Presbytery of Miramichi having laboured from the 27th May to the 23rd September in Metapedia and vicinity. The people greatly appreciated regular weekly services. The average attendance at Flatlands was 70, and at Metapedia 60. Services were also held at Upsalquitch where the attendance averaged 20. Three large rivers intersect this mission field—the Restigouche, the Metapedia, and the Upsalquitch. This, with the bad state of the roads, renders it very difficult for numbers to attend. The catechist established Bible Classes and Sabbath Schools, which were well attended. He visited 109 families and conducted religious services with the households. His visits were extended to the districts already mentioned and to Deeside, Glenlivat, Glencoe, and Tide Head. Settlers up the river have yet to be visited. The Metapedia Church was opened last summer by Rev. Dr. Burns, the people having contributed over \$400 to complete the building. When the services of the catechist ceased, owing to his departure for College, arrangements were made for regular meetings at which sermons by McCheyne, Moody and Spurgeon, are read by members of the congregation. The Presbyterians are the only Protestant denomination in the field. The Intercolonial Railway has greatly facilitated the work in these outlying stations.

NEW KINCARDINE COLONY, N.B.

This colony continues to flourish under the devoted labours of the Rev. Peter Melville, B. D. A handsome church was opened on New Year's day. Mr. Melville was assisted by Rev. Dr. MacIise,

of St. John, N.B., and Rev. Mr. Sinnett of Fort Fairfield, Me. All the colony turned out on the occasion. At the close of the proceedings, Mr. Watt, one of the Elders, presented Mr. Melville with a splendid family Bible from the young men of Kintore. And, before dismissing, Dr. MacIise by a unanimous vote named the church "Melville Church."

The Free Church Colonial Committee has given a grant of £50 a year to the minister. That enabled the Home Mission Board to grant \$240 to the new Church. And the Church of Scotland Colonial Committee has also given a grant of £100 to the Church, so that there is little doubt of the Colonists having their handsome new church without the ornament of a mortgage on it, and without debt. We congratulate them heartily.

MANITOBA COLLEGE.

Until quite recently, the support of the Presbyterian College in Manitoba was a charge upon the Home Mission Fund of the Church, and, all things considered, it must be admitted that the interests of this Institution are still, and must continue to be, very closely allied to those of the Home Mission Board. The General Assembly, recognizing the importance to the Presbyterian Church of the Manitoba College, have unanimously agreed:—"that it is entitled to the hearty support of the Church, and that it should be maintained efficiently in its various departments." We trust, therefore, that the circular issued by Rev. D. H. Fletcher, Convener of the Assembly's Committee, will meet with a general and generous response from all the congregations who have been appealed to in this behalf. Contributions should be sent to Rev. Dr. Reil, Toronto, or to Rev. Dr. McGregor, Halifax.

French Evangelization.

VISIT TO NAMUR MISSION.

FROM a report of the Rev. C. A. Dou-diet to the Board of a visit made by him to the French Presbyterian Mission at Namur in the Township of Suffolk, County of Ottawa, we cull the following extracts. The site of the Church is a ten acre lot gratuitously given to the Board by Mr. G. C. Mousseau, the missionary:—

"The little Protestant colony of Namur is situated about thirty-five miles north of

Papineauville in the very heart of the Laurentides. The church built by the Board is a two story building of hewed logs 36 x 24 feet in size. The lower part contains a school-room that may accommodate sixty or seventy children, and also rooms for the missionary. The Church proper might hold two hundred people and is well lighted by large windows which were presented by Mr. Eddy of Hull. It will require two hundred dollars at least to finish the Church, and make it weather proof.

The congregation consists of about twenty-five Protestant families settled in the neighborhood. On Sabbath the 2nd of September I held two meetings, one in the morning and another in the afternoon, and although I spoke an hour, their attention did not flag, and many were moved to tears. I then baptized two children, and, after service, went to visit one of the families, two miles distant. The afternoon service was largely attended, seventy-two persons being present, several being Roman Catholics that had come from a long distance to see the communion dispensed. The Lord's Supper was dispensed to fifteen communicants, and the services terminated at six o'clock, having lasted fully three hours.

There is a Sabbath-school attended by about twenty-three children. The parents generally come also to hear, so that it may count as a regular meeting of a more family nature however than the morning service.

There are twenty-five R. C. families in the neighborhood that seem well disposed towards the mission. They occasionally come to church, and some send their children to the day-schools. Indeed, there are only two hostile families in the place. Last fall, as I am told, a petition was drawn up and sent to Quebec, asking that the Protestant settlers be removed, and that no more should be allowed to come. The answer, of course, was that there was no law to do this under Queen Victoria's government. Foiled in this, some openly spoke of coming in force to burn the church as soon as it would be built and drive away the Protestants by force. Others of the settlers, however, are discharged French soldiers, who hearing of this threat, sent word that few as they were, they were ready to defend themselves and their families. This bold attitude has for the present put an end to these threats.

Speaking of the settlers, I may say that I visited eight or ten families during my stay, and would have seen them all in their own homes only for the rain. As it was, I walked over eleven miles, going as far as the head of "Lac des Sables" where there are two French families from Paris. Those

people have been there two years, cleared about twelve acres of land, and built a very good house, barns, etc. They find the lake a great help, as they brought up nets, and other fishing tackle, and catch splendid trout, some weighing as much as forty pounds. Among others, I noticed a family of old French Protestants, from the "Vivaraïs," that last battle field of Protestantism in the war of the "Camisards." They are worthy descendants of a noble race and a few families like them would form a backbone to Namur's Church equal to any in the country.

Mr. Mousseau and I visited several of the families. Two of them we found in rather poor circumstances, the others were moderately comfortable: all of them seemed to be steadfast and determined to support the church and school.

From all I have seen and heard, this congregation should have a resident minister or missionary. It is one of the best bodies of French Protestants we have in the country. Many of them will be well-off in three or four years, and the Church is sure to be self-supporting before long.

I would say to all that feel able to brave the hardships of a life in the wilderness,—*"Go in, and possess the land."* Whilst our Protestant Board of Relief and others are talking of sending families to Ontario or the Saskatchewan, there are millions of acres of good land unappropriated at our very doors.

It has occurred to me that if a few lots were taken, say twenty lots, by our charitable societies, they might send settlers upon them, paying them to clear the land, which is now done at ten dollars per acre, and, when they have enough done to keep themselves, sell them the improvement for what it cost, giving them time to pay. We might thus plant a French Protestant colony that would act as a rallying point for the many scattered farming families who sell out and go to Ontario or the U. States to escape persecution. The place is perfectly healthy. For two years, there has been no death among our Protestants. Thank God the settlement is as yet clear of taverns and liquor. The colony wants a blacksmith and shoemakers, badly. A brick-maker would find excellent clay for that purpose in many places, and if limestone is found in the neighborhood, a lime-burner could get plenty to do. I do not mean to say that these men could go there and make a living by their trades, but only that if they took up land, they would find their trades a material help, and would not need nearly as much capital to set up, as one that has no trade or whose trade is not in request.

The Government is shortly going to open the next township—Pensonby, the land of which it is said to be even better than that of Namur. It will be well for French Protestant families that intend settling on land to bear this in mind and to be early on the field to select good lots.

Our New Hebrides Mission.

APPEAL FOR LAY MISSIONARIES.

THE following letter from Rev. P. Milne brings before the Church a comparatively new subject, a subject which requires mature and earnest consideration. It is addressed to Rev. Dr. McGregor, Halifax :

Nguna, New Hebrides, July 26th, 1877.

The following minutes of our New Hebrides Mission Synod of May last, will explain to you the object of my writing to you at this time.

“The Synod having had under its consideration the difficulty of obtaining a sufficient number of labourers for this field, and being of opinion that *laymen* might be very usefully employed on many of the islands, appoint Mr. Milne to correspond with the Conveners of the Foreign Mission Committees of the various Churches supporting this mission, as to whether they would approve of their employment, and to report to next meeting of Synod.”

The people here are barbarians of the lowest order; they have no written language; and although in order to make a literature, and translate the Scriptures into the various languages of the group, missionaries of the highest acquirements are needed here, as much as anywhere else, we think also that men of less learning than those who are usually ordained to the work of the ministry, might be employed along with these, and be, perhaps, as successful as they in the way of evangelizing, and weaning the people from their heathen superstitions. For the ordinary, every day work of the mission, with the above exception, it is not, in our opinion, so much great learning that is required, among such a people as this, as devotedness, perseverance, tact, and common sense. And we do not see any reason why a layman, who may be successful as a missionary among the lapsed masses at home, may not be so here, when he has acquired a knowledge of the language, customs and superstitions of the people.

We despair of ever getting a sufficient number of ordained men to evangelize these

islands. Forty would not do it, and at present we are only nine, no more than there were ten years ago. We trust, therefore, that you will take this matter into your serious and immediate consideration.

If the Church in Canada were to send us out eight such missionaries next year, which she is surely very well able to do, when a single country congregation in Germany could send out from among themselves, as missionaries to the heathen, more than that number every year, (I refer to Louis Harm's congregation at Hermannsburg), I could station them all in my own districts where they could all speak the same language, and where each one would have a whole island to himself, some of them with a population of more than a thousand souls. Others could be stationed on Efate, Eromanga, Tanna, &c.

I beg to say with respect to the climate here, that it is not unhealthy, and though tropical, the heat is greatly moderated by the sea breeze. In my opinion, and I have been here now for eight years, no one with an ordinary good constitution need fear the climate. If one is not careful, he is liable to have fever and ague occasionally, especially at the beginning, but with proper care it can be almost altogether avoided.

I shall feel obliged to you if you will be so kind as write to me at your earliest convenience, and inform me of your opinion or of that of your committee on this subject, so that I may be able to report to next meeting of Synod when we hope to get the matter settled.

Our Trinidad Mission.

LETTER FROM REV. K. J. GRANT.

THE following extracts are from a letter written on the 26th of last November to Rev. Dr. Burns, Halifax.

BAPTISMS.

During the year many have sought and some have obtained baptism. A week ago I baptized a sepoy (Sipnâhi is the native word) who was in the expedition which invaded Abyssinia in 1868, and aided in storming Magdala.

EXPERIENCE OF OREEDAS.

The Sabbath previous I baptized Oreedas who has been four years in Trinidad. A few facts from his life before coming may serve to illustrate how unsatisfactory human expedients are to give peace to the troubled conscience. Archbishop French asks “Is there any cry going up from the

Heaven world to the God of Heaven for deliverance?" He answers "there is no cry which understands itself. At the best it is only a blind longing." Let me tell you the story of Oreedas as related by himself at his baptism:—

"Some six or seven years ago I was in great trouble of mind—a burden oppressed me day and night. I could get no relief. I applied to a holy Brahmin, he advised me to fast every Tuesday, not to taste even water throughout the whole day, and to repeat constantly the name of my god. This I did faithfully, but my burden pressed as heavily as ever.

"He next advised me to go to the Ganges to bathe, performing the journey of two miles by prostrations. This is done by throwing the arms, when the body is completely prostrate, as far forward as possible, and with the forefinger making a mark at which he plants his toe in preparing for the next prostration. Accepting the counsel, I set out on my journey, and after several days with a chafed, lacerated body I arrived at the sacred river. Bathing relieved the pains of the body but it gave no relief to my soul. Knowing how meritorious it was to present a young cow as a gift to a Brahmin, I obtained one, and, after the usual ceremony, (which consists in taking white rice, the leaf of the betel nut, a sprig from the Tulsi plant, and a small piece of money in the hand, and with the same hand grasping the tail of the animal, the Brahmin repeats a Sloka from a Shastras. The cow became the property of my spiritual instructor. Though this gift is said to be highly meritorious, yet it gave me no relief. I went home as dissatisfied as ever.

OTHER STEPS.

"Still I turned to my Guru for counsel. He assured me that my trouble of mind was due to my insincerity, and again advised me to visit a distant shrine. Ready to do as directed, I set out. I was eight months from home, being the most of the time on the roads, subsisting on what I could obtain from the hand of charity. On my return, my friends would not touch me lest they would be defiled, as I had eaten food from so many hands whilst abroad. After many purifications I was received by my family, but in mind I was as unhappy as before.

A TURN.

"In my country there are many medicines for those who are sick at heart. The next prescription was a visit to Jagganath in Orissa. I set out, but at Benares I met a man who persuaded me to turn aside from my purpose and to enlist for Trinidad. I have been led by a way that I knew not.

But now I see that my God, whom I neither knew, loved, nor served, brought me here to hear the kind invitation "Come unto me, all ye that labour and are heavy laden and I will you rest." My burden is now gone—another has taken it on his back. I have peace."

THE CHARACTER OF THE CONVERT

Our converts have on the whole stood well this year. We insist on abstinence from strong drink, opium, and ganja. At a marriage, about a month ago, one of our women thought that a bottle of light wine would add to the hilarity of the work. She purchased and drank, but it was regarded such a scandal by her friends at La Fortune that, before all was over, she felt that wine, which is a mocker, in the end bites and stings

WHAT THE GOSPEL HAS DONE.

In November last the convert Tulaksingh left Trinidad for a visit to Calcutta. He is expected back in a few months. On the eve of his departure, our missionary at San Fernando, Rev. Kenneth J. Grant, asked him, "Now, Babu, tell me what the Gospel has done for those who have embraced it at La Fortune?" His answer was, "Sahib, I can tell you what it has done for myself. Four years ago I was drunk: now I have no wish to taste liquor. I used ganja habitually: but I have given it up wholly. I used to beat my wife severely, now my home is quiet and happy. I used to exact 10 cts. per month on the dollar, and enforced payment; but since I embraced Christianity I gave up more than \$200. interest which I could have collected. I was proud, and despised those of lower castes, but since I received the Gospel I know that God has made of one blood all people, and that Christians of whatever caste are all one in Christ Jesus, and that now, like Paul, I can say,—my heart's desire and prayer to God for my country people is that they may be saved. The Gospel has also produced a great change amongst the Christian people here. The Sabbath is now observed. Formerly those who had a cow, cut grass. Some bought, some sold; some got drunk, some quarrelled. But now none drink anything that intoxicates. None have been brought before the magistrate for neglect of duty or violation of law. Everyone goes to Church every Sabbath morning and evening. All have given up rum and ganja, and some, tobacco. All give something weekly to God: for quarter ending 30th Sept. about \$20 were contributed here. Some have learned to read the Bible and most are trying to bring others into the Christian way.

A GOOD REPORT.

REV. A. FALCONER, now Pastor of the Presbyterian congregation at Port of Spain, after visiting the different mission stations of our Church in Trinidad, expresses it as his decided opinion that "the results of missionary work there are commensurate with the expenditure in men and means." Even the providing of an ordinary education for about 500 children, who would otherwise grow up in the densest ignorance, would itself be a valuable work. School work in mission fields is now almost universally recognized as essential to permanent success. "But besides being instructed in the ordinary branches of a school education, these children have been taught to read their Bibles, and to comprehend the leading truths of the Christian religion. And who can say what fruit may be forthcoming from this? But in addition to this, the gospel has been faithfully and perseveringly preached on Sabbath and week day—in season and out of season—not merely by the men whom you have commissioned to the field, but by the valuable assistants whom they have been instrumental in gathering around them. And are there no direct fruits apparent from all this labour? Yes verily: for at each of the stations there are not a few, who have either renounced heathenism for the truth as it is in Jesus, or have become willing enquirers after the truth. And at San Fernando, which has enjoyed more labour than any of the other stations, (for besides being the special charge of Mr. Grant, it received, at one time, a considerable portion of Mr. Morton's services), we find a regularly organized church, giving signs of true Christian vitality, in their willingness to devote both their time and their means to the cause of the Redeemer. It is worthy of note that this district contributes between \$200 and \$300 per annum for religious purposes. Does missionary work on Trinidad pay? Most assuredly yes. We have sufficient evidence patent to human observation, to answer thus, and we doubt not eternity will confirm the reply, when it will be found that "this and that man was born," through the instrumentality of your agents."

THE FUTURE OF THE MISSION.

And what of the future? With several thickly populated fields yet untouched, and numerous fresh importations of Coolies, year by year, surely the Presbyterian Church in Canada cannot, and will not

remain satisfied with her present staff of labourers in Trinidad. I cannot do better than here quote a sentence or two from Dr. McGregor's report, submitted to the Assembly that met at Toronto last year, which puts the case pointedly in few words:

"There is room for double the number of Missionaries as quickly as they can be furnished. The Coolies are increasing. Hundreds arrive annually, and of late years few have left, so, as their numbers grow, Trinidad, unless evangelized, will certainly be heathenized.

There are large districts containing Coolies which remain untouched, and in fact there is about one half of the Coolie population among whom no missionary labours. And beyond Trinidad, are the 70 000 Coolies of Demerara, and beyond these are the millions of people of Venezuela, Brazil, and other priest-ridden countries of South America, who by their dissatisfaction with papal rule and sacerdotal ritualism, are indirectly inviting the evangelical Churches on this continent to send them the Gospel. The question should at least be well considered, *whether Providence is not directing us to our own continent for our main mission field.*"

The last sentence in that quotation is worthy of attention. Does it not seem that Trinidad, lying nearer you, with large districts yet unoccupied, and apparently presenting, at least equal encouragements with other fields, demands your first additional efforts? Is not such a course in keeping with the direction, "build the wall over against thine own house?"

Probably the work must ultimately be largely accomplished by a native agency, but at least for many years to come, these must be directed by English missionaries—one such occupying each of the principal centres. Even at present, six or eight such centres could be found, and these will doubtless increase with the increasing population. In addition to this, your missionaries will probably ere long require to face the question of providing the means for having a native agency more fully than can be done just yet.

In the meantime, may the Church's missionary zeal greatly increase! May no spirit of narrow unbelief, or selfish worldly calculation ever interfere with the discharge of her great duties to the world! She cannot allow her foreign missions to be crippled. This would be to betray her trust, and prove false to the eternal interests of unborn generations. "Awake! Awake! put on thy strength, O Zion! put on thy beautiful garments, O Jerusalem!"

Let thy righteousness go forth as brightness, and thy salvation as a lamp that burneth."

Formosa.

LETTER FROM REV. G. L. MACKAY.

Bang-kah, Sept. 24th, 1877.

AFTER holding evangelistic services in the chapel at Tamsui the last week of August, I came up the river with my students to the Toa-liong-pong chapel and preached in the evening. On Sabbath, 2nd instant, I went to Sa-teng-po with A-Hoa, my first convert and helper in North Formosa. We preached to the usual number of hearers and then proceeded to Toa-liong-pong where a very large assembly was waiting our return. A few weeks before, I spent several days examining enquirers and arranged to admit them this day. I baptized thirty-one, nearly all of whom have been worshippers for several years. I also ordained three Elders and one Deacon and commended them to the Lord in whom they professed to believe. Afterwards, all the members present sat around the table of our Lord and commemorated His dying love. In my last letter to you I stated that one hundred and sixteen names were on the communion roll. You will see that we have now 147 church members in connection with our work in North Formosa. *To God be all the glory for ever: to man none.* I am here in Bang-kah, the largest city in the North, trying to establish a chapel. Of all the plots of the enemy to expel me from the city I will not write in detail, save to state that on Thursday, 6th inst., I was in a house near the barracks where there are many soldiers. I was in a small, dirty, dark, damp room, passing the night. That day the soldiers were worshipping devils, and towards evening were quite excited. About midnight, a mob gathered in front of the door and remained nearly an hour discussing what they would do with me. Some proposed to break in the door and kill me, others said "beat him and drag him out of the city." A few stepped up and said "you should be ashamed, he has a good heart and healed many sick people in the city." At this the crowd dispersed, leaving me to think of the care of Jesus over poor hell-deserving sinners. Blessed promise! I love to declare it "Lo I am with you always." If they had taken my life I would go home rejoicing; far better to be with Christ above: but His will be done. God helps us to be willing to live and die for Him.

G. L. MACKAY.

P.S.—I judge from the letters of some friends in Canada that many think it was an easy matter to plant a church in Formosa—that all that was necessary was to preach and immediately converts increased, &c., &c. *There never was a greater mistake.* It has been one long struggle from the first day until now, and were it not for Almighty God, missionary and converts would long ago be under the green mound. Yes, it has been days and nights of toil, tears, prayers, weaknesses, fightings, strugglings, &c. Let God be praised.

REV. KENNETH JUNOR.

IN the short letters which we published last month from dear brother McKay and his native helper Chheng-Hoa, our readers will remember the ringing appeal which came from both of them, "come over and help us," we beseech you to send a man quickly to help!" It seems now that while they were yet speaking their prayer was answered. As already announced, the services of the Rev. Kenneth Junor, of Bermuda, were, about that very time, offered to our Foreign Mission Committee and accepted by them. Mr. Junor and his family are now in Canada, *en route* for China, and we feel sure that a few words personal of our new missionary will be deemed appropriate and interesting to the members of the Church which he is going to represent in the foreign field. We may premise that what we have seen and heard of our new missionary have impressed us in his favour, and lead us to commend him very heartily to the confidence and sympathy of the whole Church. We may also add that his wife accompanies him to Formosa. Our prayer is that they may be carried in safety to their destination, that, when there, they may be preserved from "the pestilence that walketh in darkness, and from the destruction that wasteth at noonday," and that both may be greatly blessed in their work of faith and labour of love.

Mr. Junor was born in the city of London, Ont., in 1846, and was educated partly in Toronto University and Knox College, finishing his Theological course in Union Seminary, New York. From there, at the

request of the Presbytery of Halifax, in May, 1873 he went to Bermuda to assist the Rev. Walter Thorburn. After being there for a few months he was requested to take charge of the congregation of St. Andrew's, the part of Mr. Thorburn's charge in the town of Hamilton, the capital of Bermuda. In order to taking this charge he came to Canada in the close of 1873, was licensed by the Presbytery of Paris, and ordained by the Presbytery of Halifax. The progress of the congregation during his pastorate gave cause for thankfulness. The people were both liberal and hearty in the work of the Church. The membership had more than doubled, and, starting with a membership of less than thirty, the congregation has raised in various ways and for church purposes over £1200, standing 3rd in the Halifax Presbytery. Mr. Junor had the pleasure of laying the foundation stone, before he left, of a School and Lecture room in connection with the church, the congregation having now on hand £260 for its completion. The Rev. Mr. Beairisto has been sent by the Home Mission Committee of the Church to take charge of the congregation.

The Presbyterian Church in Bermuda is one of great interest. If we are not mistaken the congregation of Warwick Church, Bermuda, is the oldest organization in connection with the Church in Canada. The pulpit is still there in which Whitefield preached while in Bermuda. The Rev. Mr. Thorburn, minister of this Church has been absent from Bermuda for over 18 months, the Rev. Mr. Layton performing his duties during his absence.

India.

LETTER FROM REV. J. FRASER CAMPBELL.

A FRIEND sends us some extracts from a private letter he has received from Mr. Campbell, dated "Mhow, Central India, Nov. 28th." The letter shows what great need there is of the mission securing premises of its own at Indore and Mhow, if we are to have a strong and stable mission in Central India. We therefore wish all success to the attempt that the committee of the Juvenile mission of the Church is making to enlist the sympathies of our Sunday-schools in this work. Mr. Campbell writes that a splendid bargain of a house at 4200 rupees, or \$2000 has just gone. Such a house if bought by us, would save our mission

about \$300 a year, and the Sunday-schools could easily raise the amount in one year in addition to what they are now doing. Besides, Mr. Campbell writes that he does not know what to do for a house for the ladies when the two who left Canada in the autumn arrive: though Major Van Heytherson—having to go to Bombay for a short time—has in the most generous manner put his house at the service of the mission till one can be had for them. For the sake of their health, and for the sake of their influence at the outset, they must be suitably housed. Who will build a house for our missionaries, who have given up their own houses, friends, country, for the Lord's work, and who are in India as our representatives? Who will start such a work? Mr. Campbell writes:—"Since we parted, I have been moving not only from country to country, and place and place, but even from house to house. I was just getting comfortably at home in the Mission house in Madras when we were cleared out—then a few weeks in one house, a few more in another, and a few more in a fourth. Then a month in Bombay. And here, a month in the traveller's bungalow; six weeks in Major Van Heytherson's; and a little more here in this house, from which it seemed likely that I should be politely turned out a week or two ago. It belongs to the Parsees, and is managed by a committee who took alarm at my speaking to some of the boys in the school and giving them tracts. They wanted to get me out. But I went to two of the principal men and reasoned them down, taking the ground that, while I wanted no more privileges than I should have in any other house—I must have as much freedom as in any other, and giving the true account of what had caused the alarm—and the thing seems all right, for a while longer. Then, it is not at all unlikely that I shall by and bye leave Mhow. I may have to go to Indore. And even if not, when a new man comes, I may give him Mhow—the best place for a beginner to start—and go off to Sojein, or some other city to break ground there. Yes, I think my rest is not to be on this side the river. You ask me to give details of my work from day to day. Here is a brief sketch. I have most of the chaplain's work to do: preach twice also every Sabbath, a weekly service besides, and, to make the singing something respectable, conduct a practice another evening; attend a union

prayer-meeting, visit hospitals and private people, and look after things generally: and all this merely *by the way*, my mission work, of course, being *the work*. Meet enquirers: I wish there were more: look after my mission school,—I generally give it two hours a day,—and learn Hindustani. I get no time to read, I may say, except what is directly necessary for work. If my instructor tells me the truth, I am getting on famously with my Hindustani, in spite of all the distractions.

My school is kept back for want of a place. We are still in a *shed*, properly used for standing carts, &c., now empty, a long wall and a roof on two sides of a square, outside, that is all. Fancy me up there, with two masters—one is a sort of pupil teacher, a native Christian and I hope a future catechist—and some boys, singing hymns; giving Scriptural instruction in Hindustani, and teaching English, Hindi and Mahratti, &c., also taught by the masters who assist in teaching English and Scripture, &c. When I get into the place in the bazaar which I have rented, and which is being repaired, no doubt the school will increase considerably. And when the ladies come I hope we shall have a fine school.

The Parsee school is the principal school in Mhow. It is attended by some native Christians, and East Indians, and is I think a good school. We ought to have it. The prevailing language is Hindustani, (two branches, Hindi and Urdu, but much the same except in characters of alphabet; the former has more Sanskrit, the latter more Arabic and Persian words. Some speak Marathi, some Guzerathi. A number, mostly clerks, &c., speak English, but few of them care to talk about religion, so far as I yet find. It is hard to get catechists, but I have lately got one, taken him on trial.

They are having much encouragement in Indore. I go there to-morrow to take Mr. Douglas' meeting, at which last week there were fifteen Babus, including one or two princes."

In another letter, addressed to Professor McLaren, Convener, Mr. C. speaks of his present quarters as consisting of one room about 20 feet square which, by the aid of screens, is made to serve for dining-room, drawing-room, and pantry. Respecting the field Mr. Campbell says:—"Mr. Douglas thinks with me that our aim must be to have a station in every city and town in this immense and neglected field as soon as possible; the force in each being thereafter strengthened as rapidly as we can get the

missionaries and the money. Mhow is not the largest town after Indore, but it is one of the most important, and is likely to become more so. Already there are 20,000 natives here, besides the Europeans and the inhabitants of surrounding villages, some of which are said to have a population of several thousands. Mr. Douglas has consented to act as chaplain for the Church of Scotland troops here. Although this is not the work we came to do, so far from interfering with it, it may serve the mission a very important purpose. I have therefore heartily agreed to take a share of the work with Mr. Douglas who has been suffering to some extent from the fever of the country to which all newcomers are liable. I have been in the doctor's hands myself most of the time since coming here, and sometimes pretty ill, but have managed to preach most part of the time. Last Sabbath I had the pleasure of listening to Mr. Douglas. I need not tell you that he is an excellent preacher."

Mr. Campbell's friends, and the Church generally, will be glad to know that he has recovered from the illness that prostrated him in Bombay, and that he is "now as well as when in Nova Scotia." Let us thank the Lord on his behalf, and pray fervently for all our missionaries.

LETTER FROM REV. JAMES DOUGLAS.

THE following is extracted from a letter lately received by the Secretary-Treasurer of the Juvenile Mission Scheme from the Rev. James M. Douglas, one of our missionaries at Indore, Central India, It will be found exceedingly interesting.

Canadian Mission, Indore, Oct. 11, 1877.

"I have much pleasure in soliciting your interest as Secretary of the Indian Orphanage and Juvenile Mission Scheme on behalf of our Zenana work at Indore. Last month I visited Poona, and from the Scottish Orphanage we received their most advanced pupil to aid us in school and Zenana work here. Her name is Venoo; a Marathi girl of eighteen years of age, who loves the Lord Jesus and is proving to be a most valuable assistant to Miss Rodgers in the Zenanas. From the Free Church Institution (formerly Mrs. Nesbit's school), I received another called Yamoona. She also is a Marathi, of the same age and like attainments. She

is in the work with Miss Fairweather. These two native girls are proving themselves to be a most valuable acquisition to our mission. They speak and read English fluently, and their attainment in their own language is very good indeed. They sing beautifully and are quite prepared to lead any hymn in Moody and Sankey Collection, or the Gospel Hymns, and those at present used in the native churches. This is a very great attraction in Zenanas. We receive them as tokens of kindly interest from both branches of the Church here.

I pay these native teachers 10 Rupees each per month, and they live in the house with us. This is sufficient at present; but as they gain experience they will need more. Can you give as a grant on their behalf of \$10.00 per month, beginning with the first September last, and I will ask them to give you occasional letters giving details of their own work, which will be of interest to the friends at home. Miss Fairweather and Miss Rodgers, with their two assistants have their hands full of work. The Lord is opening up our way in a most marked manner, and our work hitherto is almost entirely among the higher classes in the city and Camp Bazar. The friends at Poona and Bombay are very much surprised at this, because they find no access to this class of people at all. In this I am sure you will rejoice with us.

I have several native gentlemen who visit me every week, and for hours converse on the great matter of salvation. They are men of culture and ability, and seem to be in earnest in seeking the truth. They come in the evening, stay to worship, read the Scriptures, sing and kneel at prayer. On two different occasions, one of them followed me in prayer, crying to God for more light to show them "the true way and the nearest way to Himself." Last week, two Hindu Brahman gentlemen *sat at our table*, and drank tea with us. They seem near the Kingdom. We are greatly encouraged.

NOTE.—This letter was submitted to the Bible class of St. Andrew's Church, Quebec, who at once intimated through the Rev. Colborne Haney, their willingness to undertake the entire support of both these native teachers. This good example will doubtless be followed by other schools when similar opportunities present themselves. Our work at Indore derives increased interest from the circumstance that the native society of Indore is said, on good authority, to belong to the most cultivated and influential class of Hindu society, and therefore our success there may have an important

influence in other parts of India. It will be encouraging to those schools which have for years past supported orphans at the Scottish Orphanage at Poona, to notice the tribute to the training there given which is conveyed in the satisfaction Mr. Douglas expresses with *Venoo*, the Zenana teacher whom he had obtained thence. It is possible that some of the girls maintained at the various Indian orphanages by our S. Schools may yet be found in like manner efficient workers under our own missionaries in this interesting field.

Juvenile Mission Scheme.

AN important "new departure" in the working of the Juvenile Mission Scheme has just been made by the Committee, the nature of which will be fully shown by the circular addressed to ministers and superintendents of Sabbath Schools in Ontario and Quebec. During the twenty-five years of its existence hitherto, its main object has been the support of orphans at the various Scottish Orphanages, and latterly of High Caste day Schools and Zenana Teachers, all of them agencies by which much good has undoubtedly been done. As orphans are now, however, more difficult to procure, and as our own Foreign Missions are making larger demands upon our resources, the Juvenile Mission Committee have determined to extend their sphere of operations, so as to include Zenana Missions at Indore, and subsidiary work in Trinidad and the New Hebrides. The project of mission buildings at Indore, a matter of great importance to our missionaries there, is also proposed to the children, and is well worthy of the consideration of those who direct their efforts. A Mission House built by the children of the Church would be as hopeful a sign for our future Foreign Mission work as we could well have.

For some time past, the Sabbath Schools of the Maritime Provinces have partially maintained the *Dayspring*—a missionary vessel which has been employed in coasting among the New Hebrides group of Islands, and have also largely contributed towards schools and evangelists in the island of Trinidad. Last year one hundred S. Schools in that section of the Church contributed \$2033 00 to these two objects, as against about \$1000. contributed to our Juvenile Mission Scheme by about forty S. Schools, supplemented, however, by private individuals and other sources. Of course the

forty or fifty Schools contributing to our Juvenile Mission Scheme are a mere fraction of the S. Schools of our Church in Ontario and Quebec, though doubtless some contribute directly to Foreign Mission Schemes of the Church. Still it is to be feared that the missionary spirit is by no means universally cultivated among our S. Schools. The Trinidad mission, and the Dayspring, as well as the Indore Mission, afford objects of interest enough to draw out the sympathies of the children, if rightly presented to them, and the Maritime Schools would be glad of reinforcement in both. Any school able to contribute \$200.00 annually could have the pleasure of supporting a catechist of its own in Trinidad, and who shall say that some of our Schools are not able to do this? It is by no means one of the largest and wealthiest of our Montreal Schools which contributes annually \$60.00 for the support of a High Caste school in Calcutta, and the *Bible Class alone* of St. Andrews, Quebec, has undertaken to pay \$120.00 for the yearly support of the Zenana teachers at Indore. Then, schools which cannot afford so much might support a Monitor in Trinidad for \$36 per annum, by which they would be doing a good work and would hear from time to time of its progress. Trinidad, it must be remembered, is only *India brought nearer* to us, for the work done is among the Coolies or Hindu population, so that it is not after all, travelling beyond the bounds of our "Juvenile Indian Mission," long so familiar to schools which have steadily contributed to it for a quarter of a century. But if fifty schools can give \$1000.00 per annum, and one hundred schools \$2033.00, what might not some six hundred schools be expected to give, with sympathies and energies thoroughly enlisted in the great work of Missions? Certainly enough to be a valuable source of aid to our Foreign Mission Board, and relieve it of all difficulty and embarrassment in prosecuting the noble work which seems to lie before it.

NOTE.—The circular above referred to states that encouraged by the progress of the work in hand, and in view of new fields of usefulness opening to them, the Committee have resolved to extend their basis of operations, and to offer to the Sabbath Schools of the Church a variety of Missionary work, from which each School desiring to help on the great work of Foreign Missions shall be able to select the particular object which may appeal most strongly to its sympathies. The obligations which have already been undertaken by various schools now contributing, whether the support of orphans or Zenana schools, will of course still be discharged. But new schools contributing, or schools which have lost the orphans formerly maintained by them, are offered the choice of the following objects:

I. IN INDORE.

1. The support of native Zenana teachers, i. e. native Christian young women who go to the Zenanas to give both secular and Christian instruction

to the girls and young women shut up in the female apartments of Hindoo homes. The support of one of these Zenana teachers will cost about sixty dollars per annum; and a school undertaking the support of one will receive from her regular reports.

2. To contribute to the support of one of the lady missionaries, now being sent out by our Church to Indore, who work chiefly among the young girls and children. To aid in this would be to relieve the Foreign Mission Board of the Church, and enable it to prosecute its work more vigorously in other directions.

II. IN TRINIDAD.

As the Mission work in Trinidad is among the Coolies, it may be said to be *still India*, only India brought nearer to us. The work which our schools could do here would be to support native assistants or catechists to be employed under our missionaries there. One of these costs \$20.00 per annum. A Monitor costs \$35.00 per annum.

III.

To aid in supporting the *Dayspring*, a missionary vessel, now partially maintained by the S. S. children of the Maritime Provinces. She sails between Australia and the different islands of the New Hebrides group, on which our missionaries are stationed, and is indispensable to our Mission on those islands.

We commend these matters to the earnest consideration of the Sabbath Schools of the Church. Whatever action is determined upon should be made known without delay to Miss Machar of Kingston, the Secretary-Treasurer

HOME MISSION WORK IN THE UNITED STATES.

THE immense territories on the flanks of the Rocky Mountains,—Montana, Utah, Colorado, Wyoming, Arizona, &c., are a special field of Home Mission effort, by the Presbyterian Church of the United States. It covers an area larger than Great Britain, Germany and Italy, and though not thickly settled, there are people—"the dispersion"—scattered all over its most eligible localities. Dr. Sheldon Jackson was appointed Superintendent of Missions in this region. Numerous churches were organized; and Presbyteries and Synods were formed. Dr. Jackson toiled as few men have toiled these days. From the spring of 1869 till the end of 1876, he travelled 197,204 miles—making each year as many miles as a ship needs to make in a voyage around the world. He made more than ten thousand miles by stage and on horse back,—some times making 1500 of a continuous journey by stage. He says, in reporting to his synod: I have been in journeyings often; in perils of water—fording rivers, sometimes swollen with sudden rains; once compelled to get out into the freezing water and break the ice that had frozen out from the bank so that his horse could get through. "In perils of robbers." Five times has the stage been stopped and

robbed by highwaymen, just before or after he passed over the route. "In perils by my own countrymen." Once the trembling of the finger alone stood between him and instant death as a half-dozen revolvers were pointed at his breast—of when lying down at night upon his revolver with the strong conviction that he might wake to struggle with the Mormon assassin; once a fanatical Papal mob were called upon to hang him, and at another time he was taken to prison for the gospel's sake. "In perils in the wilderness," as again and again he has been lost on the plains or in the mountains—sometimes in blinding snow storms where others have perished, or among the trackless mountains of Arizona, without food or water; again and again fighting the prairie fire that swept wildly around him, or fleeing before the roaring blast of a wall of fire madly leaping from pine to pine along the mountain side. "In perils by the heathen." Riding one long summer day, with rifle across the knee, momentarily expecting the attack of the savage Sioux; and again, upon the Upper Missouri, where the steamer was fired into by the hostile tribes that inhabit the banks of the river; at another time avoiding the murderous Apache on the war-path and saving his scalp by fifteen hours. "In perils by wild beasts and venomous reptiles; in perils by land and by sea, in weariness and painfulness, in watchings often, in hunger and thirst, in fasting often, in heat and cold." Again and again crying out in the agony of physical suffering for grace and strength to endure to the end. "Such is a feeble delineation," he continues, "of the life of your Superintendent for the last seven years. At times feeling that the burden was too great, that it could no longer be carried; that it was more than should be asked of one person; that he had done his full share of rough work;—and then chiding his unbelief and gathering new strength and courage at the cross of Christ, he has pressed forward again, thankful for the privilege of labouring and suffering for Jesus."

Here we have a foretaste of what must be done—what no doubt will be cheerfully done for the Great West of our own Dominion very soon.

The most trying period in the history of missions is the early period. Many years of hard and unremitting labour often pass with hardly a single convert to encourage the missionary. The fruit, though long delayed, always appears, however. Caution is a case in point. The Presbyterians laboured there twenty-five years, and gaining

only 33 converts; but in the next seven years this number was increased to 198, and since, there has been a steady growth.

"How is it," said a Chinaman to a missionary the other day, "that if the doctrine you preach be so precious, and if nobody can be saved except by Jesus, and there be no other Saviour but Him, how is it you have been so late in coming to tell us? Why is it that there were not one hundred of you, instead of one or two, to make known these things to us, without the knowledge of which you say we must spend our eternity in misery and woe?"

JAPAN—The apostasy of some of the converts, through the influence of native teachers educated under sceptical teachers in the United States, is one of the discouragements of the missionaries of the Protestant Episcopal Board of Missions in Japan.

WANTED TO BE AN ANGEL.—"I want to be an angel," Bobby was singing at the top of his voice, except when he was teasing the cat, spilling his milk, contradicting Bridget, or making mud pies. "I want to be angel, and with the angels stand. That is all well and good when the time comes," cried Bridget at last, quite out of temper; "but before you can get to be angel, Bobby, you must first want to be a good boy. Good children are the stuff angels are made of; mind that, sir. Put it in this way, 'I want to be a good boy, and with the good boys stand.' Then folks can know how much you mean it." Bobby did not like Bridget's view of the case, so he made up a lip and walked off.

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CORRESPONDENTS in the Maritime Provinces will address their Communications to Mr. Robert Murray, Halifax.

REMITTANCES and all other matters of business to be addressed to JAMES CROIL, 210 St. James Street, Montreal.

WE have received a large number of orders for copies of the PROCEEDINGS OF THE GENERAL PRESBYTERIAN COUNCIL. The books have not yet arrived, but they will be forwarded to subscribers as soon as we receive them.

As our edition of the RECORD for January is exhausted, any of our friends who have received more copies than they require, will confer a favour by returning them to this office. We take the opportunity of reminding our subscribers that the RECORD is payable in advance.

Literature.

LIFE OF DR. EDWARD N. KIRK, BY REV. D. O. MEARS. William Drysdale & Co., 232 St. James St., Montreal: Lockwood, Brooks & Co., Boston, Publishers. This is one of the most pleasing biographies that has fallen into our hands for some time. The subject of it was in his earlier years, if not indeed to the close of his life, one of the most eminent and popular ministers in the United States. He commenced his ministerial labours by roughing it in the Home Mission fields. His first settled charge was in Albany, where he was—from 1829 to 1837—a burning and a shining light. What the Wesleys and Whitefield and Dr. Chalmers did for the Churches of the Old World, Dr. Kirk did for the Churches of the New, by infusing into them the life and power of religion which had become crystalized into ecclesiastical formalism. He was *par excellence* a revivalist—a true reformer, and experienced his full share of what every devoted minister must expect—opposition amounting to persecution. But the eight years of his ministry in Albany added ten hundred and twelve members to his Church. After two years rest from his incessant labours occupied by travel in foreign lands, he accepted a call to the Mount Vernon Church, Boston, in 1842, where, it is need less to say, he became a Congregationalist. On several occasions Dr. Kirk was sent to Britain as a delegate, and a large portion of this volume is occupied with his notes of travel which extended to the continent and to Palestine. It is altogether an instructive and interesting book.

THE STORY OF CREATION, BY REV. S. M. CAMPBELL, D. D. Lockwood, Brooks & Co., Boston: Wm. Drysdale & Co., Montreal. When put to the test of critical examination,

this work may neither satisfy the theologian nor the scientist, although it professes to prove the substantial agreement that exists between modern science and the Biblical story of creation. At the same time, it is a very readable book, containing a great many original thoughts and some startling and suggestive facts respecting the world we live in, the solar system, the origin of life, primeval man, and those kindred topics that have of late been the subject of so much learned investigation.

EVIDENCES OF CHRISTIANITY, BY REV. D. B. WHIMSTER, Presbyterian minister at Meaford, Ont.: Published by J. B. MacLaren, Meaford. Price 30 cents. This pamphlet contains *thirteen* sermons preached in ordinary course to the author's congregation, and which are now published at their request. They constitute an excellent compendium of Christian Apologetics for popular use, worthy of being preserved in a more permanent form, and which we hope may find its way into a great many families of the Church, where it is calculated to exert a very salutary influence.

OLD TESTAMENT WALL MAP OF PALESTINE: Especially designed to illustrate the International Sunday School Lessons for 1878—printed on cloth, handsomely coloured; Price, by mail, postage paid, \$1.50 or mounted on rollers, \$2.00. Published by the Advocate Publishing House, St. Louis, Mo., U.S. This is one of the very best maps of Palestine we have seen—size 30 by 44 inches.

MEETINGS OF PRESBYTERIES.

Lindsay—Tuesday, 26th February.
Ottawa—Tuesday, 5th February, 3 p.m.
P. E. Island—1st Wednesday, Feb, 11 a.m.
Newfoundland—2nd Thursday, May, 7 p.m.
British Columbia, Wednesday 1st May, 11 a.m.
Brockville,—Tuesday, 19th March.
Whitby,—Tuesday, 19th March.
Barrie,—Tuesday, 5th February.
Paris,—Tuesday, 5th February, 11 a.m.
London,—Tuesday, 26th March, 2 p.m.
Manitoba,—Wednesday, 13th March.
Toronto,—Monday, 4th March, 11 a.m.
Montreal,—Tuesday, 2nd April, 11 a.m.
Glengarry,—Tuesday, 19th March.
Chatham,—Tuesday, 26th March, 11 a.m.

A Page for the Young.

THE OLD CLOCK.



THE old, old clock, of the household stock,
Was the brightest thing and neatest;
Its hands, though old, had a touch of gold,
And its chimes rang still the sweetest.
'Twas a monitor, too, though its words were few,

Yet they lived, though nations altered;
And its voice, still strong, warned old and young,

When the voice of friendship faltered.

"Tick, tick," it said—"quick, quick to bed,
For ten I've given warning;

Up, up, and go, or else, you know,

You'll never rise soon in the morning."

A friendly voice was that old, old clock,

As it stood in the corner smiling,

And blessed the time with a merry chime,

The winter hours beguiling;

But a cross old voice was that tiresome clock,

As it called at the daybreak boldly,

When the dawn looked gray on the misty way

And the early air blew coldly;

"Tick, tick," it said—"quick out of bed,

For five I've given warning;

You'll never have health, you'll never get wealth,

Unless you're up soon in the morning."

Still hourly the clock goes round and round,

With a tone that ceases never:

While tears are shed for bright days fled,

And the old friends lost forever;

Its heart beats on, though hearts are gone

That warmer beat and younger;

Its hands still move, though hands we love

Are clasped on earth no longer!

"Tick, tick"—it said—"to the churchyard bed.

The grave hath given warning;

Up, up, and rise, and look to the skies,

And prepare for the heavenly morning."

"I'VE GOT FIVE TO GO WITH ME."

A LITTLE while ago, speaking to a little bright-faced child, about eight years of age, I said to her, "Well, Ettie, suppose the Lord Jesus were to come to you to-night, where would you be?"

"I should be with Him, to be sure," replied the girl.

"How do you know that?" I said.

"Why, because he loves me," was her quick reply.

"But how do you know that he loves you?" I said.

"Why, because he died for me," said the little girl. "The Bible says that He died for me."

I then said to her, "And are you afraid to die?"

"Oh, no," she said; "Jesus put my sins away, and when he died He took with Him a thief."

I then said, "If Jesus took the thief with Him, who are you going to take?"

She said, "Oh, I've got five to go with me."

"What do you mean? I asked.

She said, "I've got Neddy, Bill, Fred, and two others all ready to go with me to Jesus."

Three of the five, it seems, lived some 150 miles away, and she told me that when she found that Jesus had washed away her sins, she was so full of joy that she could not sleep, and her little brother said to her, "Why don't you to go to sleep, Ettie?" "Ah," she replied, "I've got something which if you had got also you would not be able to go to sleep." "What have you got?" was the question put by the brother. "I've got eternal life; Jesus has washed away my sins, and won't you come to Him." The truth took hold of her, and she believed the message. Won't you little boys and girls believe it also? The result of the little girl's conversion led the boy to be happy too.

She then sat down, and wrote to her aunt, "Jesus has washed my sins away. Will you tell me whether you are saved." Auntie began to cry, and she said, "Oh, what a sinner I have been." The result was that each one of the five was led to give their hearts to Jesus, and the old familiar hymn, which they had often sung before, they sang now with the heart and understanding also.

"I have found a precious Saviour,

He has washed my sins away:

Now rejoicing in his favour,

I am happy all the day.

Sweetest joy my heart is swelling,

Joy the world could never give:

While in sweetest strains I'm telling

How He made my spirit live."

There is no joy like that of bringing others to Jesus. "They that turn many to righteousness shall shine as the stars for ever and ever. Daniel xii. 3.

A NOBLE BOY.

At a slave market in one of the Southern States, a smart, active coloured boy was put up for sale. A kind master, who pitied his condition, not wishing him to have a cruel owner, went up to him and said, "If I buy you, will you be honest?" The boy, with a look that baffled description, replied, "I will be honest whether you buy me or not." Noble boy! he was preaching Christ.

ACKNOWLEDGEMENTS

RECEIVED BY REV. DR. REID,
AGENT OF THE CHURCH at TO-
RONTO, TO 2nd JANUARY, 1878.

ASSEMBLY FUND.

| | |
|---|-----------|
| Received to 2nd Dec., '77 | \$1197.51 |
| North Augusta | 2.00 |
| Goderich, Knox Ch | 20.00 |
| Kentville | 4.63 |
| Coulonge | 1.50 |
| Alice & Pettewawa | 4.60 |
| Doon | 3.00 |
| Meaford | 4.80 |
| Sydenham, St Paul's | 3.00 |
| St Vincent, Knox Ch | 3.85 |
| Leith | 3.50 |
| Lake Shore | 5.15 |
| Heathcote | 2.55 |
| Chatsworth | 10.70 |
| Latona | 8.00 |
| Lake shore, Knox Ch | 2.00 |
| Springfield and English settlement | 5.60 |
| Lochlomond & Framboise | 4.00 |
| Vaughan | 6.72 |
| Albion | 4.25 |
| Oro, Guthrie Ch | 3.20 |
| Medonte & Floss | 9.92 |
| Princeton, P E I | 16.10 |
| Chingacousey 1st | 3.10 |
| do 2nd | 2.50 |
| Ashburn | 4.20 |
| Whitby | 5.00 |
| Huntingdon 2nd | 4.50 |
| Wardsville & Newbury | 3.00 |
| Little Narrows | 4.81 |
| Eramosa | 8.00 |
| Fitzroy Harbour and Tar- bolton | 7.00 |
| Smith's Falls, St Andw's | 6.00 |
| Ratho | 6.00 |
| North Plymton, Knox Ch | 5.00 |
| Alvinston | 2.19 |
| Russell | 5.00 |
| East Gloucester | 3.30 |
| Metcalfe | 4.00 |
| Avonton | 8.00 |
| Glenelg, Caledonia and E R St Mary's | 5.00 |
| Holstein | 6.31 |
| Amos | 4.35 |
| Fairbairn | 3.08 |
| Wellesley | 5.40 |
| Mabou | 3.50 |
| St Helens | 5.00 |
| Whitechurch | 6.50 |
| Carlingford | 2.50 |
| Hullett | 8.63 |
| Strathroy | 3.00 |
| Plymton, Smith Church | 2.00 |
| Antigonish | 15.00 |

\$1477.15

FOREIGN MISSION.

| | |
|--------------------------------|-----------|
| Received to 2nd Dec., '77 | \$2967.72 |
| North Augusta | 5.00 |
| Exeter Sab Sc, China | 9.60 |
| Oshawa Sab Sc | 15.00 |
| Ormsdown | 27.00 |
| Chatham, Adelaide St | 13.97 |
| Anonymous, Toronto | 1000.00 |
| Madoc, St Peter's Sab Sc | 2.50 |
| Eramosa Sab Sc | 4.00 |
| Beverley | 35.00 |
| Toronto, East Ch | 25.00 |
| McIntosh Sab Sc, China | 10.10 |
| Acton, Knox Ch | 20.00 |
| A A Scott, Woodstock | 5.00 |

| | |
|-----------------------------|--------|
| Campbellford | 13.80 |
| Hanover & W Bentinck | 5.00 |
| St Mary's | 60.00 |
| Quebec, Chalmers Ch | 100.00 |
| Pictou | 15.00 |
| Norwood Sab Sc, China | 9.40 |
| do do India | 10.00 |
| Thanksgiver, per J C | 2.00 |

\$4354.99

COLLEGES ORDINARY FUND.

| | |
|---|-----------|
| Received to 2nd Dec., '77 | \$1121.87 |
| less \$139.00 given by St Andrew's, Sarnia, for the debt on ordinary fund of Knox College .. | 139.00 |
| | 982.87 |
| Doon | 4.60 |
| Port Dalhousie | 6.00 |
| Madoc, St Peter's | 10.00 |
| Hespeler | 3.18 |
| Derry West | 5.00 |
| Chatham, Adelaide St | 4.49 |
| Whitby | 30.00 |
| Norval, addl | 1.50 |
| Bluevale | 9.88 |
| Edies | 10.32 |
| Rockwood | 2.00 |
| West Port & Newboro | 5.00 |
| Cambray & Fenelon | 9.00 |
| Kilbride | 2.00 |
| Winterbourne | 13.00 |
| McKillop | 6.00 |
| West Gwillimburg 1st | 7.50 |
| Greenbank | 12.00 |
| Wick | 12.40 |
| Lansdown & Fairfax | 7.55 |
| Claremont | 8.15 |
| Acton, Knox Ch | 20.00 |
| Perth, St Andrew's | 40.00 |
| Blytheswood | 2.00 |
| Campbellford | 13.00 |
| Bothwell | 12.00 |
| Pine River | 1.00 |
| Dungannon | 4.00 |
| Dunnville | 5.00 |
| Smith's Hill | 9.50 |
| Amherstburgh | 4.00 |
| Westminster | 7.00 |
| Hibbert | 20.40 |
| Pictou | 15.00 |
| Wroxeter | 16.66 |
| Fordwich | 5.25 |

\$1325.85

BURSARY FUND, KNOX COLLEGE.

| | |
|--|-------|
| A F Skinner, per Rev J M King | 50.00 |
|--|-------|

HOME MISSION.

| | |
|---|-----------|
| Received to 2nd Dec., '77 | \$3221.62 |
| Toronto, West Ch, Thanks- giving | 7.07 |
| Glamis | 6.00 |
| Milton, Knox Ch, Thanks- giving | 4.00 |
| Boston Ch, Thanksgiving | 6.00 |
| Kilsyth | 10.00 |
| Harwich, Thanksgiving | 10.00 |
| Manotie & Gloucester | 14.00 |
| Montreal, Chalmers Ch, Thanksgiving | 13.64 |
| Brantford, Zion Church, Thanksgiving | 46.00 |
| Scarborough, Knox Ch, Thanksgiving | 60.00 |
| Scarborough, Melville Ch, Thanksgiving | 9.00 |

| | |
|--|---------|
| Warwick, Knox Church, Thanksgiving | 3.00 |
| Doon | 4.00 |
| Avonton, Thanksgiving | 15.00 |
| Little Britain | 9.25 |
| Park's Creek | 2.00 |
| Selkirk | 1.25 |
| Vittoria | 5.00 |
| Oshawa Sab Sc | 21.95 |
| Claremont | 6.20 |
| Proffine, Thanksgiving | 5.51 |
| Eastern Seneca, do | 2.60 |
| Dunwich, Chalmers Ch, Thanksgiving | 3.00 |
| North Mara & Longford | 25.00 |
| Cartwright, Thanksgiving | 5.00 |
| Baldyduff, do | 4.10 |
| Aldbore, Argyle Ch | 6.50 |
| Ormsdown | 27.00 |
| Pembroke, Calvin Church, Thanksgiving | 8.00 |
| Madoc, St Peter's | 20.00 |
| Seaford, Thanksgiving | 42.00 |
| Kippen, do | 10.92 |
| Proton, do | 8.63 |
| Cobourg, do | 16.00 |
| Rev J Becket, Thanks- offering | 2.10 |
| Thamesville, Thanksgivg | 1.94 |
| Reserve do | 1.96 |
| Vaughan, do | 6.77 |
| Albion, do | 5.73 |
| Watford, do | 6.05 |
| Hull, do | 1.59 |
| Rochesterville, do | 2.41 |
| Martintown, Burn's Ch, Thanksgiving | 5.10 |
| Derry West, Thanksgiving | 5.30 |
| Eng Settlement, do | 7.00 |
| Dumblane, do | 5.50 |
| Wardsville & Newbury, Thanksgiving | 3.00 |
| Holstein, Thanksgiving | 5.30 |
| Amos, do | 5.70 |
| Fairbairn, do | 3.52 |
| West Adelaide | 6.55 |
| McNab | 14.50 |
| Chatham, Adelaide St | 1.78 |
| Anonymous, Toronto | 1000.00 |
| Portage LaPrairie, Thanks- giving | 3.00 |
| Vankleekhill, Thanksg'g | 10.00 |
| Norval, addl | 1.00 |
| Prince Arthur Landing | 10.75 |
| West Nottawasaga, Thanks- giving | 5.50 |
| Hanover & West Bentinck | 8.20 |
| Rockwood | 1.00 |
| South Plymton, Thanks- giving | 40.00 |
| Wyoming, Thanksgiving | 16.00 |
| Langside, Thanksgiving | 8.00 |
| Eramosa Sab Sc | 5.00 |
| Westport and Newboro, Thanksgiving | 5.00 |
| McIntosh | 10.03 |
| Ashfield | 19.00 |
| Rodgerville | 25.00 |
| Beverley | 50.00 |
| Pakenham, St Andrew's, Thanksgiving | 4.00 |
| Smith's Falls, St Andw's, Thanksgiving | 25.00 |
| Ratho | 35.00 |
| Alvinston, Thanksgiving | 5.68 |
| Scottstown | 15.60 |
| Simcoe, Self, wife, and Child, Thank-offering | 3.00 |
| Scott & Uxbridge, Thanks- giving | 5.00 |
| Wick | 17.60 |
| Lansdown and Fairfax, Thanksgiving | |
| do do | |
| Acton, Knox Ch | |

| | |
|----------------------------|-----------|
| Metcalfe, Thanksgiving.. | 1.20 |
| Guelph, St Andrew's, s.... | 10.00 |
| Innerkip | 32.00 |
| A. A. Scott, Woodstock.. | 5 00 |
| Bear Creek | 30.34 |
| Perth, St Andrew's, addl. | 21.50 |
| Campbellford | 32.20 |
| Hespler, Missy Meeting. | 4 71 |
| St Mary's | 10 82 |
| Pine River | 2.00 |
| Norwich, Thanksgiving.. | 5.00 |
| Wellesley | 4.00 |
| Dalhousie & North Sher- | |
| brooke, Thanksgiving.. | 5.25 |
| Delaware, St Andrew's | |
| Thanksgiving | 5.00 |
| St Mary's | 112.00 |
| Harriston, Guthrie Ch, | |
| Thanksgiving | 5.34 |
| St Helen's, Thanksgiving | 3.65 |
| Whitechurch, do | 3.44 |
| Brantford, Zion Church, | |
| Presbytery of Paris, Re- | |
| turned | 10.00 |
| Quebec, Chalmers' Ch ... | 200.00 |
| Pictou | 46.56 |
| Norwood Sab Se | 6 00 |
| Princeton, Thanksg'g.. | 14.00 |
| Dundee, Zion Ch | 38.15 |
| Thanksgiver, per J C.... | 2.00 |
| | \$5750.13 |

WIDOWS' AND ORPHANS FUND

| | |
|---------------------------|----------|
| Received to 2nd Dec.'77.. | \$585.16 |
| Doon | 2 00 |
| Greenbank | 14.00 |
| Derrywest | 3.00 |
| Huntingdon, 2nd Ch | 3.25 |
| Ratho | 8.00 |
| Alvinston | 2.81 |
| Roslin & Thurlow | 4.50 |
| Innerkip | 8.00 |
| Wellesley | 7 00 |
| Plympton, Smith Ch | 5.00 |
| | \$642.72 |

With Rates from Revds J Laing, J Ross, D Wardrope, D Anderson, W T McMullen, Wm Lochhead, \$21; C Cameron, J James D D, D Patterson, D Wishart, \$80; W Peattie, P Nicol, W Meldrum, H Crozier, W Grant, \$22; L Cameron, F W Farries, W O Windel W & Sutherland, \$16; N McKinnon, J Wellwood, J McFarlane, J Abraham, \$16; G Bremner, A McLennan, G Smellie, W Craigie, J Morrison, J McNab, R Leask, Wm Caven, D D, P Musgrave, J McAvish, \$12.

MANITOBA COLLEGE, BUILDING DEBT.

| | |
|----------------------------|----------|
| Received to 2nd Dec.'77.. | \$279.94 |
| Toronto Central Presby Ch | 2.04 |
| Chinguacousey 1st Ch | 1.08 |
| do 2nd Ch | 1.70 |
| Whitby | 3 00 |

\$287.16

MANITOBA COLLEGE, ORDINARY FUND.

| | |
|--------------------------|---------|
| Acknowledged already... | \$35.50 |
| Perth, St Andrew's | 10.00 |

| | |
|------------------|---------|
| Molesworth | 5.28 |
| Trowbridge | 2.19 |
| | \$52.97 |

JUVENILE MISSION TO INDIA.

| | |
|---------------------------|---------|
| Received to 2nd Dec.'77.. | \$6.00 |
| Quebec, St Andrew's SS, | |
| per Miss Machar | 60.00 |
| | \$66.00 |

FOR CHURCH BUILDING IN MANITOULIN ISLAND.

| | |
|-----------------|-------|
| St Mary's | 23.83 |
|-----------------|-------|

AGED AND INFIRM MINISTER'S FUND.

| | |
|---------------------------|----------|
| Received to 2nd Dec.'77.. | \$500.75 |
| Goderich, Knox Ch | 27.72 |
| Thamesville | 4.33 |
| Reserve | 2.27 |
| Botany | 2.40 |
| Anonymous, Toronto | 400.00 |
| Koslin and Thurlow | 10 00 |
| Hibbert | 15.00 |
| Stratroy | 5.00 |
| | \$967.47 |

Rates received to Dec. 2. \$418.15
 With Rates from Revds J Gandier, \$3 50; J Laing, \$5; J Ross, \$4; D Wardrope, \$1; D Anderson, \$1; A Stevenson, \$3.40; W T McMullen, \$5.50; C Cameron, \$3.50; J Milloy, \$3.50; J James, D D, \$10; D Patterson, \$3; W Peattie, \$3; P Nicol, \$4; H Crozier, \$3; S Acheson, \$3 03; G Bremner, \$3.50; R Gray, \$3.25; T Lowry, \$2.25; J Watson, \$3.25; W Grant \$3; F W Farries, \$12; W O Windel, \$2; J Ferguson, \$2.75; J Wellwood, \$4; D Kelso, \$3.50; J Abraham, \$3; A McFaul, \$3; A McLennan, \$2.50; G Smellie, \$5; W Craigie, \$3.50; J Morrison \$2.50; J McNab, \$4; R Leask, \$3.50; C Brouillette, \$3; Wm Caven, D D, \$11; P Musgrave, \$4; R Renwick, \$3.... Total \$567.08

KNOX COLLEGE BUILDING FUND.

| | |
|-----------------------------|-----------|
| Received to 2nd Dec.'77.. | \$3656.59 |
| Wm Watt, Brantford | 75 00 |
| Thamesford, per G Telfer .. | 8.50 |
| D McLellan, Hamilton | 50.00 |
| Kincardine, Knox Ch, per | |
| Rev A Dawson | 20.00 |
| Kinloss & Bervie, per do .. | 6.00 |
| Vaughan & Albion, per | |
| Rev P Nicol | 56.00 |
| Dunbarton & Canton, per | |
| Peter Nesbit | 47.00 |
| Chinguacousey 1st & 2nd, | |
| per Rev R M Croll | 67.00 |
| Brampton, Knox Ch, per | |
| Samuel Wallace | 37.50 |
| John Boyes, Brampton, | |
| per Rev J Pringle | 1.00 |
| Ashburn & Utica, per Jas | |
| Lawrence | 27.00 |
| Milverton, Burn's Ch, per | |
| R Struthers | 15.00 |
| Alex Foster, Bayfield and | |
| Berne | 5.00 |
| Ekfrid, per Rev W R | |
| Sutherland | 40.00 |

| | | |
|--------------------------|-----------|--|
| D M Wright, Colborne, | | |
| per Rev P Duncan | 10.00 | |
| Mount Albert, per N | | |
| O'Brien | 27.50 | |
| Hollin, per W Patterson. | 19.00 | |
| Molesworth, per Andrew | | |
| Mitchell | 35.00 | |
| Pine River, per Jno Bal- | | |
| lantyne | 28.00 | |
| Duntville, per Rev G | | |
| Yeomans | 8.00 | |
| Hanover & Bentinck, per | | |
| Rev R F Gunn | 6.50 | |
| Amherstburgh, per A Cal- | | |
| lam | 36.00 | |
| Beverley, per R McQueen | 13.00 | |
| Tilbury West, per R E | | |
| Dodson | 38.16 | |
| John Campbell, Toronto.. | 6.00 | |
| Elma Centre, &c, per Rev | | |
| R Renwick | 2.00 | |
| Wm J McCalla, St Ca- | | |
| therines | 50.00 | |
| | \$4390.75 | |

FRENCH EVANGELIZATION.

Received by Rev. R. H. Warden,
 Secretary-Treasurer of the
 Board of French Evangelization,
 210 St. James Street, Montreal.

ORDINARY FUND.

| | |
|-------------------------------------|--------|
| Received to 10th Dec.'77 \$11056.87 | |
| Perth, per Rev R Camp- | |
| bell | 12.51 |
| Culro's Township, per D | |
| Clydesdale | 15.00 |
| English Settlement | 13.00 |
| J McClive, Drummond- | |
| ville | 100.00 |
| A friend, Hollin | 9.50 |
| Mrs P McNaughton, Not- | |
| field | 5.00 |
| Mooretown & Corunna | 16.00 |
| W Gallagher, Leamington | 4.00 |
| Derry Sab Se | 5.00 |
| Innerkip | 12.00 |
| Ratho | 12.60 |
| Caldsprings | 20.50 |
| Baltimore | 24.00 |
| Warrensville Sab Se | 9.31 |
| G Irving, Milton | 5.00 |
| J McIntosh, Whirby | 2 00 |
| Newtonville Sab Se | 4.50 |
| N Augusta & Fairfield | 3 00 |
| Aurora | 13.25 |
| Mrs K Murray, Halifax .. | 5.00 |
| Rev R & Mrs Phelps, Eng- | |
| land | 10.00 |
| Beverley Sab Se | 6.00 |
| T Hamilton, N Georgetown | 2.00 |
| Grand Falls, N B | 45.03 |
| St Mary's, Ont | 77.91 |
| E G Mountur, Port Hope .. | 4.00 |
| Mrs A Murray, Westmount | 10.00 |
| St James Ch, Charlotte- | |
| town | 40.00 |
| Mrs Joseph Teskey | 1.00 |
| Sherbrooke, Q | 12.00 |
| St Adw's Fergus Sab Se .. | 5.00 |
| A friend, Bobcaygeon | 5.00 |
| Cranbrook | 6.00 |
| Interest | 33.71 |
| R Walker, sr, Diamond, | |
| (Ex-Priests fund) | 4.40 |
| Rev N Paterson, do | 4.00 |
| A friend, do | 5.00 |

| | |
|--|-------|
| Rev H McGregor, Kintyre, Ex-Priests fund | 10.00 |
| Rev J Irvine, Mille Isles, Ex-Priest's fund | 5.00 |
| C Cameron, North Nation Mills, do | 2.00 |
| Mrs D A Cameron, do do | 2.00 |
| Mrs J B Armstrong, Guelph, do | 2.00 |
| Miss A B Murchison, North Nation Mills, do | 2.00 |
| W B McMurrich, Toron- to, do | 5.00 |
| Miss Smith, Montreal, do | 10.00 |
| Busy Bee Soc, Quebec, do | 30.00 |
| Rev D B Cameron, do | 4.00 |
| Sharon Ch, Stellarton, N S | 25.00 |
| Blue Mountain, N S | 16.75 |
| Moose River, N S | 3.72 |
| Wentworth Grant, N S .. | 8.00 |
| Blanchard Road, N S | 8.30 |
| Westminster Sab Soc, Tees- water | 10.00 |

| | |
|--|--------|
| Per Rev Dr McGregor, Halifax;— | |
| By Mrs Eadie, Antigo- nish | 2.45 |
| Chalmer's Ch, Halifax .. | 1.00 |
| Maitland | 16.60 |
| South Maitland | 10.40 |
| Onslow | 20.60 |
| Green Hill Miss Soc | 8.16 |
| North Cornwallis | 12.00 |
| Upper Stewiacke, Thanksgiving coll | 22.67 |
| St Paul's, Truro | 15.00 |
| Gay's River & Milford .. | 20.00 |
| Shelburne, Thanksgiv'g | 4.00 |
| Christmas Gift from a friend, Newfoundland, per Rev D McRae | 100.00 |

| | |
|---------------------------------|------------|
| Per Rev Dr Reid, Toron- to;— | |
| Central Ch, Toronto | 25.00 |
| Oshawa Sab Soc | 15.00 |
| H Elliott, Madoc | 1.40 |
| Chinguacousy 1st | 12.80 |
| do 2nd | 8.11 |
| Moore, Burn's Ch | 24.35 |
| Beverly | 15.00 |
| Wellesley | 8.60 |
| Hibbert | 15.00 |
| Norwood Sab Soc | 6.40 |
| Anonymous | 250.00 |
| Mille Isles | 5.00 |
| St Andrew's, Galt | 10.00 |
| Cobourg | 20.00 |
| do Sab Soc | 20.00 |
| Brucefield, Rev J Ross Cong | 40.00 |
| St John's S S, Brougham .. | 1.00 |
| Carlisle Sab Soc | 2.00 |
| Ailsa Craig Sab Soc | 1.00 |
| St Andw's, Mount Forest .. | 22.00 |
| | \$12496.80 |

PRESBYTERIAN COLLEGE, MONTREAL

Rev. R. H. Warden, Treasurer,

ORDINARY REVENUE.

| | |
|----------------------------|----------|
| Received to 10th Dec | \$124.56 |
| Hawkesbury | 6.00 |
| L'Original | 4.00 |
| Morrisburg | 9.00 |
| Rockburn & Gore | 6.00 |
| St Matthew's, Montreal .. | 10.45 |
| Valleyfield | 12.00 |
| St Paul's, Montreal | 200.00 |
| Knox Ch, Lancaster | 50.00 |

| | |
|----------------------------|-----------|
| Spencerville | 15.00 |
| Ventnor | 2.00 |
| South Gower, &c | 5.00 |
| The Tanneries | 3.50 |
| T Hamilton, N Georgetown | 1.00 |
| Burn's Ch, Martintown .. | 4.00 |
| St Louis de Gonzague | 8.00 |
| Chateauguay | 11.95 |
| Beauharnois | 7.00 |
| Chalmer's Ch, Quebec | 100.00 |
| St Andrew's, Lachine | 51.89 |
| Richmond & Windsor Mills | 11.40 |
| Willis Ch, Osnaburck | 6.00 |
| Kenyon | 17.00 |
| St Andrew's, Martintown .. | 7.00 |
| Rev Dr Reid, on acc | 500.00 |
| Winslow | 7.00 |
| | \$1159.75 |

ORDINARY REVENUE DEFICIT.

| | |
|--------------------------------------|----------|
| Received to 10th Dec | \$512.70 |
| Dunbar | 17.30 |
| Rockburn & Gore | 14.00 |
| Russettown, addl | 3.00 |
| South Gower, &c | 14.00 |
| Huntingdon, addl | 3.60 |
| P Peebles, Quebec | 20.00 |
| Beauharnois & Chateau- guay | 65.75 |
| Knox Ch, Lancaster | 101.28 |
| N Gower, &c, addl | 15.00 |
| | \$771.03 |

THEOLOGICAL CHAIR.

| | |
|----------------------------|-----------|
| Received to 10th Dec | \$900.00 |
| A Clark | 50.00 |
| Rev J Scrimger | 20.00 |
| David Macfarlane | 10.00 |
| P Peebles, Quebec | 10.00 |
| Warden King | 150.00 |
| A McIntyre | 10.00 |
| | \$1150.00 |

BUILDING FUND.

| | |
|------------------------------|---------|
| Received to 10th Dec | \$22.00 |
| Mrs Lowden, Montreal | 10.00 |
| Ste Therese de Blainville .. | 17.50 |
| | \$49.50 |

SCHOLARSHIP FUND.

| | |
|------------------------------|----------|
| Rev N Macphee | \$10.00 |
| Mrs G Lundie, Montreal | 50.00 |
| Petite Cote Sab Soc | 25.50 |
| R-Anderson, Montreal | 58.00 |
| Brucefield, Rev J Ross Cong | 40.55 |
| | \$176.05 |

RECEIVED BY REV. DR. MCGRE-
GOR, AGENT OF THE GENERAL
ASSEMBLY, IN THE MARITIME
PROVINCES, TO JANUARY.

FOREIGN MISSIONS.

| | |
|-----------------------------|-----------|
| Acknowledged already | \$2678.38 |
| Friend, East Hants | 10.00 |
| Chalmer's Ch, Halifax | 39.00 |

| | |
|---|-----------|
| W McLeod, Watervale | 1.00 |
| Onslow | 45.20 |
| Sharon Ch, Stellarton | 20.00 |
| Green Hill Missy Soc | 35.35 |
| South Cornwallis & Wolf- ville | 5.00 |
| Upper Musquodoboit | 8.03 |
| Halifax Woman's Missy Soc, for Miss Blackadder | 100.00 |
| Dr Dawson, Montreal | 20.00 |
| West Truro Pres Cong | 50.00 |
| A friend, Upper Newport .. | 2.00 |
| Hamilton, Bermuda | 15.49 |
| Arch Wingood, Ham, Ber | 50.00 |
| Tangier | 3.31 |
| Sussex & Union Cong | 13.27 |
| A McDonald, 9 Mile Riv .. | 3.00 |
| A friend, Alberton | 2.00 |
| Christmas Gift from a friend, Newfoundland, per Rev D McRae | 100.00 |
| Carleton, Yarmouth Co | 2.00 |
| Whyococouah, C B | 11.27 |
| | \$3217.30 |

DAYSPRING AND MISSION SCHOOLS.

| | |
|--|-----------|
| Acknowledged already | 8871.48 |
| Woman's F M S, Truro, for 2 monitors in Mr Mor- ton's district | 84.00 |
| Clyde River & Barrington | 13.00 |
| Sharon Ch, Stellarton | 10.00 |
| South Cornwallis & Wolf- ville | 10.45 |
| St Peter's Sab Soc, C B | 2.50 |
| Cornwallis North | 18.58 |
| Musquodoboit Har | 7.00 |
| Mill Creek, Richibucto | 2.75 |
| addl | 25.00 |
| Princeton | 23.00 |
| Shelburne Sab Soc | 17.20 |
| Mabou | 2.00 |
| George Little, Coldstream | 1.00 |
| Maggie M Miller, Tangier | 32.69 |
| Bedeque | 15.00 |
| 1st Pres Cong S Soc, Truro .. | 9.40 |
| Fortanque Sab Soc | 25.00 |
| Knox Ch, Pictou Sab Soc .. | 6.00 |
| Noel | |
| | \$1187.47 |

HOME MISSIONS.

| | |
|---|-----------|
| Acknowledged already | \$1942.19 |
| A McDougall, loan repaid | 20.00 |
| D McLeod, do | 30.00 |
| Onslow | 35.00 |
| Sharon Ch, Stellarton | 20.00 |
| Green Hill Miss Soc | 8.20 |
| S Cornwallis & Wolfville .. | 6.00 |
| Upper Musquodoboit | 7.82 |
| Scotsburn, Thank-offering | 15.00 |
| West Truro | 50.00 |
| St Paul's, Truro | 50.00 |
| A friend, Upper Newport .. | 2.00 |
| Moncton | 32.00 |
| C D McLaren, returned .. | 7.00 |
| Friend, East Hants | 5.00 |
| Sussex & Union Cong | 11.87 |
| A McDonald, 9 Mile River | 1.00 |
| Kempton | 5.75 |
| Newport | 12.00 |
| St James Ch, Charlottet'n | 50.00 |
| Christmas Gift from a friend, Newfoundland, per Rev D McRae | 100.00 |
| United Ch, New Glasgow .. | 106.50 |
| Carleton, Yarmouth Co | 2.00 |
| Bass River, Riverside | 3.60 |

| | |
|---------------------------------------|-----------------|
| Portauquique, do | 2.74 |
| Knox Ch, Pictou & Caribou River | 30.00 |
| Noel..... | 10.00 |
| | <hr/> \$2565.67 |

SUPPLEMENTING FUND.

| | |
|---|-----------------|
| Acknowledged already .. | \$2881.80 |
| Friend, East Hants | 5 00 |
| Clyde River & Barrington Onslow | 14 00 |
| West Truro..... | 35 00 |
| Bathurst | 50.00 |
| Greenock Ch, St Andrew's Colonial Com Ch of Scotland, per Geo Mitchell, £36 stg | 12.60 |
| W McLeod, Watervale, per Rev J Thompson .. | 8.40 |
| Mabou Miss'y Soc | 416.58 |
| Sussex & Union Cong .. | 1.00 |
| St Matthew's, Pugwash & Oxford | 4 80 |
| Redbank, N B | 15.23 |
| Carleton, Yarmouth Co. | 31.80 |
| Chabogue, Yarmouth..... | 10.00 |
| Bass River, Riverside.... | 5.00 |
| Portauquique, do | 4.00 |
| Princeton | 14.44 |
| Knox Ch, Pictou & Caribou River..... | 6.86 |
| Noel..... | 10.31 |
| | <hr/> \$3579.97 |

COLLEGE FUND.

| | |
|------------------------------|-----------------|
| Acknowledged already .. | \$2626.17 |
| Int on \$2000 to Oct 11th .. | 60.00 |
| Onslow | 35.00 |
| Dividend U B Nfd, £120 .. | 486.67 |
| Westville | 4 10 |
| Middle River | 5.70 |
| Bathurst | 8 00 |
| Shelburne | 16.00 |
| Sussex & Union Cong | 7.30 |
| Mabou | 5.64 |
| Bass River, Riverside.... | 11.60 |
| Portauquique, do | 5.53 |
| Knox Ch, Pictou | 25.00 |
| Prov Debentures Divid'd .. | 175.20 |
| Noel..... | 10.00 |
| | <hr/> \$3481.31 |

AGED AND INFIRM MINISTERS' FUND.

| | |
|---|----------------|
| Acknowledged already .. | \$411.19 |
| St Paul's, Truro | 15.00 |
| Moncton | 19.00 |
| Interest | 36 00 |
| St Andrew's, Halifax | 6.50 |
| Bedeque | 10 50 |
| Gay's River & Milford | 10.00 |
| Christmas Gift from a friend, Newfoundland, per Rev D McRae | 50.00 |
| Ministers' percentage :— | |
| Rev J B Logan | 3.75 |
| " Mr Neish | 3 00 |
| " J M G McKay | 3.50 |
| " John Lees | 4 00 |
| " W Richardson | 3 00 |
| " J Hogg | 6 00 |
| " Robt Laird | 2.50 |
| " James Watson | 1 00 |
| " Matt Wilson | 5.00 |
| " Ephr im Scott | 4.00 |
| " E D Millar | 4.00 |
| " J McLean, Great Village..... | 4.00 |
| | <hr/> \$601.94 |

WIDOWS AND ORPHANS' FUND.

Of late Church of the Maritime Provinces in connection with the Church of Scotland.

| | |
|---|---------|
| Geo Thompson | \$ 3.60 |
| St Matthew's, Halifax.... | 100.00 |
| St Andrew's, Halifax..... | 12.00 |
| Rev Mr Grant | 12.00 |
| A young man of St Johns, Nfd, per Rev D Macrae .. | 50.00 |

WIDOWS' AND ORPHANS FUND

Late in connection with the Church of Scotland.

James Croil, Montreal, Treas.

| | |
|----------------------------|---------|
| Mount Forest | \$12.00 |
| Walkerton | 12 00 |
| Stratford | 20.00 |
| Charlottetown, P E I | 25 00 |
| Perth, addl. | 5.50 |
| East Williams | 12 00 |
| Darlington | 10 00 |
| Rev Alexander Smith | 50 00 |
| St Paul's, Montreal | 150 00 |
| St Andrew's, Kingston... | 80 00 |

YOUNG MEN'S BURSARY FUND
MARITIME PROVINCES.

W. F. Knight, Halifax, Treas.

| | |
|---------------------------|----------------|
| St Matthew's, Halifax.... | \$94.95 |
| Sheet Harbour Cong Sc .. | 6.97 |
| Interest on Debentures .. | 29.75 |
| Knox Ch, Pictou | 25.00 |
| St Paul's, Truro | 20.00 |
| | <hr/> \$176.67 |

SCHOLARSHIP AND BURSARY FUND,
QUEEN'S COLLEGE.

Prof. Ferguson, T. eas. Kingston.

| | |
|---|--------|
| L'Original & Hawkesbury .. | \$6 00 |
| Pakenham | 2.00 |
| St Andrew's & St John's Scarboro' | 35.00 |

JUVENILE MISSION TO INDIA.

Miss Machar, Kingston, Treas.

| | |
|---|---------|
| Lanark Sab Sc | \$10.25 |
| Mrs Wilson's Infant Class, Lanark | 3.25 |
| St John Sab Sc, Lanark .. | 20.00 |
| St Andw's Bib Cl, Quebec .. | 60.00 |
| Victoria Missions School, Montreal | 20 00 |
| St Matthew's Sab School, Montreal | 20.00 |
| Kippen Sab Sc | 16.66 |
| Perth Sab Sc | 25 00 |
| Charlottetown Sab Sc | 20 00 |
| North Augusta Sab Sc.... | 4.00 |
| Fergus Sab Sc | 30 00 |
| Huntingdon Sab Sc | 20 00 |
| Bond Head Sab Sc | 9.32 |
| Children of W J Pasmore, Conestogo | 2.00 |
| Montreal Juvenile Association,—“Workers for Christ” | 70.00 |

THEOLOGICAL HALL BUILDING AND
ENDOWMENT FUND, FARQUHAR
FOREST & Co., TREASURERS,
HALIFAX.

| | |
|---|------------------|
| Previously acknowledged .. | \$19815.44 |
| St Matthew's, Hfx, addl. .. | 100.25 |
| Geo Sinclair, Lochaber, Antigonish | 100.00 |
| Lower Stewiacke, per Rev A Simpson | 5.00 |
| Rev W P Archibald, Cavendish, P E I | 15.00 |
| Sherbrooke, per Thomas Campbell, Treas. | 85.00 |
| J W McDonald, M D, Antigonish | 66.00 |
| River Charlo & Louison Brook | 71.93 |
| Mercy Homer, Barrington R Colquhoun, do | 2.00 |
| Alex Hogg, do | 3.00 |
| John Robertson, do | 5.00 |
| J S Maclean, 1st install't, Halifax | 10.00 |
| Marg Frame, Gay's River .. | 333 33 |
| W Girvan, St John | 2.00 |
| Rev D McRae, do | 50 00 |
| | <hr/> \$20713.95 |

STUDENTS' MISSIONARY SOCIETY,

PRESBYTERIAN COLLEGE, MONTREAL

Thankfully acknowledged

M. D. M. Blakely, Treasurer.

| | |
|---|--------|
| Plantagenet, per R Hyde .. | \$4.00 |
| Ottawa, per A Anderson and J Macfarland | 2.00 |
| Ottawa City, per W A Geddes | 5.50 |
| Dr Kelly, Montreal, per Chas McKillop | 5.00 |
| Thanet & Ridge, per Jno Munro | 2.00 |
| Kenyon, per Rev F McLennan | 9.00 |
| A Christian Friend, per Alex York | 10.00 |
| Charles McKillop, B A | 10 00 |
| James T Donald | 10.00 |
| W H Geddes | 1.00 |
| John Munro, B A | 10.00 |
| J R McLeod | 5.00 |
| John Allan, B A | 20.00 |
| Wm Shearer | 10.00 |
| Thos A Nelson | 10.00 |
| W D Russell | 10 00 |
| A C Morton | 1.00 |
| Desert, per M H Scott | 8.00 |
| Coaticook & Richby, per T A Nelson | 8.75 |
| “The Old Elder of Eden Mills” | 5.00 |
| Pembroke, per W Shearer .. | 5.00 |
| Rev Robt Hughes, per W Shearer | 5.00 |
| Chalk River, per Wm Shearer | 6.50 |
| Point Alexander, per W Shearer | 5.50 |
| Chelsea, per Wm Shearer .. | 3.45 |
| Goderich, per J T Donald .. | 17.12 |
| Muskoka, per J P Grant & A York | 6.00 |
| Westmeath Friends, per Wm Russell | 2.30 |
| Bristol, per M D M Blake-ly | 28.60 |

\$225.72

MARCH, 1878.

The Sinaitic Manuscript.

THE Presbyterian community at large will be pleased to learn that the Presbyterian College of Montreal has recently received from Alexander II., the Emperor of Russia, a beautiful *fac simile* copy of this most interesting and valuable Sacred Manuscript, commonly known as the *Codex Sinaiticus*. The Imperial gift seems to have been obtained through the influence of Rev. A. B. MacKay, of Brighton, England, who arrived in Montreal a few weeks ago, for the purpose of supplying the pulpit of the Coté Street Church, or rather the New Crescent Street Church, which is about to take the place of the old "Free Church."

The following extracts from Professor Porter's account of the discovery of this treasure, published at the time, will be read with no less interest now,—and may be new to some of our readers:—

Those who love their Bible cannot fail to feel a deep interest in everything that concerns this precious relic of antiquity; and especially so when informed that it contains, in all probability, the oldest, and certainly the most perfect, copy of the New Testament in the original Greek, which has come down to us from an early age. We take it for granted that a brief sketch of its history, a description of its general appearance, and an account of its contents, will be acceptable to our readers.

Professor Tischendorf having spent four years among the libraries of Europe, searching for and collating old manuscripts, went to the East on a similar errand in 1844. In the month of May he visited the Convent of Mount Sinai. There he happened by chance upon a basket into which loose and torn fragments of paper and parchment had been thrown by the monks, to be used in heating the oven. Among these he discovered portions of a copy of the Septuagint in *uncial* (capital) letters. The shape of the letters, the quality of the

parchment, and the form of the page, all showed it to be of the highest antiquity. He asked it of the monks, and they at once gave it to him as a thing of no value. He afterwards, on further search, found much larger fragments of the same manuscript. These he saved from the fire; but the good fathers had now some faint ideas of their importance, and refused either to give or sell them. Tischendorf left the convent with mingled feelings—glad at having rescued from destruction such precious fragments, but sorry at not having succeeded in getting possession of them all. After an interval of nine years the ardent scholar again found himself within the walls of the convent. In vain he searched the whole building, from the church to the kitchen; he could find no trace of the manuscript he had previously seen. In vain he questioned the reverend fathers, from the abbot to the cook; he could learn nothing of its fate. We can imagine how sad and how bitter was his disappointment. He felt convinced some more fortunate antiquary had gained the treasure he had fondly hoped should be his own, and with a sorrowful heart he returned to Europe.

A few years later, Tischendorf received letters of recommendation to the Russian court, and in September, 1858, he was commissioned by the Emperor Alexander to make another journey to the East in search of ancient manuscripts. On the last day of January 1859, he entered for the third time the Convent of St. Catherine at Sinai. The good fathers welcomed him with even more than their ordinary hospitality, prompted, no doubt, by the fact that he carried the commission of their liberal patron and powerful protector, the Emperor of Russia.

Tischendorf consequently received every assistance in his labours and researches. The church, the library,—the whole convent, in fact, was open to him. For four days he searched, examining every nook and corner, opening and re-opening every musty parchment, in the hope of finding the valued manuscript. It was in vain.

On the 4th February he sent his servant for the camels that had been turned out to pasture, intending on the seventh to bid a final adieu to the old convent, and the wild

mountains, and the hallowed associations of Sinai. On the evening of the 4th, while walking in the garden with the steward, the conversation turned upon the Septuagint, which the Greek Church receives as the standard version of the Old Testament. Tischendorf told him that he had brought some copies of his recently published edition for presentation to the monks. The steward was gratified by such a mark of attention, and he invited Tischendorf to his room. On entering, he casually remarked that he too possessed a copy of the Septuagint, and going over to one corner he lifted a bundle rolled up in a dirty cloth, and laid it before Tischendorf. He opened it,—and there, before the eyes of the enraptured antiquary, was the very manuscript of which he had so long been in search. Not only so,—not only were the few fragments he had seen in 1844 in that bundle, but also many other and much larger portions of the Septuagint version; and, what was of infinitely greater value. *The whole New Testament, without even the smallest defect.*

Tischendorf was in a transport of joy. He could not restrain himself; and his feelings at length burst forth in an ardent expression of praise and thanksgiving to a merciful God, who had preserved such a precious treasure for his Church, and had made him the agent in its discovery. The manuscript was in leaves. Some of the leaves were torn; and thus the work of arrangement and repair was no easy one. But Tischendorf gladly undertook it, and carried the book away with him to his cell. He tells us how he spent the whole of that night—"to sleep being impossible"—in arranging and examining the contents, and copying a portion of the manuscript. The next day he had a long conference with the monks. They were almost as much surprised at the excitement and enthusiasm of Tischendorf as he was at the discovery. To his great disappointment he found that they would not—in fact they could not—either give or sell it to him. They readily agreed however, to allow him to transcribe the manuscript at Cairo, if their superior who resides in that city, should give his consent. On the 7th he left the convent, and reached Cairo on the 13th. The necessary order was easily obtained from the superior; a special messenger was despatched to Sinai, and on the 24th the manuscript was delivered into Tischendorf's hands. While engaged in transcribing it for publication he entered into new negotiations; and finally, on the 28th of September, 1859, he was authorized to convey the precious document as a present to the Emperor of Russia.

On his arrival at St. Petersburg, Tischendorf was received by the imperial family with every mark of honour. The importance of his labours and the value of his great discovery, were fully acknowledged. It was immediately determined that the Sinaitic manuscript should be published, and that one edition, limited to three hundred copies, should be printed in *fac simile*, with the utmost possible accuracy, and at the sole expense of the Emperor. The superintendence of the work was, as a matter of course, intrusted to the fortunate discoverer. He executed it with singular fidelity; and the edition, in four right royal volumes, will remain through all future ages a noble monument of the princely munificence of the Emperor Alexander, of the profound scholarship and critical skill of Tischendorf, and of the artistic abilities of all engaged in its production.

The manuscript, as discovered by Tischendorf, is not complete. It consists of 345 leaves and a half of thin and beautifully prepared parchment; of these, 199 contain portions of the Septuagint version, and the remainder the New Testament, &c. Each page contains four columns, and each column is about ten inches long by two wide, and has forty eight lines.

It has no date, and its age cannot be fixed with absolute certainty. There are, however, internal evidences by which the skilful paleographer can estimate with a high degree of probability. The simple, square form of the letters, the absence of all ornament, points, accents, and divisions, are certain marks of high antiquity.

The more recent uncials have only *one* column on each page; the Codex Alexandrinus of the fifth century has *two*; the Codex Vaticanus of the fourth has *three*; and the Codex Sinaiticus has *four*. In this respect it is quite unique, and we may safely assign its date to the early part of the fourth century, or little more than two hundred years after the death of the apostle John.

The Old Testament portion of the manuscript contains part of I Chronicles and Jeremiah, the whole of Isaiah, the minor prophets (except Hosea, Amos, and Micah), Job, Psalms, Proverbs, Ecclesiastes, and Canticles; together with the Apocryphal books, Wisdom, Ecclesiasticus, 1st and 4th Maccabees, and part of Tobit and Judith. The New Testament portion is complete. In this respect it stands alone. Some sixty uncial manuscripts of the New Testament have come down to us, but this is the *only one perfect*. The Vatican Codex wants the last three chapters of Hebrews, the four Pastoral Epistles, and the Apocalypse.

The Alexandrine Codex wants the first twenty four chapters of Matthew, two chapters of John, and nearly eight chapters of 2 Corinthians. The Codex Ephraemi contains only about two-thirds of the New Testament. The paramount importance of the Sinaitic manuscript will thus be seen. In regard especially to the Pastoral Epistles, and the Book of Revelation, it supplies a deficiency which has long been felt and lamented by critical scholars. It supplies us, too, in this nineteenth century, with the very same sacred text which the great writers of the third and fourth centuries studied; and this identical manuscript was, in all probability, in the hands of Eusebius and Jerome.

There is a peculiarity in the order of the books of the New Testament which is worthy of note. Paul's Epistles follow the Gospels; and the Epistle to the Hebrews comes after 2 Thessalonians, and before the Pastoral Epistles. Then come the Acts, the Catholic Epistles, and lastly Revelation.

We must all feel a very deep interest in the words and letters of our Bibles, and we cannot but desire to know what testimony this precious manuscript bears to such passages as have formed subjects of controversy among the learned. I have noted the following as important and remarkable:—The Sinaitic manuscript *omits* the doxology at the end of the Lord's prayer, in Matt. vi 13; also the last twelve verses of Mark; John v. 4; John vii. 52 to viii. 11, containing the narrative of the woman taken in adultery; Acts viii. 28; and 1 John v. 7. It confirms the reading "church of *God*" in Acts xx. 28; but it has "*who*" instead of "*God*" in 1 Tim. iii. 16.

Our Sabbath Schools.

A WRITER in the Church of Scotland RECORD, makes the following remarks, which are well worthy the attention of our Sabbath School workers in Canada:—

"In these days the public mind is largely exercised by the desire to have its secular education raised to the highest point of excellence, and brought within the reach of all, even the very poorest, and to secure a certain standard of efficiency in its teachers. Care is taken that those who aspire to teach, shall not only be trained for that purpose, but that they are, after having undergone such training, competent for the work, before being permitted to practise. But amongst teachers, as in other professions, there must be different degrees of ex-

cellence, and a parent who has the interest of his children at heart, naturally tries to secure the best which his means can afford, and by so doing, spends his money wisely. It is a laudable desire on the part of the public that its secular education should be excellent; it is praiseworthy on the part of the parent to show this solicitude for the temporal welfare and prosperity of his child; and would it not be only reasonable to look for as great a desire on the part of the Church, that those to whom is committed the religious teaching of the young should be equally fitted for the work? Might we not expect as great solicitude on the parents' part that this delicate work was never committed either to the ignorant or the unskilful?

I am not ignorant of the truth that the mightiest efforts of men are futile unless strengthened by the influence of the Holy Spirit; but at the same time I have not learned that ignorance is to be encouraged or incapacity consecrated. I do not like to appear uncharitable, but facts will force themselves on one's mind, and my observations have not been confined to our own Church, but can point to instances in different Churches, where persons are engaged in this work who are, to put it briefly, by no means fit for the work, possessing, as they do themselves, only the rudiments of an ordinary education.

Now, the question arises, *how* Sabbath-school labour can be rendered more fruitful? and in connection with this, it occurs to me, that some special training should be provided for those who wish to engage in this work. Would it not be a possible thing to have in each parish a class or school, the object and aim of which would be, to train young men and women for this important work?"

The writer then goes on to suggest that the Minister's Bible-Class might be made to take the place of such a training-school as he has in view. Our own experience in the matter, inclines us to press upon the attention of the Churches the institution of NORMAL SABBATH SCHOOL CLASSES, conducted by competent instructors—whose special business it would be, to indoctrinate Sabbath-school teachers *in the art of teaching*. There are few places in which this plan might not be found practicable, inasmuch as the teachers of different Schools, and even of different denominations could unite for this purpose, and where the services of professional teachers can not be secured, the duty might be equally well performed by a Minister, or Ministers in turn, or even by a Lay Superintendent, whose heart is in the work.

The Sabbath School.

INTERNATIONAL LESSONS.

March 10th.] B. C. 726. [2 Chron. xxix. 1-11.

HEZEKIAH'S GOOD REIGN.

GOLDEN TEXT.—“*And in every work that he began . . . he did it with all his heart and prospered.*”—2nd Chron. 31 : 21,

HOME READINGS.—M. Isa. 9, 1-21 ; T. 2 Chron. 29, 1-19 ; W. 2 Chron. 29, 26-36 ; Th. 2 Chron. 30, 1-27 ; F. 2 Chron. 31, 1-10 ; S. Isa. 32, 1-20 ; S. Isa. 35, 1-10

READ 2 Kings, ch. xviii. — Hezekiah — properly. Hizk-ja or Jeheseki-ja : i.e. *Jehovah will strengthen*. His mother's name ABIJAH, is given in 2 Kings in abridged form, *Abi*—a daughter of *Zechariah*, a man “having understanding in the vision (or sight) of God.” 2 Chron. 26 : 5. not the prophet whose writings bear his name, nor that one stoned to death by Joash, ch. 24 : 21, but evidently a man of discernment. Isa. 8 2. Hezekiah's character is one of the most exemplary in scripture, 2 Kings, 18 : 5. He “did that which was right.” (1) He opened the doors of the House of God, which Ahaz had closed, ch. 28 : 24. (2) He brake in pieces the instruments of image worship—even the brazen serpent of the wilderness, which had been preserved as a sacred relic, he destroyed, calling it *Nehushtan*, (i.e. a bit of brass, neither more nor less, 2 Kings, 18 : 4. (3) He got the Priests and Levites together with the purpose of restoring public worship, v. 4. (4) He made them cleanse the Temple of the accumulated dust and cobwebs of 8 or 10 years. But they must first cleanse themselves, Isa. 52 : 11. These abominations were evident, v. 8.—the causes of all Judah's troubles. (5) Vast preparations were made for the Passover. So great was the popular enthusiasm, the customary seven days were not enough : it was prolonged for seven days more, ch. 30 : 21-23. The disciples on the mount would fain remain, Matt. 17 : 4. When all was over, the people went home *rejoicing*, everywhere breaking the images, cutting down the idolatrous groves, overturning the altars of Baalam until they had utterly destroyed them all ! ch. 31 : 1. In the same spirit, the people of Scotland rose up at the voice of Knox, who is reported to have said—“Down with the crow's nests, or the crows will build in them again !”

LEARN to begin work for God early in life ; that as the Priests must first sanctify themselves, so must we seek first *personal holiness*, Matt. 6 : 33 that neglect and decay of religion in nations are always opposed even to temporal prosperity. Righteousness alone exalteth a nation, Prov. 14 : 34.

March 17th.] B. C. 710. [2 Chron. xxxii : 9-21.

HEZEKIAH AND THE ASSYRIANS.

GOLDEN TEXT.—“*With him is an arm of flesh ; but with us is the Lord our God to help us, and to fight our battles.*”—Verse 8.

HOME READINGS.—M. 2 Chron. 32, 1-23 : T. Isa. 10, 5-34 : W. Isa. 36, 1-22 : Th. Isa. 37, 1-20 : Fri. Isa. 37, 21-35 : S. Ps. 76, 1-12 : S. 2 Kings, 20, 1-21.

PARALLEL HISTORY.—2 Kings, 18 : 17-37. Having abolished idolatry, Hezekiah attempts to repudiate the payment of the tribute ignominiously conceded by Ahaz, 2 Kings, 16 : 7. Easier said than done. He had to strip the gold from the temple doors to appease the tyrant of Assyria, 2 K. 18 : 16. “After this” v. 9, for date see 2 K. 18 ; 13. and Isa. 36 : 1. SENNACHERIB again invaded Judah, took Libnah and Lachish, and besieged Jerusalem, v. 10. Modern explorations shew Sennacherib to have been a very great warrior, with enormous resources. The Nineveh inscriptions tell how he built the palace of Koyunjik, surpassing in magnificence all the buildings of his predecessors. They also confirm the bible statement of Hezekiah paying him tribute. He was proud, boastful, and unscrupulous, v. 15 ; Isa. 10 : 13-14. Wrote blasphemous letters himself, v. 17, and instigated his followers to rail against God and the King, v. 16.

ISAIAH the son of Amos—the greatest of the Old Testament prophets. First mentioned in the year that King Uziah died, 758 B.C. About the time that Rome was founded. The historian, preacher, and psalmist of his day. *The prophet* who plainly foretold the coming of the Messiah, Isa. ch. 53. Frequently quoted in the New Testament ; read by Christ, Luke 4 ; 17 : by the Ethiopian, Acts 8 ; 27-28 : quoted by St. Paul, Rom. 9 ; 27. 10 ; 16. 15 ; 12, &c. To him Hezekiah went in his trouble, and, with him, “prayed and cried to heaven,” v. 20. Their prayer was answered, v. 21. The precise way in which God came to their rescue is not stated. In 2 Kings, 19, 7, “a blast” is spoken of. Other than human agency was employed, Isa. 31 : 8. “An angel,” v. 21. There are Angels of Mercy, Heb. 1 : 14 : Luke 22 : 43 : also, Destroying Angels, Exo. 12 : 23 : 2 Sam. 24 : 16 : Matt. 13 : 41. Similar instances of miraculous interference, as the overthrow of Pharaoh and his hosts ; the fall of Jericho ; the slaughter of the Midianites, (Jud. ch. 7) and Jehoshaphat's victory over the Moabites, 2 Chron. 20 : 23-25. Sennacherib returned to Nineveh, where he lived for 17 years, after his defeat in Judea. He was murdered by his own sons, v. 21, and 2 K. 19 : 37. For particulars of Hezekiah's alarming sickness and recovery, of his subsequent indiscretion and meek submission to rebuke, see 2 Kings, ch. 20.

LEARN that God is the hearer and answerer of prayer. Though he does not now interfere miraculously in the affairs of nations and individuals, His works of providence are still most holy wise and powerful, “preserving and governing all his creatures and all their actions.” The very hairs of your head are all numbered, Matthew 10 : 30.

March 24th.] B. C. 677. [2 Chron. 33 9-16
**MANASSEH BROUGHT TO REPEN-
 TANCE.**

GOLDEN TEXT.—"As many as I love, I rebuke and chasten: be zealous therefore and repent.—Rev. 3:19.

HOME READINGS.—M. 2 Kings 20:1-11. T. Isa 38:1-22. W. Isa. 39:1-8 and 2 Kings 20:12-21. Th. 2 Kings 21:1-17. F. 2 Chron. 33:9-17. S. Ps. 89:30-37. S. Rev. 3:14-22.

Sennacherib died two years after Hezekiah, and was succeeded by ESARHADDON, his son. Assyria takes its name from Asshur, Shem's son, mentioned in Genesis 10:11, as the founder of Nineveh. B. C. 2230. Towards the end of his reign, Esarhaddon sent an army against Manasseh and carried him a prisoner to Babylon. "Took him among the thorns:" either, literally, while hiding among the brier thickets—the Hebrews had been known thus to hide themselves, 1 Sam. 13:6: or, as some interpret, "took him alive," and fettered him with shackles.

MANASSEH, son of Hezekiah, began to reign at 12 years of age. His mother Hephzibah, 2 K. 21:1, *my delight*, probably a pious woman, Isa. 62:4. He must have had bad advisers. He rushed at once into every excess of wickedness. (1). Worshipped Baal and Ashteroth, and all the host of heaven, v. 3. (2). Built altars to these heathen deities within the temple walls, v. 4. (3). Caused his children "to pass through the fire to Moloch." (4). And used enchantments and dealt with wizards, v. 6. (5). *Shed innocent blood very much.* 2 Kings 21:16—persecuting those who remained faithful to God, like Saul of Tarsus, Acts 8:3, but more inexcusable than he, 1 Tim. 1:13. It is even said that by his orders Isaiah was sawn to death. *So Manasseh made Judah do worse than the heathen.* v. 9. Because of these flagrant sins, this affliction in captivity, v. 11. Because of his sincere repentance, his release and restoration, v. 13. *The proof of his genuine penitence,* v. 15, 16. So under the Gospel, repentance must produce its proofs, Matthew 3:8. Acts 26:20. Sad reflection. His repentance was *personal*, not national. He could not carry the reformation so far as he had carried the corruption. The people still sacrificed in the high places, v. 17. It was too late to avert the doom of Judah, 2 Kings 23:26-27.

LEARN from Manasseh's history that,

"While the lamp holds on to burn
 The greatest sinner may return."

But remember that it is a dangerous thing to trust to a death-bed repentance. One such is recorded in the New Testament that none may despair—*only one*, that none may presume. Luke 23:42.

March 31st.] B. C. 971-677. [Ps. LI:1-19.
REVIEW.

HOME READINGS.—From 2 Chron. M. Chap. 12 1-16. T. 15:1-19. W. 17:1-19. Th. 24:1-27. F. 23:1-27. S. 32:1-23. S. 33:1-20.

SUGGESTIONS.—The quarterly review is usually conducted most advantageously by the minister, or the Superintendent, or some one specially appointed to this duty, some Schools the teachers take it by rotation. The scholars should have something to do with it. The older ones can point out on a map the places named in the Lessons. The younger can

repeat the Golden Texts and Questions in the Catechism learned during the quarter. The black-board may be used to shew the chronological sequence of events, and the genealogy of the Kings of Israel and Judah, the length of their respective reigns, &c. Reference will be made to the leading traits of their respective characters. The prophets who lived during this period will be noticed, and reference made to their writings in the Bible, especially Isaiah, Jeremiah, Zephaniah, &c. Contemporary History will not be overlooked. Modern discoveries abound in illustrations of the power and splendour of the kingdoms of Assyria, Babylon and Egypt, "the great powers" of those days. The more salient practical Lessons will readily suggest themselves; such as, persistent wickedness followed by righteous retribution: genuine repentance, by forgiveness: true conversion, by personal consecration to God: the efficacy of prayer; and a high appreciation of religious ordinances. The very youngest should be exhorted "to seek the Lord," and to work for the Lord.

April 7th.] B. C. 641-624. [2 Chron. xxxiv:1-8.
JOSIAH'S EARLY PIETY.

GOLDEN TEXT.—*Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.*—Eccles. 12:1.

HOME READINGS.—M. Eccles. 12:1-14. T. Prov. 8:12-21. W. 2 Chron. 34:1-8. Th. 2 Chron. 34:9. 13. F. Ps. 122:1-9. S. 2 Kings 23:13-20. S. Ps. 27:1-14.

See also 2 Kings, ch. 22 and 23. Manasseh was succeeded by Amon, whose wicked reign was cut short by assassination, ch. 33:24. JOSIAH, like Edward VI of England, was crowned while yet a boy. The prophet Zephaniah flourished in the early part of his reign, and perhaps influenced him by his soul-stirring words, Zeph. 2:3. From childhood he turned neither to the right hand nor the left, v. 2. His piety was *progressive*. When 16 years of age, v. 3, "he began to seek after the God of David." At 20 he entered enthusiastically on his great work of reformation, v. 3. This seems to have occupied him for 6 years. He did it *thoroughly*, not only in Judah, but in Samaria also, "even unto Naphtali," v. 6. A remnant of Israel remained, scattered here and there, who would be touched by Josiah's piety and would look to him in their extremity for protection. Besides destroying the altars of Baalim, v. 4: 2 K. 23:13-15, Josiah introduced a new manner of purgation; for he took the very bones of the false priests out of their graves and burned them on the same altars where they had burned incense to Baal, 2 K. 23:16, fulfilling a remarkable prophecy; 1 K. 13:2. The celebrated Altar at Bethel shared the fate of the others. But his work was not yet done. Easier to empty men of superstition than to convert them to God. Joash gives orders for the repair of the House of the Lord, His God. "My God"—the language of God's people in all generations. So with Moses, Exo. 15:2; with Samuel, 2 S. 22:7; with David, Ps. 118:28; with Daniel 6:22; with Thomas, John 20:28, and with Paul, Rom. 1:8.

LEARN from the lives of Samuel, Josiah, and others, that we cannot begin too soon to seek the Lord's favour, nor to engage in his work. They that seek the Lord early shall find Him. Prov. 8:17.

Our own Church.

THE subjoined letter addressed to Rev. Dr. McGregor, Halifax, affords another cheering proof of the christian liberality and affectionate regards of brethren on the other side of the Atlantic. This grant is unquestionably intended, not for the ordinary work of Home Missions in the central portions of the Church, but for the newer and more destitute parts of our great Mission field. Whether sent to the Western or Eastern Section, the real message which it brings to us, is—"Work your Home Missions diligently, thrust out your labourers, occupy your waste places, give liberally, and we will cheerfully aid you. This is special aid for special work, and our interest in that work is deep and unabated."

The acceptance of this grant should be regarded as a stimulus to every congregation to *increased* effort. The demands on the resources of the Church *must increase*, and must be met and discharged by our own people, and not by good men and women in Scotland. While present aid should be thankfully welcomed, yet the steady aim of all, East and West, should be, and surely will be, to meet and discharge, at the earliest day possible, *UNAIDED*, all the demands of our own people, in every part of our great Dominion. We must not regard these grants as permanent sources of supply, but as friendly aid, needed for the present, and kindly given, to help us on to the independence of perfect manhood.

OFFICES OF THE FREE CHURCH OF SCOTLAND, EDINBURGH, 24TH JAN., 1878.

My dear Sir,—Our Colonial Committee on 22nd instant, voted two hundred pounds (£200) Stg. to your Church's operation in the Eastern Section. They did this unani- mously and cordially, and wish you to regard the grant as proof of our Church's unabated interest in, and sympathy with, your work among the necessitous in your great Home Mission field. I enclose cheque for above amount, which you will kindly acknowledge.

We voted at same time, £300 to Western Section.

JAS C. MACINTOSH,
Interim Sec'y.

In addition to the above, we notice that the Colonial Committee of the Free Church have intimated to Dr. Burns, of Halifax, its renewal of last year's grant of £30 Stg. to the Bursary Fund of the Theological Hall.

OUR COLLEGE FUNDS.

In the lists of acknowledgements for this month we are sorry to find so very small an amount, comparatively, for the ordinary Revenue of our Theological Halls. It ought to be borne in mind that this is the season of the year when money is most needed, to provide for bursaries, salaries, and other unavoidable outlays. Most of the congregations could as well pay *now* what they intend to give as at any other time. In matters of this kind, "he gives twice who gives quickly."

ENDOWMENT FUND, MARITIME PROVINCES.

Rev. Drs. Burns, Pollock, T. Duncan, and L. G. MacNeill, in connection with members of the Presbytery of the bounds, visited most of the congregations of Truro Presbytery. Some months ago, Messrs. Forrest and Pitblado visited the three congregations in the Stewiacke Valley, and secured \$3,500. In the town of Truro, the meeting was held on Monday, the 21st Jan. Owing to heavy rain and bad travelling, the attendance was small, but the sum of \$1,538 was subscribed. It is hoped that the subscriptions in the town will reach \$3,500, in pretty equal proportions from the three congregations. At Ishgonish, \$219 were subscribed. At Onslow Centre, the subscription was \$105. The congregation of Folly will raise about \$600. Great Village will raise \$800, Mr. Duncan reports Acadia Mines good for \$230, and Rev. A. Cameron's congregation for at least \$450. Only a beginning was made at Economy. At Coldstream, a small congregation, much enthusiasm was manifested, and \$165 subscribed. Truro Presbytery, in all, will give \$9000.

At the same time, Revds. John Forrest and P. M. Morrison visited Lunenburg County. Mahone Bay is good for \$225; Bridgewater congregation, \$600; Lunenburg congregation, \$1000; La Have, \$500; Lunenburg County, in all, will give, say \$2,500. At a poor and struggling section of the newest congregation in the County, while one of the delegates was explaining

the requirements of the College, a boy, ten years of age, stepped forward and subscribed *one dollar*. This is probably the most liberal subscription to the Fund!

ORDINATIONS AND INDUCTIONS.

STEPHEN: *Huron Pres.*:—Mr. D. MacRae was inducted the 29th January.

BAYFIELD: *Huron*:—The Rev. Nathaniel Patterson, formerly of Martintown, was inducted to St. Andrew's Church, there, on 30th January.

STRATFORD, *Ont.*—Rev. P. MacLeod, late of Liverpool, England, was inducted to the pastorate of Knox Church, 30th January.

HAMILTON, *Ont.*—The Rev. S. Lyle, late of Connor, Ireland, was inducted to the charge of Central Church, 12th February.

CALLS.—The Revd. Mr. Laidlaw, of Detroit, U.S., has accepted a call from St. Paul's Church, Hamilton: Stipend, \$2,500, with Manse. The Revd. Robert Laing, M.A., Assistant Minister of St. Paul's Church, Montreal, has accepted a unanimous call to St. Matthew's Church, Halifax, vacant by the translation of Rev. Geo. M. Grant, to the Principalship of Queen's College, Kingston. Mr. A. A. Scott, a graduate of Knox College, has received a call from Zion Church, Carleton Place, Ont.: Stipend, \$900. The Rev. J. S. Lochead, of Valleyfield, in the Presbytery of Montreal, has accepted a call to Hullett and Londesborough, in the Huron Presbytery.

A NEW CONGREGATION has been organized at Leslieville, a Suburb of Toronto, and steps taken by the Toronto Church Extension Committee for the erection of a Church, to cost about \$8,000.

REVIVAL MEETINGS have been lately held in the town of Mitchell, Ont., attended by large numbers. In this connection, the labours of Rev. Mr. Paynter, of Chicago, are spoken of in very appreciative terms by the people, as well as the clergymen of Mitchell and its neighbourhood.

A NEW CHURCH was opened at Athelstan, in the Presbytery of Montreal, by Revd. Principal MacVicar, on the 27th January. It is said to be a beautiful edifice, and the congregation, for whose use it has been built, is prospering under the ministry of the Rev. John Casey. There were added to the Church last year 102 members. It may be remembered, that Mr. Casey was three years a student in the Jesuit's College, Montreal, before connecting himself with the Presbyterian Church. Dr. MacVicar was announced to open another new Church at Spencerville, Ont., on the 24th February.

FROM PRINTED CONGREGATIONAL REPORTS that have been sent to us we glean the following:—*St. Andrew's Church, Toronto*, total amount of contributions for 1877, \$19,356; for the schemes of the Church, \$1,445. Number of communicants on the roll 476; net increase of members 67. *Fort Massey Church, Halifax*; total contributions, 1877, \$8,668; the schemes of the Church, \$1,000; and for the College \$1094. The Sabbath collections were \$4,729, average nearly \$91 each Sabbath. *Poplar Grove Church, Halifax*; total contributions, \$2,200; for missionary and benevolent objects, \$1,278.

Meetings of Presbyteries.

PETERBOROUGH: 15th January.—Mr. Bennett withdrew the resignation of his pastoral charge lying on the table since July last. Mr. Donald resigned the office of Clerk, notice of which he had given at last meeting. Mr. Bennett was unanimously appointed Clerk of Presbytery. Mr. Hodnett resigned the charge of Perrytown. An arrangement was made to visit the congregation and to cite them to appear at next meeting of Presbytery. Steps were taken to assist in wiping off the indebtedness upon the manse at Minden.

PARIS: 5th February.—There was a very large attendance of members. The subject of Presbyterial visitation was resumed and a committee instructed to draw up a plan for visiting all the congregations within the bounds. Commissioners were appointed to the General Assembly, as follows:—Dr. Cochrane, Messrs. McMullen, Robertson, Grant, Anderson, *Ministers*; and, Messrs. Spruce, Rose, Stewart, Root, and Rutherford, *Elders*. Dr. Cochrane was unanimously nominated for the Moderatorship of next General Assembly. The Presbytery agreed to adopt the new Book of Forms *simpliciter*, and unanimously adopted an overture in reference to a new hymn book for the use of congregations.

GUELPH: 8th January.—A committee was appointed to consider the remits on Ecclesiastical procedure. A large amount of local business was transacted, after which the Presbytery adjourned to meet as a Sabbath School Conference, when a sermon was preached by Rev. J. C. Smith. An elaborate report of the Sabbath Schools within the bounds was read, embodying returns from 21 schools, having an aggregate of 2699 pupils on the rolls, and 273 teachers. The amount contributed by the Schools for mission purposes during the year was

\$630.36. A number of topics connected with Sunday School work were discussed, such as, "the relation of parents to the Sabbath School and the duty of bringing up their children in the fear of the Lord." The duties of Superintendents and teachers, the use of the shorter catechism, psalms, and hymns in the schools. In regard to Bible Classes, it was agreed to recommend that such classes, if held at the same time, should be considered as part of the Sabbath School returns, with the understanding that a record of attendance be kept in the same manner as in the ordinary Sabbath Schools. It was further recommended that the shorter catechism should be used in all the Sabbath Schools by the children capable of learning it, and that a portion of the psalms of David should be sung in the schools every Sabbath.

Altogether, the conference seems to have been conducted in a very interesting and profitable manner, and there can be little doubt that similar action on the part of all the Presbyteries of the Church would greatly tend towards the efficiency and prosperity of our Sabbath Schools throughout the Dominion.

GLENGARY: 8th January.—A committee was appointed to examine the drafts of Ecclesiastical Polity and procedure and to report to next meeting. The Rev. James S. Mullan of St. Matthew's Church, Osnabruck, tendered the resignation of his charge. The Rev. W. Grant also gave in the resignation of his charge at Vankleek Hill.

At an adjourned meeting of the Presbytery held on the 24th January, the committee appointed to visit Osnabruck reported the fulfilment of their instructions. Commissioners were also heard on behalf of the congregation, whereupon the Presbytery reluctantly agreed to receive Mr. Mullan's resignation and appointed a committee to draft a minute expressive of their high esteem for Mr. Mullan and their regret at his departure. A call from Indian Lands in favour of Rev. John Fraser of Kincardine, was sustained. It was agreed that vacant congregations shall hereafter be supplied only through the Convener of the Presbytery's Home Mission Committee.

KINGSTON: 8th January.—The Rev. George M. Grant, Principal and Primarius Professor of Divinity in Queen's College, was received as a member of the Court and cordially welcomed. The remits from the General Assembly were discussed. (1). The Presbytery expressed decided approval of a common Fund for the maintenance of the Colleges. (2). Respecting the appointment of a Home Mission Agent, the opinion

was expressed that the different schemes of the Church may be administered most efficiently and with the least expense, by means of a committee, presided over by an efficient convener. (3). *In re*, the status of retired ministers, it was agreed to recommend that the names of ministers retiring by permission of the General Assembly, on the ground of old age or infirmity, be retained on the roll of the Presbytery to which they belonged immediately previous to their retirement, but be not subject to transference to another Presbytery. (4). That when ordained missionaries are employed for the period of at least one year in particular mission districts, with the sanction of the Assembly's Home Mission Committee, their names shall be placed on the roll during the period referred to. Reports were read from the Kingston Woman's Foreign Missionary Society and the Presbytery's Home Mission Committee. The first named proposes to undertake the support of Miss Forrester in India; the latter referred to a large amount of work accomplished in the several mission fields. It was agreed to commence next meeting with a conference on the propriety of holding evangelistic services.

STRATFORD: 29th January.—Seventeen Ministers and fifteen Elders were present. Arrangements for the induction of Rev. Mr. McLeod, late of Liverpool, England, were confirmed. The treasurer reported that he had received on account of the fund to defray the expenses of Commissioners to the General Assembly, a sum sufficient to pay to each \$25 at least. The Committee appointed on the draft of Ecclesiastical Constitution and Procedure presented a report of alterations suggested by them. The clauses of the report were then considered *seriatim*, and a portion of it disposed of.

VICTORIA AND RICHMOND: Jan. 15 and 16.—The Presbytery met for visitation at Whyccomah, Rev. Mr. Stewart's congregation, and found that the office-bearers were doing their work faithfully. The minister has been here nearly ten years. Of the \$650 promised as stipend last year, only \$438 has been paid, and the arrears since settlement amount to \$1804. The Presbytery endeavoured to stir up the congregation to a sense of their duty; but unfortunately only about 100 out of 1200 were present. Arrangements were made by exchange of pulpits which, it is hoped, will result in bringing the matter before the whole congregation. Rev. Allan Maclean declined the call from West Bay. At Lake Ainslie, (Rev. A. Grant, pastor) the Presbytery found that Minister and Elders were diligent in the discharge of their respective duties. The salary promised is \$600 a year

with manse and glebe, but last year the minister only received \$500. The Presbytery endeavoured to awaken in the congregation a deeper sense of its privileges and responsibilities.

TRURO: Feb. 5.—Rev. Mr. McKay declined the call to Springside. The Presbytery made arrangements for bringing the claims of Sabbath School work prominently before the congregations. "The Presbytery arranged, as circumstances permit, to hold classes within the bounds of the several congregations for the purpose of aiding and encouraging the teachers in their good work." It is resolved to enquire at least annually into the work of the schools within their bounds. There are four vacant congregations in the Presbytery, and application is made to the Home Mission Board for three Probationers and two Catechists. Rev. J. Byers, Clifton, tendered the demission of his charge. Messrs. James Maclean, J. H. Chase and Andrew Burrows were appointed Commissioners to the next General Assembly.

MIRAMICHI: Feb. 5.—The Presbytery met at Newcastle. Mr. James C. Herdman accepted the call to Campbellton and arrangements were made for his induction on the 28th Feb. Messrs. Anderson and McBain were appointed to correspond with absent brethren on the subject of the College Fund, in order that the Presbytery might take further action at the meeting on the 28th. Committees were appointed to consider and report respecting Escuminac, and as to improvements in singing at public worship, issuing a pastoral regarding the duties of parents to Sabbath Schools, family instruction, and family worship, and as to the holding of a Sabbath School Convention in April. The Presbytery disapproved of the appointment of an Agent for Home Missions on the ground that the Church has already a sufficient number of salaried officers. The Presbytery also disapproved of a common fund for the maintenance of Colleges. The Presbytery approved of retaining on the Roll the names of retired ministers, and of giving seats in the Courts to ordained missionaries employed for a year or more in one place. The Questions to office-bearers were approved, with the recommendations that the congregations have an opportunity of responding at ordinations and inductions. Ecclesiastical Procedure will be considered at next Quarterly meeting. Mr. Houston was appointed mission agent in the Presbytery to call attention to the claims of the schemes of the Church, and, in course of the summer, to visit as many as possible of the congre-

gations. Statistical reports to be sent to Mr. Houston, and reports on the state of religion to Mr. McBain. Moderation in a call was granted to Richibucto congregation.

ST. JOHN, Jan. 8th.—A call from St. James in favour of Mr. Fitzpatrick, was sustained. The congregation promise \$550 annually, with a free manse. The Presbytery recommend a supplement of \$150 from the Supplementing Fund of the Church. The congregation of Stanley petitioned for moderation in a call to Rev. P. Melville. It was deemed advisable on account of the great fires in St. John, St. Stephen, Portland, and Woodstock, to postpone efforts for the Theological Hall Endowment Fund.

WALLACE: Jan. 15 and 16.—This Presbytery met at River John on the 15th for visitation. Minister (Rev. H. B. McKay), Elders, and Managers were found faithfully and successfully discharging their duties. The amount contributed for the schemes of the Church had increased from \$65 in 1873 to \$319 in 1877. The stipend also had been raised from \$600 in 1874 to \$742 in 1877. On the 16th the Presbytery met at Tatamagouche for visitation of the congregation (Rev. T. Sedgewick, Pastor), which was found in a satisfactory condition. Notwithstanding the hardness of the times they had contributed more than in any preceding year for stipend and the schemes of the Church: viz.:—For stipend \$742 and for schemes of the Church \$391.

HALIFAX: Jan. 29.—The Presbytery met in Fort Masey Church. No business of public importance was transacted. Assembly remits, &c., were appointed to be dealt with at a meeting on the 26th Feb. in the same place.

Obituary.

THE LATE REV. J. M. ROGER, M.A.

BY REV. WM. REID, D.D.

THE death of the Rev. John M. Roger, M.A., which took place at Peterboro, on the 8th January, is well worthy of something more than a passing notice. Few have left behind them a more honourable record than Mr. Roger; few have discharged the duties of the pastoral office for such a long period, or with greater or even equal efficiency; and, few have done more for

the advancement of true religion and for the building up of the Presbyterian Church. He was born in the year 1807, in one of the Scottish Manses, whence have come forth so many to occupy important positions in the church and in the world. His father was minister of the Parish of Kincardine O'Neil, Aberdeenshire, Scotland, and ancestors for at least five generations back had been in the ministry of the Church of Scotland. He was educated at Aberdeen, where, after passing with great credit through the usual course in King's College and University, he studied both theology and medicine, passing in due time as a Licentiate of the Royal College of Surgeons, London. Shortly after being licensed, he came to Canada in 1833, as a missionary, having been previously ordained by the Presbytery of Kincardine O'Neil. Attention had been more specially directed to Canada as a field for missionary and ministerial labour, about the time when Mr. Roger came to Canada, and a good many ministers from the Church of Scotland were sent out by the Glasgow Colonial Society, and afterwards by the Colonial Committee of the Church. Of those who came about the time of Mr. Roger's arrival a few are still alive, but none are now in the actual discharge of duty, except the Rev. Dr. Cook, of Quebec, and the Rev. T. Alexander, formerly of Cobourg, and now of Mount Pleasant, in the Presbytery of Paris; and both of these ministers were ordained about two years after Mr. Roger.

Shortly after his arrival in the country, Mr. Roger was settled at Peterboro, where he laboured with more than ordinary diligence and success for about forty-two years. We cannot enter into any detailed account of his labours. They were most abundant, and were not confined to his own immediate field, although it was for many years very extensive. Throughout the whole district of which Peterboro was the centre he preached frequently, and gathered or built up many congregations now enjoying the ministrations of their own pastors.

Early in life he was united in marriage with his cousin, Miss Eliza Morrice, with whom he lived in the enjoyment of great happiness. She died in 1864 deeply regretted as she had been in life much loved by all who knew her. But we must pass over much in his life and ministry, merely stating that in 1844 he took part with those who left the Synod in connection with the Church of Scotland, and formed themselves into the Synod of the Presbyterian Church of Canada. A large congregation adhered to

him, and in the course of some years they erected the church known as St. Paul's.

About two years ago, Mr. Roger's resignation of the pastorate was accepted, and his ministry of forty-two years terminated. His name, as *Pastor Emeritus*, remained on the Presbytery roll. His strength began to fail soon after, and symptoms of heart disease made their appearance. Although suffering occasionally, he enjoyed until within two or three months of his death, a fair degree of comfort. Death came suddenly at last. While his family were engaged in worship, he received the Master's call. "He was not, for God took him." Two days after, amidst general tokens of mourning, his remains were laid in their last resting place, where the remains of a beloved partner and of several children had already been laid.

Mr. Roger's memory will be long affectionately cherished by the congregation and by a large circle of friends. His sterling qualities, as a man and as a minister of the Gospel, commanded the respect and esteem of all who knew him. His preaching was evangelical, earnest and powerful. His pastoral duties were discharged with diligence, fidelity and tenderness. His personal religion was deep and fervent, but at the same time of a genial and cheerful type. None could be in contact with him without feeling that he was indeed a man of God. His ministry was not without rich spiritual results, and no doubt much seed was sown by him, which will yet yield abundant fruit.

REV. EDWARD ANNAND.—We regret to record the death of Rev. Edward Annand, for five years pastor of the Presbyterian Church in East Boston. Previous to accepting a Call to Boston, Mr. Annand was for two years pastor of Chalmers Church, Halifax, and for five years before that, he was colleague of the late Rev. John L. Murdoch, of Windsor, Nova Scotia. At the time of his death, he was about 39 years of age. He was an acceptable, edifying and earnest preacher; and a faithful and beloved Pastor. He was widely known and respected throughout the Maritime Provinces. He was buried at Gay's River, N.B., the place of his birth.

MR. DAVID MULLAN, for over twenty-five years an Elder of the charge of Chatham and Grenville, peacefully passed from earth on the morning of the 30th January, at the ripe age of eighty-three. His life, as far as the external is concerned, was made up of such events as form the tale of many a human existence; but the spirit of his inner life wove itself into the endurings of

hardship and doings of duty, giving to them the grace and beauty of a quiet, trustful Christian life.

To him the Church is indebted not only for the influence which he exerted personally, but for that wielded in her spiritual offices by four of his sons; two of whom were ordained by her to the Ministry, Mr. Elias Mullan, of North Augusta, and Mr. James B. Mullan, of Fergus, and other two to the Eldership in the congregation, in the oversight of which he himself participated.

MR. JOHN G. DONALDSON, a second-year divinity Student at the Presbyterian College, of Montreal, died in the General Hospital, Montreal, on the 7th January, after a brief illness, from typhoid fever. Mr. Donaldson was eminently conscientious and persevering in his studies, and gave promise of becoming an honoured and useful Minister of the Gospel. He was much esteemed by the Professors in the College, his fellow-students, and by all who knew him. Mr. D. was a native of Osgoode Township, and belonged to a family held in high esteem for the sterling Christian character of its members.

MR. HUGH HENRY SHARPE, of the Township of Fenelon, died on the third of October last, aged 60 years. Deceased was an Elder of the Church, in the Township of Clarke, for a period of over twenty years; afterwards, at Fenelon Falls, for nearly nine years. He never wearied in the cause of his Master. He was respected and esteemed by all who knew him.

Ecclesiastical News.

DR. ALEXANDER DUFF is dead. We hope to be able next month to give some details of his great Missionary labours. A strange story is going the round of the papers, to the effect, that Dr. Begg, the *quondam* leader of the Free Church of Scotland, is ready to return to the Established Church. It is stated that he, in connection with twenty other Free Church Ministers, lately visited the Lord Advocate, at Edinburgh, to indicate the conditions on which he and his friends would return to their old connection.

The Belfast Presbytery has nominated the Rev. W. F. Stevenson to the Moderatorship of the next General Assembly of Presbyterian Church of Ireland. He is now on a visit to the Foreign Mission Stations of his Church, which will necessitate his circumnavigating the globe. The name of Dr. Dykes is freely mentioned in connection with the vacant Chair in the Theological College, London. Dr. Dykes has as good as said that he would accept

a unanimous appointment. The Presbytery of Liverpool, however, have nominated the Rev. Richard Smyth, M.P., of Londonderry. There is a good deal of talk in England about the Pan-Anglican Synod, which is to occupy all of July in its Sessions. Among the subjects proposed for discussion, a first place will be given to "the best mode of maintaining union among the various Churches of the Anglican Communion." But many are already asking whether it is altogether a desirable state of matters, that so august a body of *Bishops* should come from the ends of the earth to pronounce upon matters of vital moment, without any representation of the Clergy and Laity, or, as we Presbyterians would put it,—"without the bone and sinew of the Church!"

Even during the horrors of war, the work of Protestant Missions has been making steady progress in Syria and other Eastern lands. The Presbytery of Egypt reports a prosperous year, although the land of Egypt is still "the house of bondage," and the people bear burdens grievous and terrible. An attempt is being made in Italy to heal dissensions that have sadly weakened Evangelical workers. In other Roman Catholic countries—especially France, Spain, and Portugal, the aspect is hopeful, owing to the recoil against Ultra-montanism.

A native Greenlander, Tobias March, has recently been ordained a Missionary to his countrymen, at Upernavik. All Africa is throbbing with a new life. To this vast, dark continent, the eyes of Christendom are now looking for the greatest triumphs of Gospel light and peace.

POPE PIUS IX. died at the Vatican Palace, in Rome, on the 7th ultimo, in the 86th year of his age, and the 32nd of his Pontificate, counting from Sylvester I., A.D. 314, the deceased Prelate was the two hundred and twenty-third Pope of Rome. His career was a somewhat chequered one, and his character united such contradictions as have been rarely combined in one individual. In private life, he was amiable, kind, and patriotic; but his official acts bear on their face the marks of spiritual despotism. It accorded with the mild disposition of the Pope, that, from his own death-bed, he sent a message of sympathy and condolence to the dying King of Italy. He was only true to his Church, and carried her impious assumptions to their logical issue when, in 1870, he promulgated the dogma of INFALLIBILITY. This, in one form or other, has always been the sheet anchor of the Romish system. It is this which imparts permanency to the errors of the Church, and renders all attempts at reformation simply impossible. Those Churches who boast of having over them an infallible Vicar of Christ, have to mourn periodically the death of a Pope, and to feel the anxieties inseparable from an elective monarchy. Let us gratefully acknowledge the blessing of having as the ONLY HEAD and KING of our Church ONE who knows no change—who never dies: and whose cause and kingdom, by each successive revolution among the nations, are only brought nearer to ultimate and universal triumph.

What hast thou Done ?

What hast thou done to show thy love,
To Him who left his throne above;
His glorious throne in yonder sky,
And came to earth for thee to die ?

Tell me, my soul !

What hast thou done in all these years,
Since Christ in love dispelled thy fears,
And in their place gave peace of mind,
And access to his throne to find ?

Tell me, my soul !

Hast thou the world renounced entire;
And for its praise felt no desire ?
From every folly turned away,
To seek for joys that last away ?

Tell me, my soul !

Whene'er a brother in his need,
Appealed to thee to clothe or feed;
Didst thou with generous soul reply,
And for Christ's sake, thyself deny ?

Tell me, my soul !

Hast thou e'er dried the widow's tear ?
Or sought the orphan's path to cheer ?
Hast thou e'er raised the fallen up,
And bidden him once more to hope ?

Tell me, my soul !

Or hast thou lived in selfish ease,
Seeking alone THYSELF to please,
Forgetful that thy God would claim
Thy service, if thou bear his name ?

Tell me, my soul !

Forget not, soul, that by and by,
A reckoning comes in yonder sky,
When Christ, as Judge, will ask of thee,
"O soul ! WHAT HAST THOU DONE FOR ME ?"

Remember, soul !

Our Home Missions.

MEETING OF COMMITTEE.

Western District.

THE Home Mission Committee for the Western district will meet in Toronto and within Knox Church Deacons' Court room, on Tuesday the 26th March, at 2 p.m. A prompt attendance of members is earnestly requested, as a large amount of important business will come before the Committee.

Claims for the current half year should be sent as far as possible to the Convener, a week before the day of meeting, and all applicants for appointments as missionaries to Manitoba or other fields, should appear in person before the Committee.

It will greatly aid the Committee in considering new applicants, if congregations will forward their annual contributions for Home Missions, before the day of meeting, to the Rev. Dr. Reid, Toronto.

WM. COCHRANE, D.D.

Convener.

In reference to the above circular, we earnestly hope that the congregations in Ontario and Quebec will make a very special effort this year to free the Committee from debt, so that the report presented to the Assembly may present a clean balance sheet. On every hand new fields are calling for missionary labour, and cannot be occupied for lack of means. Surely the sum of \$40,000—only about 50 cents a member—is not too much to expect from such a large and rich constituency ?

The Secretary, Rev. R. H. Warden, Montreal, will supply blank Schedules for reports to Conveners who may not have received them.

JOTTINGS FROM THE MISSION FIELDS.

BETT'S COVE, NEWFOUNDLAND.

Rev. W. R. Cruikshank is meeting with encouraging success in this remote and interesting mission field. We make the following extracts from recent letters received from him:—

"The Sabbath School has received an impetus from Sunday papers and Books received, and specially attraction from pictorial illustrations to children, some of whom never before saw a S.S. paper. On Christmas we had a Union service. The Episcopal and Wesleyan ministers took part and I came in between them with the sermon, thus forming an ecclesiastical sandwich. The Union thus manifested had, I believe, a very good effect. I am to have the honour of opening the new Church, about a fortnight hence. It is a model little chapel, fitted up inside chiefly after the manner of all Presbyterian churches. It has been built by Mr. Ellershous who has certainly given us much encouragement. We recently sent out a Committee of seven to "gather tithes" and they returned after a week with subscriptions amounting to £400, thus wholly relieving Mr. Ellershous of his generous guaranty of £100 per annum. Three of our men put down their names for \$20 and a great number for \$10, so the Church will see that the people have a mind to work in the maintenance of religious ordinances. I shall only add that

Bett's Cove is improving much in every way. There is quite a nice community here, and some little refinement I assure you. It is not the barbarous place that many suppose, and much is due to the excellent arrangement or rather government of Mr. Ellershouse."

PRESBYTERY OF ST. JOHN, N. B.

The following is an abstract of Mr. Hugh Cameron's report of last summer's work in New Brunswick:—

"My field of labour was in Albert and Westmorland counties: in the former there were three and in the latter two preaching stations. Occasional services were held in two other stations, one in each county. At the two main stations in Albert county, viz: Hopewell and Albert Mines, the attendance was respectively 80 and 75; and in Westmorland county at Salisbury and Petico-diac, the attendance was respectively 70 and 72. The length of my field was over sixty miles, 23 of which I travelled by train, 35 by stage, and the remainder by carriage. Owing to the extent of the field, I was unable to hold prayer meetings or Sabbath schools, but at all the stations there were good Union schools. During the summer I visited 85 families, most of them twice, and conducted religious services in the houses; on my visits I distributed a number of catechisms and about a thousand tracts. Our people have as yet no church at any of these stations. At three of them, services were held in Methodist churches, in one of which our people have an interest; at two, in public halls; and at Albert Mines in a very comfortable church owned by the company. Albert county has been long settled. In both counties the people are in comfortable circumstances. The great majority of the people are Baptists. At Hopewell, the only station at which communion was dispensed during my stay, seven joined the Church; six of them for the first time; the communion was dispensed by Rev. Mr. Hogg, of Moncton, who has charged during the winter. These stations in years gone by have been much neglected. I am certain that it would be to the interest of the Church to send hereafter two students instead of one, for this large field, one to each county; there is enough work for any two, and I feel confident that Albert county at least would support its own catechist.

PRESBYTERY OF BRUCE.

The following is from the report of Mr. A. H. Scott:—

"Having been appointed by the As-

sembly's Home Mission Committee, I proceeded to Pinkerton, the station allotted to my care. The congregation here having passed through many dark days, is now so changed that it is composed of living and earnest workers. Some years ago when a certain member of Presbytery was appointed to preach in this place, he said it was of no avail to go to Pinkerton: preaching would do no good there. As the country was opened up and as the public services of religion became more regular, the interest, however, increased. Silently was the Spirit of God working among this people all the while until the effects of His operations manifested themselves in a revival of religion during the summer of 1876. Conscious of personal inability to perform the work entrusted to me, on the first Sabbath of May I appeared for the first time before the Pinkerton congregation. From that day until the time when I reluctantly bade them farewell they were the same attentive and interesting people. A service was conducted during the six months, twice each Sabbath. The attendance at the Sabbath services steadily increased until the Church was scarcely spacious enough to afford sitting accommodation for the worshippers. The Sabbath School which meets at 1.30 p.m., is a most flourishing one. Though a Union school, the majority of its members are Presbyterians. The teachers take an active interest in the work. With the Bible Class, numbering each day between 30 and 40, which I taught myself during the school hour, the average attendance of the school for the six months was 125, the highest number on any occasion being 145. One of the most enjoyable parts of my work was the Tuesday evening Bible Class. On two occasions this evening was taken up by a "praise and promise" meeting. The average attendance was 70. We commenced with a smaller number, but, before the close of the summer, there was an attendance of over 100. The week evening prayer-meeting was well attended. The Elders of the Church always took part. Other members of the congregation, old and young, assisted also in making the Thursday evening exercises most interesting. The Sacrament of the Lord's Supper was dispensed in July by the Rev. George Bell, L.L.D., of Walkerton. On this occasion there sat down over 120 persons to commemorate the Redeemer's love, 31 of these for the first time.

"John was a *burning* and a *shining* light.,, Some teachers shine, but, alas! they freeze and dont burn; some burn but dont shine.

CHURCH DEDICATION AT GRAVENHURST.

MUSKOKA DISTRICT.

THE new Presbyterian Church at Gravenhurst was dedicated on the 3rd February. The morning Service was conducted by Rev. D. J. Macdonnell, of Toronto. The afternoon Service by Rev. Allan Findlay, Missionary Bishop of the Diocese of Muskoka, (100 miles in width, and 150 miles in length); and the evening Service by Rev. Mr. Glover, of the Canada Methodist Church. There was a very large attendance at each of the diets, notwithstanding the fact, that the other Bishop (of Algoma, Church of England), was holding a Confirmation Service on the same day. The Church is a neat frame building, capable of holding 250 to 300 persons, with porch and belfry, of ecclesiastical pattern. The day was bright and lovely—a choice winter day, and many hearts were filled with gladness at the successful completion of the work.

On Tuesday evening, there was the orthodox tea meeting, held in the Town Hall, which was filled to overflowing. Bishop Findlay was in the chair, and addresses were delivered by Mr. Carmichael, of King, and Mr. Macdonnell, both of whom had been in the District for a week.

A good deal of outside assistance has been received, as indeed must be the case with most of the churches built in Muskoka at present. Mr. Telfer, one of the Elders, made one or two pilgrimages to Toronto and other places, and succeeded in raising a considerable amount. Special credit is also due to Mrs. Isaac Cockburn and Miss Cockburn, who spent a good deal of time and trouble in collecting money for the pulpit, carpet and matting, thus making the church very much more attractive and comfortable than it would otherwise have been.

Gravenhurst is one of the points in Muskoka, at which an ordained Minister should be placed as soon as possible. It is the terminus of the extension of the Northern Railway, and it will always be an important place.

“HERE AM I.”—Let no one say, I am too young to do any good. Samuel was but a youth when he bore the Lord’s message to Eli; it was a little Israelitish maid who led Naaman to the cure of his leprosy; and the great multitude fed by Jesus was furnished with the loaves and fishes He miraculously multiplied by a lad. Do not say, I am too

poor. The widow of Sarepta entertained Elijah, and Joseph and Mary had but a pair “of turtle-doves, or two young pigeons,” to offer at the presentation of the “Holy Child Jesus.” Do not say, I have no learning or influence. Peter and John were Galilean fishermen; and God has promised by the weak things of the earth to confound the mighty. Put in no excuse. Rather say, “Here am I; send me.” Leave results to Him who commended her who “did what she could,” and who can make all labour consecrated to Him abundantly successful.

A true Christian cannot bear the thought of going to heaven alone.

Our Foreign Missions.

LETTER FROM THE CONVENER ANENT MISSION BUILDINGS AT INDORE AND MHOW.

EDITOR, RECORD.—In your last number I observe a reference to an appeal which has been addressed by the Juvenile Mission Committee to the Sabbath Schools of the Church for funds, among other things, to build a Mission house at Indore for the accommodation of our missionaries.

In these circumstances, it is proper that the Church should be aware that the Western Section of the Foreign Mission Committee to whom the General Assembly entrusted the financial support and general oversight of the Mission in Central India, have had under consideration the propriety of erecting or purchasing buildings at Indore and Mhow, but they have not yet seen their way to authorise any appeal either to the sabbath schools or to the congregations of the Church for that purpose.

They are at present engaged in correspondence with the missionaries to obtain as definite information as possible in reference to the probable cost, &c., of such buildings, before committing themselves, or the Church, to a work involving heavy financial responsibilities. It is, however, already known that the necessary buildings cannot cost less than \$10,000 or \$12,000 and may cost a good deal more. The members of the Committee, while fully alive to the desirability of securing suitable buildings for our Mission, were generally of opinion that a special effort under the sanction of the Assembly might be necessary to raise the funds.

WM. McLAREN,

Convener.

Chart of Foreign Missions

— OF THE —

PRESBYTERIAN CHURCH IN CANADA,

At 1st March, 1878.

—:O:—

I.—THE NEW HEBRIDES MISSION.

Missionaries.—(1) REV. HUGH ROBERTSON, at Erromanga, appointed 1871.

(2) REV. JOSEPH ANNAND, at Aneityum, appointed 1872.

(3) REV. J. W. MACKENZIE, at Efate.

(1) Population, 2040; Worshippers, 540; Communicants, 34; Teachers, 13. (2) Population in Mr. A's district, 604; Sabbath attendance, 300; Prayer Meeting, 150, Numerous Schools taught by Natives. (3) Five Mission Stations; 270 Worshippers. New Church at Eraker, 45 x 22 feet.

The "Day Spring" Mission Ship, made five voyages round the Islands last year and two to Australia. The Sabbath School children of our Church contribute \$1,250 annually towards her expenses.

II.—THE TRINIDAD MISSION.

Missionaries.—REV. JOHN MORTON, at Savannah Grand District; appointed 1869.JOSEPH ANAGEE, do *Native Evangelist.*MISS BLACKADDER, do *Teacher.*

REV. KENNETH J. GRANT, San Fernando District; appointed 1871.

LAL BAHARI, do *Native Evangelist.*

JAI-PAN-GA-LAL, do do

GEORGE SADAPHAL, do do

REV. THOMAS M. CHRISTIE, Couva District; appointed 1874.

BENJAMIN BALARAM, do *Native Evangelist.*

Coolie population about 30,000. Total number of Schools, 18; Scholars, 572. Salaries of the Native Evangelists, \$250 each, paid by individual Congregations in Maritime Provinces, who also support a number of teachers, \$36 each. The Woman's M. S., Halifax, provides Miss Blackadder's salary.

III.—MISSION TO THE INDIANS IN THE NORTH WEST.

Missionaries.—REV. D. C. JOHNSON, at Prince Albert, Saskatchewan.MR. JOHN MACKAY, *Assistant Missionary and Interpreter.*

REV. GEORGE FLETT, at O'Kanasee.

REV. SOLOMON TUNKANSUCYE, at Fort Ellice.

— Teacher at Roseau, near Pembina.

IV.—FORMOSA.

Missionaries.—REV. G. L. MACKAY, at Tamsui; appointed 1871.

REV. J. B. FRASER, M. D., (now in Canada), appointed 1874.

REV. K. F. JUNOR, (under appointment), do 1877.

In six years, 11 Chapels and 2 Mission Houses have been built; 11 Native helpers trained; 12 Preaching Stations established; 5 Schools with Native Teachers sustained; 8 Students under training. There are 162 Communicants; 1000 Natives have renounced idolatry and attend Christian worship—double the number reported last year!

V.—CENTRAL INDIA.

Missionaries.—REV. JAMES FRASER CAMPBELL, at Mhow; appointed 1876.

MISS RODGER, do do 1873.

MISS FORRESTER, do do 1877.

REV. JAMES M. DOUGLAS, at Indore, do 1876.

MISS FAIRWEATHER, do do 1873.

MISS MCGREGOR, do do 1877.

The Indian Orphanage and Juvenile Mission, besides supporting 4 high-caste Zenana Day-Schools and Bible-Women, provides for the education of about 15 orphan children, and supports two Native Zenana Teachers in connection with our Mission at Indore.

Formosa.

Sin-kang, Nov. 5th, 1877.

I am here sitting in the chapel, three days walk from Tamsui, but the road I travelled makes it fully five. It must be near midnight, but as everything is quiet, and as I will be busy to-morrow, I will write you a brief account of last week's work. On Friday 26th ult., my students and helpers met at Tamsui and passed highly creditable examinations on the following subjects, viz: Epistles of Paul, Evidences of Christianity, Geography, History, Anatomy and Physiology.

Saturday forenoon we spent singing in the house and in the afternoon went up the river to Chin-nih where we separated. Towards evening, accompanied by Giam Chheng Hoa my first convert, I went to Go-ko-khi, and we preached in the evening to the usual number of hearers.

Sabbath morning, forenoon and afternoon, we again made known the way of Salvation, then returned to Chin-nih, addressed the hearers and immediately started for An-po and on our arrival found all my students on the road-side waiting for us. In the evening we had a glorious meeting. I took as my subject "Come to Jesus."

Early Monday morning, with all the students (whose names are the following:—Tan Hun Theng, Tan Phio, Tan Leng, Tan Tsun Sim, Tan Kan, Ong Lien, Sian Tien, Lim Giet), and Giam Chheng Hoa, my old faithful helper, I started South. In addition to these we had a man who formerly was a sorcerer and did good service on the way, as he told people wherever we halted that he deceived his countrymen for twelve years, but was not going to do so again. He in fact ridiculed sorcerers in the presence of hundreds. Well, at An-po, before dawn, we all set out with grass sandals on our feet, in quick marching order. Arriving at Sui-Tsang we sung "All people, &c.," then dispensed medicines, and proceeded to Tho-hng where we sung "I'm not ashamed" after which we took some rice for food and walked to Sui-kol and extracted upwards of fifty teeth and preached the glorious gospel of our Redeemer. About an hour before dark we were at Liong-lek, where Lan Ho, another of my helpers joined us. Just at dark we entered the market and sung the gospel, then prepared to rest for the evening. Tuesday morning, we again set out and, though delayed by sickness, arrived in Tek-Chham about dark. Not being able to go into the streets to preach, I retired into a small dirty hole, but not to sleep, for I had a violent attack of fever which quite

prostrated me. My ever faithful follower, Tan Hun Theng, attended me the whole night.

Wednesday morning I was able to proceed on our journey and at Hiong-San and Tiong-kang, two large towns, dispensed medicines and preached Christ and the Resurrection to large audiences. Further on we passed through terrific sand blasts resembling great storms in America in winter. We had to turn our backs against the howling winds and wade along. All were glad enough when we were safely seated within the walls of our Sui-kang chapel.

Thursday all of us went to An-lang where we dispensed, sung, and preached to large crowds who were very friendly. Four years ago my life was threatened there.

Friday, at dawn, we set out on an Evangelistic tour, passed through Ba-li and Ailian-kha, two large towns, also numerous villages where we preached and sung. Then, following the bed of a stream, we turned inwards and were soon ascending lofty mountains and wading rushing streams. In the afternoon we halted within savage territory near the spot where four Chinese were killed by the savages the day before. We passed by Petroleum wells, entered numerous huts, wandered through many villages, and returned here late at night, after having walked upwards of forty miles under a burning sun.

Saturday I spent examining enquirers, and was greatly delighted when at 10 p.m. Dr. Dickson of the Tainanfoo mission stepped into the chapel. He will accompany me to Tamsui and visit our stations after which I will write again.

Sabbath, 4th inst., I baptized fifteen converts, all of them have been worshippers for four years. In the afternoon we all commemorated the love of Jesus, and in the evening had evangelistic services which were refreshing to our souls. Why will not some in Canada hear the command of our Blessed Lord and come forth: millions and millions more in this far off land are perishing. Come! O come! lest hell be filled with those who never heard the joyful sound! Dr. Ringer is attending to the hospital regularly.

G. L. MACKAY.

LATER NEWS.

We trust there is no truth in the rumours which have been in circulation, to the effect that our missionary's life has been seriously endangered by the violence of a mob. The following letter contains the latest news we have had from himself.

Formosa, Ang-mng-kang, Nov. 28, '77.

Last Sabbath I spent in our chapel at Pat-li-hun and had our usual services. As I intended to visit this place I arose very early in the morning and started with several Helpers and my students. Proceeding in the dark, along the sea-shore, we fell many times when scrambling through weeds, tall, rough grass, and over sharp pointed rocks. The sea roared furiously, lashed the rugged coast and nearly carried us away. The rains descending, driven by the howling winds, beat against us and impeded our progress. On and on we walked and still no appearance of the morning's light. When at last the sun in his majesty arose, we found that we had travelled already fourteen miles. In a little grass hut at Ki-pa-li, we halted for breakfast, then turned inland several miles where we encountered fearful sand drifts, for no rain fell there during the past months, about mid-day we entered a small market-place called Koan-im-kol, and preached salvation through Christ, then dispensed medicines. There I entered a temple rendered famous by the fact that several years ago the villagers when digging ground for a mud-house came across a stone about two feet in length resembling the goddess of mercy. It was carefully preserved, the masons chisel was used to make nose and eyes the desired shape, and then a temple was built to commemorate the great event. Thousands soon flocked to the spot and worshipped the slate-colored stone. I stood near it and preached salvation through Christ alone. Leaving the crowd, we again turned inland and travelled until dark when we entered the house of a man to whom I made known the gospel some time before. He very hospitably entertained us, and in the evening I preached to fifteen hearers, then all retired, glad enough to rest, though no one complained of blistered feet. Yesterday I visited six villages and preached the gospel of Jesus and in the evening returned to the same house and had twenty-five hearers. To-day I travelled the country all around, preaching at every place where people assembled, and in the same house this evening between forty and fifty listened attentively to the gospel of our Risen Saviour.

India.

THE following letter addressed to Mrs. Harvie, Secretary of W. F. M. S. Toronto, has been kindly sent to us for publication :—

INDORE, Nov. 10th, 1877.

On looking over one of your letters, I noticed you wished me specially to give you an account of the manner in which I spent a day or a week. I did not do so at that time, but in this letter I will give you an account of a day spent in the Zenanas I visit in the city, and one spent in the bazar. The former is work amongst the high-caste Hindoos. The latter is work amongst the low-caste people and Mahomedans. In my last letter I wrote you about a family in the city I was instructing. I have an appointment with these people to go to their house twice in the week. I do not go until twelve in the day, for very often they have not had their breakfast until that hour, or not until eleven. Before going out I spend my time in studying Marathi principally. In this Cashier's house, his wife and one sister are studying English.

I mentioned to you, that they could read and write their own language, the Marathi. On going to the house, I hear her read the lesson I have given her to prepare on a previous visit. She has made considerable progress since I first commenced with her. I have her taught to write also, and one day on going into the room, I noticed written on her slate (which was lying on the table) these words: "The law of God is holy, just, and good. It is our duty to keep it." She had taken this from her reading book. When such sentences as the above mentioned occur in her lessons, which is frequently the case, I call her attention to them. But we never leave the house without reading to her some portion of Scripture, and singing some hymns. The Scripture reading and the singing is all done in her own language, by a Marathi Christian girl, who accompanies me in my work. Mr. Douglas brought her from Poona. She is a great help. The eldest sister, a very bright girl, is not permitted to study by her husband, but she often joins in the singing of the hymns. I teach them fancy work also. After leaving this house I proceed to another which is distant about ten minutes drive. They are not Brahmins, but are a high-caste.

I was introduced to this family by the Cashier. The husband is in the Maharaja's employment. His wife is about thirty-five years of age, and is a very clever woman. She says I am the first European lady she has seen. I never met with a native woman who ventured to express her opinions as she does. One day she said to me "You will hear it said Hindustani women and girls cannot learn." Very indignantly she remarked "They will say so, but have they ever given them the opportunity to learn?"

I could not help seeing the force of her remark. Shut a woman up in the house, never allow her to go outside, or to receive any instructions, and then conclude that she has no ability! She is making good progress in her studies, and listens very attentively to the reading of the Scriptures. She is very fond of the Marathi hymns sung to English tunes. She says, "That is like music" when she hears an English tune. In the bazar there are a number of families I visit, Hindoo, Mahomedan, and two Parsee families. In one of these Hindoo houses, besides reading and explaining the Scriptures, the women are taught to read. She has learned her letters. In the course of a few months she will be able to read a little herself.

The getting of the alphabet is the great difficulty. Like many more Hindoo women she gives assent to all that you say, if it should only be out of politeness. On leaving her house I go to Mahomedan families. These are very different from the Hindoos. Often have I noticed the sneer on the faces of the women, when the Bible was being read to them. In my August letter I told you about a girl I was teaching, whom her husband had taken away. Her father died lately, and she was sent for to come home for a time. After her departure I still continued going to her house and reading the Bible to her mother. When I met her again she was very shy of me, and said her husband was unwilling to have her taught. Another instance I might relate of a Mahomedan woman, who had made a beginning to learn, and was getting on very fast. She would have been able to read in a very short time. One of her sons absolutely forbade her to take the book, and threatened her with punishment if she would. These are some of the difficulties of Zenana work, and it seems reasonable you ought to know of the discouragements as well as encouragements. It is not all pleasant, although it has its bright sides, and I never weary of it. The Parsee families I visit are living near each other, they listen to the Bible, but I am convinced, as yet, it has made little impression. They are more intelligent than the ordinary native, but are opposed to Christianity.

I might go on much further and tell you about other families, but I shall keep that for a future time. I mentioned to you about a girl's school, which was established in the city of Indore. We visited the school a few weeks ago, and were much pleased to find a school so well conducted in a native city. There were forty-four girls present. They were Marathi and Hindoo, and each were studying their own separate languages.

There were a few more in number of the former class. They were seated on the floor, on which was spread a native carpet. They are taught reading, writing and arithmetic. The Head master said he would be happy to have us come and see the school occasionally. All he wished was to be told an hour or two previously. There is a great deal of formality amongst these people, and we must be careful not to offend their prejudices in any way.

MAGGIE RODGER.

Our New Hebrides Mission.

THE "Dayspring" arrived at Sydney on the 7th December from her last visit to the New Hebrides. She brought Rev. H. Robertson of Erromanga and Rev. Mr. Macdonald of Efate, with their families, for a little rest and change to benefit their health. Mr. Robertson will spend most of his furlough at Sydney; Mr. Macdonald proceeded to Melbourne where Mrs. Geddie, (his mother-in-law) resides. The missionaries on the Islands—six in number—were well. The Australian and New Zealand General Assemblies have petitioned the British Government in favour of the annexation of the New Hebrides to the British Empire, or, if that cannot be granted, for a Protectorate. The friends of missions fear that the French will seize the islands for penal settlements. Rev. Dr. Steel, in a letter to Rev. Dr. MacGregor, suggests that the Mission Boards here should petition the British Government to the same effect. We subjoin interesting letters from two of our Missionaries:

LETTER FROM REV. J. W. MACKENZIE.

Erakor, Efate, Nov. 7th, 1877.

The mission boxes from Nova Scotia have just come to hand. Our warmest thanks are due to those who have given us this proof of their interest in us and our work. I am glad to hear that you have been able to enlist the sympathies of some parties in behalf of our native teachers. You are thus greatly strengthening our hands to battle with the Prince of Darkness.

We have lately begun to visit a new village, Woruntubon. It is a long way off and difficult of access, being the key to the Imtang district, we will endeavour to visit it regularly. They have already forbidden our teachers to go back, but as it is not unusual for us to receive such a message from the heathen, mere words do not deter us. Besides, we always find one or two who listen to the Word. At present we are very

hopeful about Fila. A mere outward observer might not be able to see any great change for the better at that village, but we who have been so long praying and watching for the day-break can discover some faint gleams of dawning light. For the last three or four Sabbaths, some five or six, and among them a chief, have remained at home, and listened attentively to our message. A few months ago a woman moved to Pango in order to attend church. This you may imagine is very cheering to us after so long a siege.

The great hindrance to our work here is the influence of a sacred woman who has complete control over the village. They believe that she has direct intercourse with the *natamatis*, spirits of departed chiefs and sacred men, the only real object of dread on this island, and that they, through her, make known their will. Hence the natives are ready to do whatever she tells them, thinking that to disobey would be certain destruction, either to themselves or their property. Every fifth day is sacred, and not one of them would dare go to his plantation on that day.

Some time ago they gave this sacred woman a present of pigs, mats, &c., in order that she would use her influence with the *natamatis* that they may cause the yams to yield a large return this year. So far, she has not been very successful, for there has been no rain for months. If rain do not come soon they will be without food during the coming year. The Erakor people have just completed a substantial lime church, 45 ft. by 22. Nearly all our young men who had gone away in labour vessels have returned lately.

LETTER FROM REV. JOSEPH ANNAND.

Aneityum, New Hebrides, Nov. 7, '77.

I must first thank you and the friends who have so kindly favoured us with the mission boxes. They came to hand all right, by the "Dayspring," three weeks ago. We are much obliged to all who have remembered us, and set us up for another year. In addition to the boxes just arrived we purchased over six hundred yards of calico and other cloth in Sydney for the present year's use. This last will go chiefly in purchasing food and paying for work done, which is rightly out of our own pockets.

It was very gratifying to us to learn that you had such a fine meeting of the Assembly in Halifax. I suppose that there is no hope of our seeing any reinforcements here from Canada for many years. You seem to be devoting your strength to Trinidad, For-

mosa, and India. The Master is no doubt guiding you in this as in all your work as a Church, so we who are already here must try and be content and do what we can to evangelize these degraded islanders. Our need of help is as great as possible, but if none comes we must not murmur.

I am sorry to say that I have nothing of a very cheering nature to report from Aneityum. You are aware that I never had a very high opinion of the religion of my parishioners, and I even went so far as to hint that all was not well founded that had been written about these natives. I see no reason for altering that opinion yet. We are like the bodies in Ezekiel's vision before the breath came upon them. Oh that the Spirit would come upon us here in all the plenitude of his power. "Brethren pray for us!"

While we are lifeless on our side the isle, matters are not any better on the other side. Two of their leading elders died in September. The high chief (who is also an elder) that Mr. Inglis left on his station, has fallen and left the station. At a district called *Annamisse*, where there are schools and a church, with a population of about 80; they have revived some of their old heathen customs. The "*Namaniang*" or night singing and dancing has begun. At this dance they paint their faces, ornament their heads, and carry spears and clubs.

There are some fifteen or twenty Church members among those who have gone back. Only six men of all who were able to join the dance have held back and remained true to their profession. The church and school are nearly deserted in that district. Perhaps you remember that *Annamisse* was always considered the most heathenish part of the island. They were last to accept the worship, and only did so under great pressure, and where the pressure is withdrawn a relapse is the consequence. I have visited them and tried to persuade the leading chief to leave off the dance, but he would not consent. Some of them would not see me at all. With these offsets, the whole machinery of schools (week day and Sabbath), prayer-meetings and preaching, is at work for the Christianizing of these people.

We are not discouraged in the least by what has taken place. Things are assuming a more peaceful aspect, especially about the harbour here. The whaling is over for this year and the wild fellows collected at that time have all gone to their homes.

I completed my annual visitation of the schools a few weeks ago. Mrs. A. accompanied me to about half of them. The weather was beautiful and the air cool, so we had a delightful time. It was a real

picnic excursion while Mrs. A. was with me. A large crowd of boys and girls, men and women, accompanied us. We were teaching the people to sing a new hymn which increased the interest of our visit to some of them. Over the worst part of the path the young men carried Mrs. A. on a Sedan chair made for the purpose. We were provided with abundance of food while among the people. The usual repast was a roast fowl and about a bushel of taro. These would be laid before us on some leaves. After selecting some for ourselves, we would pass the remainder to our company. No doubt our appearance at table would have been anything but agreeable in a fashionable dining-room. Not having either knife, fork or plate, we divided the fowl with our hands, with a leg of fowl in one hand and a piece of taro, like a large turnip, in the other, we proceeded to make a hearty dinner. In the evening we would have in addition to the above a native pudding. The Assembly would do well to appoint a Commissioner to visit this field and report on the work and prospects.

I have engaged again in building, this time a house for the natives living on the premises. We put up a good strong wattled and plastered building of five small rooms. There is abundance of splendid kanri pine on this island, as well as other good timber, but we have still to build with lime and small sticks. We very much need some government here now to open up these islands. There is more talk of the French taking possession very soon, but that is such an old story now that we do not put much faith in it.

Mr. and Mrs. Paton and two children returned from the Colonies by the "Day-spring" last month.

We expect two new men in this field next April, one from New Zealand and one from Victoria. I hope they will come.

Juvenile Mission Scheme.

THE following passage from a letter of Mrs. Harrison's, Poona, will be interesting, when it is remembered that Rachel Venoo is the girl so favourably maintained by Mr. Douglas in the letter published last month, and she is one of the two employed as Zenana teachers by St. Andrew's Bible Class, Quebec, through the Juvenile Mission Scheme. But lately an orphan maintained at the Orphanage by a S. School, she is now a Missionary labouring earnestly to bring to others the light she has herself received.

POONA ORPHANAGE, 10th November.

We hear from Rachel Venoo very frequently about herself and her work. She has evidently gained the affections of Miss Rodger, who is exceedingly kind to her, and she now employs her spare time in teaching Miss Rodger the Marathi language; and their field of labour seems to be a very large one. They already have upwards of fifty houses to visit, and this occupies a considerable portion of their time. They go out at eleven o'clock, and do not return home until six in the evening. Rachel says she likes her work very much. I shall ask her to write you, for I am sure you will be much interested with her letter.

CANADIAN HIGH CASTE SCHOOLS.

Sunday Schools interested in our Canadian Schools at Calcutta will be pleased to read the following testimony by Miss Pigot to the progress of the children in Bible knowledge. How many of our S. S. children would repeat a chapter "without break or mistake?"

"The day before we closed for this holiday, I went round to the three near schools. I felt, if the children were departing to their dumb idols, they had such a store of Bible knowledge, that it would speak to them in power some day. On this closing day, at Badnoor Barar, and Dhobapurah, every child, to the smallest four-years-old, repeated the 14th of John without break or mistake; and at Shoba Bazar they had prepared the 15th of Luke. Over seventy girls repeated it together, very child speaking out so distinctly, showing that all had really learnt it; and at the close of every parable, the elder girls, of eight or nine, very simply explained what it meant.

The three schools also, as if by consent, each asked me to hear the little Catechism right through and thus we sent them home with much saving knowledge. This little Catechism is made to correspond with their own religious expressions, of which I give two or three examples. "By what means can you be delivered from sin?" "By there being a fitting offering we obtain forgiveness." "Can you make your own offering for sin?" "No; to wash away sin the offering must be faultless, which cannot be done by me."

Thus thousands of lips learn to repeat the conclusion of this. "What must you do to obtain salvation?" "Believe in Jesus Christ and I shall be saved."

SCHOOLS IN MISSION FIELDS.

SHOULD we establish and sustain Schools in Foreign Mission fields? Is it not enough

that the Gospel be faithfully preached—as in Apostolic times? Leave education to take care of itself—only evangelize. Why should Missionaries waste their energies in teaching children or adults their letters?

There have been two themes and two plans with respect to this matter. Wherever Protestant Missionaries began their operations within the past hundred years, they usually established Schools, and paid the closest attention to education. About twenty years ago, a counter-current set in. While the value of education was not denied, it was maintained that preaching the Gospel was the Missionary's sole and proper work, and that he had no call or right to devote his time to any other object. "Take care of the Churches, and the Schools will take care of themselves." The American Board was led to act largely upon this view, by the Venerable Dr. Anderson and other distinguished men of like minds. Several Baptist Missions tried it. The experiment has been fairly made in widely different fields, and with results far from satisfactory to its advocates. In fact, as Dr. Hamlin has clearly shewn, it has been disastrous to both Churches and Schools.

The opposers of education are no longer allowed to guide and control the policy of the great Missionary Societies. Our own Missionaries have, from the first, been earnest educationists. In Aneityum the School arose beside the Church, and it has been so in all our Mission fields. Our Trinidad Missionaries have now about 500 Coolie children in schools, under the control of the Mission, and certainly the results have already amply justified the expenditure of money and of labour involved. We have before us, an account of the examination, prior to the Christmas holidays, of the School at Rev. Mr. Morton's Station, "*The Mission*." It serves as a sample of the educational work which is being accomplished under the superintendence of our Missionaries. Seventy-one children were present—all clean and well behaved. The School is one of the most recently established; still, thirty of the children could read in the New Testament; thirty-five could make all their letters; some could read in the fifth and sixth Books of Nelson's Royal Series. Christian hymns were sung by the children, and their examination showed that they could answer questions as well as the average of children of the same age in Canada. These children, almost without exception, came to the School from heathen or Mohammedan homes. The teacher of this School at "*The Mission*" is Miss Blackadder, a young lady from Nova Scotia. Two of the largest boys were recently

baptized. Says Mr. Morton: "Here are, say, 70 children, who get no religious instruction at home, or only what is evil, placed under Miss Blackadder's care for five days in the week, besides coming to Sunday School. Who can sufficiently weigh the responsibility of her task!" "Our Schools have given us a goodly number of our converts, some of whom are among our best teachers. Thus, the direct fruit has been encouraging; but, indirectly, they have in many cases opened to us and to our Message the hearts and homes of the parents." "Teachers are Missionaries to the young, and Missionaries are teachers of the old. There is one advantage granted to teachers: they have generally a definite number to influence from day to day, and that too, when the mind is plastic and comparatively unprejudiced. The Missionary scarcely gets a weekly opportunity of reaching those whose minds are already pre-occupied. All good earnest Christian Teachers are Missionaries to the young." "What mental activity or religious progress can there be, where people cannot read? Had I only \$400 a year to spend, I should spend it in keeping up "*The Mission School*."

THE GIVERS OF THE FUTURE.

Where are they? Most of them, of the coming generation, are in our Sunday-schools. Scattered here and there, in the different classes, are the Lawrences, Merriams, Pages—the men and women who are to be the bankers of the Church for the next half century. Many of them are poor children, and their gifts at present are small coins. The prosperity of the Church of the future, depends much on the way they are now being trained. Charles Stoddard was one of the most munificent givers of Boston. The secret of his generosity was discovered in the account-book, which he kept when a young apprentice, showing that he gave regularly from fifty cents to a dollar a month to different benevolent objects. From these sums his gifts increased as his wealth grew, till he gave his entire income to religious purposes. The principle learned in boyhood made him in mature life a noble benefactor.

If you are proud of what you have done, that is your reward; you shall have none from Christ.

It is strange that some should think, that feeding others is the same thing as feeding themselves.

The Presbyterian Record.

MONTREAL: 1 MARCH, 1878.

JAMES CROIL,
ROBERT MURRAY, } Editors.

{ OFFICE OF PUBLICATION:

210 St. James Street, Montreal.

Price: 25 cts. per annum, in Parcels to one address. Single copies 60 cts. per annum.

The Minutes and Proceedings of the General Presbyterian Council have at length arrived. We have a few surplus copies on hand which we shall be happy to send to applicants. *Price, including postage, \$1.60.*

Literature.

BRITISH AND FOREIGN EVANGELICAL REVIEW. *James Bain & Son, Toronto.* \$2.00 per annum. Among other excellent articles the January part has a very interesting paper on African explorations and Missions, by Rev. J. Murray Mitchell, and one on Biographies of 1877, in which are references to Kingsley, Campbell of Row, Harriet Martineau, and Wm. Arnot, by Rev. C. G. McCrie of Ayr.

THE PRINCETOWN REVIEW has taken a new departure. Under a new management, it is to appear once in two months, and the price is reduced to \$2.00. Rev. Andrew Kennedy, London, Ont., is the agent for Canada.

THE PRESBYTERIAN YEAR BOOK, for 1878; *C. Blackett Robinson: Toronto*, is, as usual, full of useful information, carefully compiled and neatly printed. Price 25 cents. It is invaluable for reference.

THE WESTMINSTER QUESTION BOOK, by the *Presbyterian Board of Publication*, Philadelphia; price 15 cents: is the best hand book on the International Sunday School Lessons that we know of for every day use. Sold by *James Bain & Son, Toronto*, and *Wm. Drysdale & Co., Montreal*, who are also prepared to supply LESSON SCHEMES for 1878, Libraries, and other requisites for Sunday Schools on favourable terms.

CHRISTIAN STEWARDSHIP, OR STORING FOR THE LORD, is the title of a tract giving the substance of an address on this subject by Mr. George Müller of Bristol, which is worthy of a wide circulation. May be had on application to MR. WARDEN KING, Montreal. Price, \$1. per 100 copies.

SYNOD OF HAMILTON AND LONDON.

The Synod of Hamilton and London will meet at Knox Church, Stratford, on Tuesday, the 9th day of April, 1878, at half-past 7 o'clock, p.m.

Presbytery rolls, and all documents for transmission to the Synod, should be in the hands of the Synod Clerk, a week before the day of meeting.

WM. COCHRANE, D.D.
Synod Clerk.

PRESBYTERIAN COLLEGE, MONTREAL.

Circulars have been issued to parties indebted to the Building Fund, asking immediate payment of their Subscriptions. In the present financial circumstances of the College, it is necessary that all arrears should be at once wiped off. Monies to be sent to the Treasurer, Rev. R. H. Warden, 210 St. James Street, Montreal.

D. MORRICE,
Chairman of Board.

FRENCH EVANGELIZATION.

EX-PRIESTS' FUND.—The Board desires to thank the friends who have responded to their appeal on behalf of the ex Priests who have recently left the Church of Rome, and to solicit further contributions. These should be forwarded, *prior to the end of March*, to Rev. R. H. Warden, the Treasurer, 210 St. James St., Montreal.

D. H. MACVICAR, L.L.D.,
Chairman.

MEETINGS OF PRESBYTERIES.

Kingston,—Tuesday, 26th March, 3 p.m.
Newfoundland—Thursday, 9th May, 7 p.m.
British Columbia—Wednesday, 1st May, 11 a.m.
Victoria & Richmond—Tuesday, 12th March
Brockville,—Tuesday, 19th March.
Whitby—Tuesday, 19th March.
London—Tuesday, 26th March, 2 p.m.
Manitoba—Wednesday, 13th March.
Toronto—Monday, 4th March, 11 a.m.
Montreal—Tuesday, 2nd April, 11 a.m.
Glengarry—Tuesday, 19th March.
Chatham—Tuesday, 26th March, 11 a.m.
Peterborough—Tuesday, 26th March, 1.30 p.m.
Paris—Tuesday, 30th May, 11.30 a.m.
Truro—Wednesday, 20th March, 11 a.m.
St. John—Tuesday, 12th March, 11 a.m.
Ottawa—Tuesday, 7th May, 2.30 p.m.

A Page for the Young.

AT THE BAR.

WHO speaks for this man? From the great white Throne,
Veiled in its roseate clouds, the voice came forth;

Before it stood a parted soul alone,
And Rolling east and west, south and north,
The mighty accents summoned quick and dead;
"Who speaks for this man, ere his doom be said?"

Shivering he listened, for his earthly life
Had passed in dull, unnoted calm away;
He brought no glory to its daily strife,
No wreath of fame, or genius' fiery ray;
Weak, lone, ungifted, quiet and obscure,
Born in the shadow, dying 'mid the poor.
Lo! from the solemn concourse hushed and dim,
The widows' prayer, the orphan's blessing rose;
The struggler told of trouble shared by him,
The lonely, of cheered hours and softened woes;
And like a chorus spoke the crushed and sad,
"He gave us all he could, and what he had;"

And little words of loving kindness said,
And tender thoughts, and help in time of need,
Sprang up, like leaves by soft Spring showers fed,
In some waste corner, sown by chance-flung seed;
In grateful wonder heard the modest Soul,
Such Trifles gathered to so blest a whole.

O ye, by circumstance' strong fetters bound,
The store so little, and the hand so frail,
Do the best ye can for all around;
Let sympathy be true, nor courage fail;
Winning among your neighbours poor and weak
Some witness at your trial hour to speak.

—*All the Year Round.*

THE FOUR WORDS.

"Four little words did me more good, when I was a boy, than almost anything else," said a gentleman the other day. They were the first words which my mother taught me." What were the four little words?" He answered by relating the following story:—

"My father grafted a pear-tree—a very choice graft, and watched it with great care. The second year it blossomed, but it bore only one pear. This single pear was an object of some concern to my father. He wanted it to become fully ripe; and he gave express directions to all the children, on no account, to touch it.

"Is it not almost ripe? I long for a bite," I cried as I followed father one day

down the alley to the pear-tree. 'Wait patiently, my child; it will not be ripe for a week,' said my father. The longer I stopped under the pear-tree, the greater my longing for it, until I was seized with the thought of getting it.

"One night, after we were in bed, I tossed about and could not get any rest. I crept up and went to the window. My father and mother were gone away. I put my head out and glanced in the direction of the pear-tree. How nice a juicy pear would taste! I was tempted.

"A few moments found me creeping down the back stairs. The slightest creaking frightened me. I stopped to listen. At last I felt my way to the garden door. It was fastened. It seemed to take me a long time to unlock it, so fearful was I of making a noise; and the bolt grated. I got it open and ran down the walk. Presently I was beneath the pear tree.

"I leaned against the trunk of the tree, and raised my hand to snatch it. On tip-toe, with my hand uplifted and my head turned upward, I beheld a star looking down upon me through the leaves. 'Thou God seest me!' escaped from my lips. The star seemed like the eye of God spying me out under the pear-tree. I became fearful. 'Thou God seest me!' I could not help saying, over and over again. God was looking me through and through. I hid my face. It was some time before I dared move, so strong was the impression made upon my mind by the awful truth in these four words.

"I hastened from the pear tree; nothing on earth would at that moment have tempted me to touch the pear. With very different feelings did I creep back to bed. It was a great while before I went to sleep. I heard my parents come home, and hid my face under the sheet. But I could not hide myself from a sense of God's presence. His eyes seemed everywhere diving into the very depths of my heart. It started a train of influences which, God be praised, I never got over. If I was tempted to any secret sin 'Thou God seest me,' stared me in the face, and I stood back restrained and awed."

Children, learn these four small words. Impress them upon your hearts. Think of them when you lie down, when you get up, and when you go by the way; when alone or when with your companions, both at home and abroad, remember, "THOU GOD SEEST ME."

It is a pity you should serve in the ranks of Christ's army, and receive only the wages of sin.

ACKNOWLEDGEMENTS

RECEIVED BY REV. DR. REID,
AGENT OF THE CHURCH AT TO-
RONTO, TO 2nd FEBRUARY, 1878.

ASSEMBLY FUND.

| | |
|--|-----------|
| Received to 2nd Jan.'78. | \$1477.15 |
| West Puslinch | 5.00 |
| Durham | 5.00 |
| Cranbrooke | 3.00 |
| Montreal, Chalmers' Ch. | 10.00 |
| Halifax, St Andrew's | 1.00 |
| Carlton, St John | 3.00 |
| Musquodoboit Harbour | 3.00 |
| Sussex and Union | 1.00 |
| Cornwallis North | 5.50 |
| Cobourg | 12.50 |
| Mille Isles | 2.80 |
| Walkerton, Free St John's | 3.00 |
| Caledon, Centre Road | 2.35 |
| Warwick, Knox Ch. | 1.25 |
| Tatamagouche | 5.25 |
| Avonbank | 5.00 |
| Hemmingford | 4.00 |
| Mulmur | 1.58 |
| East Nottawasaga and Creemore | 7.20 |
| Townline and Ivy | 4.70 |
| Wyoming | 3.08 |
| West Brant | 3.50 |
| Saltfleet, Cheyne Ch. | 2.52 |
| Binbrooke Knox Ch. | 4.25 |
| Mrs Farlinger, Morris- burgh | 2.00 |
| Watford | 4.31 |
| Belleville, John Street | 20.00 |
| West St Peters, P E I | 5.00 |
| Toronto, St Andrew's | 25.00 |
| Thamesford | 9.00 |
| St Stephens, N B | 18.00 |
| Bowmanville | 10.00 |
| Martintown, St Andrew's | 5.50 |
| Elma Centre and West Monckton | 7.00 |
| Huntingdon, St Andrew's | 7.00 |
| North Arthur | 4.00 |
| Orono | 5.00 |
| Chesley | 4.50 |
| Guelph, St Andrew's | 15.00 |
| Brock | 8.00 |
| Milford and Gays River | 4.00 |
| Toronto, West Ch | 6.00 |
| Peterborough, St Paul's | 20.00 |
| St George | 6.00 |
| Port Dover | 8.00 |

\$1768.52

FOREIGN MISSION.

| | |
|--|-----------|
| Received to 2nd Jan.'78. | \$4354.99 |
| West Puslinch | 18.00 |
| C Blair, West Puslinch | 13.00 |
| Fergus, St Adw SS, China | 7.50 |
| Barrie Sab Sc, India | 27.19 |
| Union Ch, Galt, Miss Pres- ton's Sab Sc Class | 3.50 |
| Teeswater, Westminster Ch Sab Sc, China | 16.25 |
| do do India | 16.25 |
| Hastings | 17.00 |
| Galt, St Andrew's | 17.00 |
| Cobourg | 50.00 |
| do Bib Cl & SS, India | 24.00 |
| do do do China | 24.00 |
| do do do Saskn | 10.00 |
| Norwood | 24.00 |
| Guelph, 1st Sab Sc | 7.00 |
| Russelltown Flatts | 6.00 |
| Galt, Knox Ch | 60.00 |

| | | | |
|--|--------|--------------------------------------|-----------|
| Chippawa | 5.00 | Ancaster Sab Sc, Saskn .. | 8.00 |
| Beauharnois and Chateau- guay | 15.50 | Nazereth St SS, Montreal .. | 15.00 |
| Almonte, St Andrew's | 30.00 | Huntingdon, 2nd Cong | 25.00 |
| Georgetown & East River Missy Associat'n, China | 10.00 | Orono | 12.00 |
| Walkerton, Free St John's | 3.00 | Dunbarton and Duffins Creek | 30.00 |
| do do do SS | 4.89 | Guelph, St Andrew's | 10.00 |
| Mrs A R, Walkerton | 1.00 | Ashburn Sab Sc, India | 8.00 |
| Hyde Park | 3.50 | Toronto, West Ch | 30.00 |
| do Sab Sc | 6.36 | St George | 10.00 |
| Hamilton, Knox Ch S Sc. China | 16.00 | West Gwillimbury first | 29.00 |
| Rev J Irvine, Mille Isles. J S McKay, Briar Hill, China | 5.00 | | \$6933.64 |
| Hamilton, St Paul's | 20.00 | | |
| Head Station | 10.50 | | |
| Avonbank | 10.00 | | |
| Toronto, College St Bib Cl .. | 7.00 | | |
| Rev R Hamilton, Mother- well | 5.00 | | |
| Longwood, Guthrie Ch | 10.00 | | |
| Toronto, College St S Sc, China | 30.00 | | |
| West Brant | 5.50 | | |
| Mrs A Wilson, Cheyne Ch | 10.00 | | |
| Bequest of the late Mrs Boa, Cote des Neiges | 5.00 | | |
| Sarnia, St Andrew's Sab Sc for 1876 | 40.00 | | |
| Peterborough, St Paul's | 350.00 | | |
| Oshawa Sab Sc, addl | 10.00 | | |
| J McDermid, Nottawasa- ga | 8.00 | | |
| Mrs Farlinger, Morris- burgh | 10.00 | | |
| North Mara | 8.00 | | |
| Clinton, Willis Ch Sab Sc, India | 4.76 | | |
| do do do China | 4.76 | | |
| do do do Saskn | 4.76 | | |
| Brantford, Union Mission- ary Meeting | 6.00 | | |
| Paris, River St Sab Sc | 10.00 | | |
| Toronto, Charles St Bible Class, China | 8.00 | | |
| Harrington S Sc, China | 34.30 | | |
| Toronto, Charles Sab Sc | 32.79 | | |
| Davenport Road Sab Sc | 10.00 | | |
| Queensville | 5.70 | | |
| Nairn Ch Sab Sc, Saskn | 10.00 | | |
| Proline | 25.07 | | |
| Toronto, St Andw's, addl | 4.00 | | |
| Thamesford | 30.00 | | |
| English Settlement | 27.43 | | |
| Peterborough, St Paul's Sab Sc | 55.00 | | |
| Seaforth, Miss Goldsmith and her Sab Sc Class | 30.00 | | |
| Kingston, Woman's Fore- ign Missionary Society for salary of Miss Fair- weather | 150.00 | | |
| Toronto, Woman's Foreign Missionary Society | 600.00 | | |
| Metis | 3.43 | | |
| do Sab School, do | 1.83 | | |
| Ottawa, Daly St | 109.00 | | |
| Spencerville SS for salary of Native teacher, China | 20.00 | | |
| Toronto, Bay St | 48.00 | | |
| South Caledon, Melville Ch Miss'y Meeting | 6.00 | | |
| Huntingdon, St Andrew's | 12.00 | | |
| Demorestville | 4.50 | | |
| Aurora Sab Sc | 25.00 | | |
| Nassagaweya | 8.00 | | |
| Campbellsville | 12.00 | | |
| Chatham, Wellington St | 40.00 | | |
| Elora, Chalmers' Ch. | 55.00 | | |
| Brookville, St John's | 13.85 | | |
| Ancaster | 15.00 | | |
| Alberton | 11.00 | | |

HOME MISSION.

| | |
|---|-----------|
| Received to 2nd Jan.'78. | \$5750.13 |
| West Puslinch | 20.00 |
| C Blair, West Puslinch | 1.50 |
| Columbus | 23.00 |
| Stratford, St Andrew's | 20.00 |
| Rev S Fenton, Victoria | 5.00 |
| Galt, Union Ch S Sc, Miss Preston's Class | 3.50 |
| Fullarton | 13.00 |
| Hastings | 38.46 |
| Galt, St Andrew's | 17.60 |
| Cobourg | 100.00 |
| Norwood | 48.25 |
| Guelph, 1st Sab Sc | 7.00 |
| Erskine Ch | 2.35 |
| Galt, Knox Ch | 80.00 |
| Chippawa | 10.50 |
| Beauharnois & Chateau- guay | 16.75 |
| Almonte, St Andrew's | 50.00 |
| Walkerton, Free St John's | 5.00 |
| do do do SS | 4.89 |
| Caledon, Centre Road | 4.58 |
| Hyde Park | 5.50 |
| do Sab Sc | 6.30 |
| Hamilton, Knox Ch S Sc | 16.00 |
| Rev J Irvine, Mille Isles | 5.00 |
| Newtonville | 5.00 |
| Avonbank | 10.00 |
| Hemmingford, St Andw's do Knox Ch | 19.57 |
| do do do | 2.43 |
| Toronto, College St Bib Cl .. | 10.00 |
| do do Sab Sc | 30.00 |
| West Brant | 10.00 |
| Mrs A Wilson, Cheyne Ch, Saltfleet | 3.00 |
| Sarnia, St Andrew's S Sc, for 1876 | 50.00 |
| Peterborough, St Paul's | 300.00 |
| Oshawa Sab Sc, addl | 10.00 |
| Mrs Farlinger, Morris- burgh | 10.00 |
| Uxbridge, Thanksgiving | 11.50 |
| East Nottawasaga and Creemore, do | 5.00 |
| Paris, River St Sab Sc | 10.00 |
| Thames Road, addl | 7.06 |
| Kirkton, addl | 4.50 |
| Toronto, Charles St S Sc | 32.79 |
| Davenport Road Sab Sc | 10.00 |
| Queensville | 5.70 |
| Osgoode | 10.00 |
| Toronto, St Andrew's, addl .. | 120.00 |
| Thamesford | 44.00 |
| Peterborough, St Pauls SS .. | 40.00 |
| Martintown, St Andrew's and Burn's Ch, Union Missionary Meeting | 8.50 |
| Martintown, St Andrew's, Thanksgiving day | 5.00 |
| Egmondville | 15.00 |
| Elma Centre and West, Monckton | 8.00 |
| Spencerville Sab Sc | 10.00 |
| Toronto, Bay St | 41.05 |
| South Caledon, Melville Ch Miss'y Meeting | 15.00 |
| Castleford Miss'y Meet'g | 4.49 |
| Prescott | 26.95 |

| | |
|-----------------------------|-------|
| Demorestville | 12.00 |
| Aurora | 16.35 |
| do Sab Sc | 20.00 |
| Nassagaweya | 10.00 |
| Campbellsville | 15.60 |
| Leeburn | 3.60 |
| Chatham, Wellington St. | 60.00 |
| Sandhill | 8.00 |
| Brockville, St John's | 17.60 |
| Ancaster | 21.00 |
| Alberton | 16.00 |
| Montreal, Nazareth St S S | 15.00 |
| Clinton, Willis Ch S Sc .. | 4.76 |
| Huntingdon, 2nd Cong .. | 25.00 |
| Orono | 25.00 |
| Chippawa, addl | 2.33 |
| Brook | 12.00 |
| Bracebridge | 24.50 |
| St Louis de Gonzague .. | 6.00 |
| Teeswater, Westm'ter Ch | 15.00 |
| Toronto, West Ch | 55.00 |
| St George | 25.76 |
| West Gwillimbury first .. | 58.00 |
| \$7615.55 | |

COLLEGES ORDINARY FUND.

| | |
|----------------------------|-----------|
| Received to 2nd Jan. '78. | \$1325.85 |
| West Puslinch | 6.00 |
| Guelph first | 10.00 |
| Manchester | 10.00 |
| St Vincent, Knox Ch .. | 13.77 |
| Sydenham, St Paul's .. | 7.62 |
| Stratford, St Andrew's .. | 20.00 |
| Miss Preston, Galt | 5.00 |
| Bobcaygeon | 2.80 |
| Proffline | 5.00 |
| Fullarton | 10.00 |
| Kintyre | 8.30 |
| Dunwich, Chalmer's Ch .. | 4.00 |
| Teeswater, Zion Ch | 18.00 |
| East King | 3.33 |
| Hastings | 8.00 |
| Cobourg | 70.00 |
| Norwood | 19.35 |
| Erskine | 2.25 |
| Vittoria | 1.00 |
| Rev S Penton, Vittoria .. | 1.00 |
| Galt, Knox Ch | 50.00 |
| Harwich | 20.00 |
| Mount Forest, St Andw's. | 20.00 |
| Ayr, Knox Ch | 71.65 |
| Dunwich, Duffs Ch | 5.00 |
| Chippawa | 3.26 |
| Tilbury East | 6.24 |
| Walkerton, Free St John's | 3.00 |
| Teeswater, Westm'ter Ch | 17.66 |
| Avonbank | 10.00 |
| Rev R Hamilton, Mother- | |
| well | 5.00 |
| Toronto, College St Bib Cl | 10.00 |
| do do Sab Sc | 12.00 |
| Thamesville, &c. | 9.00 |
| Melrose, Lonsdale and | |
| Shannonville | 6.00 |
| Mrs A Wilson, Cheyne Ch, | |
| Saltfleet | 0.50 |
| Alice and Pettawawa .. | 5.00 |
| Goderich, Knox Ch | 74.83 |
| Sarnia, St Andrew's Ch S | |
| Sc for 1876 | 40.00 |
| West Nottawasaga and | |
| Dunroon | 8.00 |
| Hawkesville | 4.00 |
| St Helen's | 18.00 |
| Whitchurch | 25.00 |
| Mitchell, Knox Ch | 35.00 |
| Elmira | 2.00 |
| Demorestville | 3.00 |
| Mount Pleasant | 5.00 |
| Davenport Road Sab Sc .. | 10.00 |
| Goderich, Union Ch | 5.00 |
| Johnstone | 2.00 |

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|---------------------------|-------|
| Leith | 5.00 |
| Toronto, St Andw's, addl. | 50.00 |
| Thamesford | 44.06 |
| Peterborough, St Paul's | |
| Sab Sc | 30.00 |
| Bowmanville | 35.00 |
| Scarborough, St Andw's. | 38.08 |
| Toronto, Bay St | 50.00 |
| South Caledon, Melville | |
| Ch Miss'y Meeting | 8.60 |
| Prince Arthur's Landing. | 7.00 |
| Fort William | 2.00 |
| Nassagaweya | 10.00 |
| Campbellsville | 20.00 |
| Chatham, Wellington St. | 20.00 |
| Elera, Chalmer's Ch | 30.00 |
| Moore, Burn's Ch | 15.00 |
| Ancaster | 10.00 |
| Alberton | 6.00 |
| Orono | 10.00 |
| Hillsburgh | 8.86 |
| Delaware, St Andrew's .. | 3.90 |
| Guelph, St Andrew's | 30.00 |
| Toronto, West Ch | 40.00 |
| St George | 10.55 |
| \$2520.80 | |

WIDOW'S FUND.

| | |
|-----------------------------|----------|
| Received to 2nd Jan. '78. | \$642.72 |
| Cranbrooke | 4.00 |
| Boston Church | 6.00 |
| Milton, Knox Ch | 6.00 |
| Cobourg | 15.00 |
| Norwood | 12.00 |
| Beaverton | 20.00 |
| Walkerton, Free St John's | 2.00 |
| Nissouri North & South .. | 8.00 |
| Paisley, Knox Ch | 12.69 |
| Kippen | 12.00 |
| Mrs Farlinger, Morris- | |
| burgh | 5.00 |
| St Helen's | 6.00 |
| Whitchurch | 6.00 |
| Belleville, John St | 35.00 |
| Demorestville | 2.00 |
| Thamesford | 30.00 |
| Prescott | 6.35 |
| Spencerville | 2.32 |
| Campbellsville | 10.00 |
| North Arthur | 5.00 |
| Chatham, Wellington St. | 14.00 |
| Brockville, St John's | 13.65 |
| Orono | 7.00 |
| Peterborough, St Paul's .. | 69.02 |
| \$952.75 | |

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|-----------------------------------|--|
| With Rates from Revs D Duff, | |
| J Ballantine, \$12 00; A Steven- | |
| son, A Gilray, W Millican. W | |
| Forrest, R D Fraser, J Alexander, | |
| G Bryce, R C Moffatt, W Scott, | |
| K McDonald, J Turnbull, T F | |
| Fotheringham, \$18; W P Walker, | |
| J Lees, A McDiarmid, G Brown, | |
| \$24; A McColl, J R S Burnett, | |
| D Davidson, \$12; J McMillan, | |
| J Pringle, R M Croll, P Greig. | |

BUILDING FUND, KNOX COLLEGE.

| | |
|---------------------------|-----------|
| Received to 2nd Jan. '78. | \$4390.75 |
| Toronto | 104.00 |
| Ekfrid, per Rev W R | |
| Sutherland | 100.00 |
| Innisfil, per T McConchey | 17.00 |
| Bobcaygeon, per JA Moore | 20.00 |
| Thos Ballantyne, M P P, | |
| Stratford | 100.00 |
| Geo A Pyper, Ingersoll .. | 7.00 |
| Dunwich, per R Fletcher | 5.00 |

| | |
|---------------------------|--------|
| Seaforth, per R Lumsden. | 126.00 |
| Embro, pr D R McPherson | 109.00 |
| W Rutherford, Colborne. | 5.00 |
| Nissouri N & S, per Rev | |
| R Hall | 7.00 |
| A McCulloch, Thorold .. | 4.00 |
| Harwich, per Rev A W | |
| Waddell | 30.00 |
| West Brant, per John | |
| Ekford | 12.00 |
| Mount Pleasant, per Dr | |
| Marquis | 21.00 |
| St Mary's, per Rev J M | |
| King | 25.00 |
| James Crone, St Thomas. | 10.00 |
| Fergus, per H Michie .. | 92.00 |
| Chesterfield, per W Mur- | |
| ray | 63.15 |
| John Dobbie, Chatsworth | 5.00 |
| Thames Road & Kirkton, | |
| per Rev H Gracey | 106.33 |
| St Helen's, per Rev R | |
| Leask | 47.00 |
| Woodstock, per Mr Short, | 79.00 |
| Brucefield, per Rev T G | |
| Thomson | 11.00 |
| John Sinclair, St Mary's. | 10.00 |
| Tilsonburgh, per Jno Ham- | |
| ilton | 18.00 |
| Kinloss and Bervie, per | |
| Rev A G Forbes | 6.00 |
| Erin, per Rev H H Me- | |
| Pherson | 12.00 |
| Elora, per Rev J Middle- | |
| miss | 32.00 |
| Vaughan, per Rev P Nicol | 9.00 |
| Oneida, Indiana, &c, per | |
| Rev A Grant | 20.00 |
| Wingham, per J Dickson | 14.00 |
| Blyth, per Andw McCaa. | 53.00 |
| Ashburn, per J Ketchen. | 2.00 |
| J H Roper, Peterborough | 20.00 |
| St George, per Rev R | |
| Hume | 54.70 |
| \$5877.03 | |

MONTREAL COLLEGE, ORDINARY FUND.

| | |
|-----------------|------|
| Inverness | 6.00 |
|-----------------|------|

JUVENILE MISSION TO INDIA.

| | |
|----------------------------|-------|
| Received to 2nd Jan. '78. | 66.00 |
| Knox Ch, Hamilton S Sc .. | 16.00 |
| West Gwillimbury 1st. | 25.00 |
| \$107.00 | |

KNOX COLLEGE, ENDOWMENT.

| | |
|--------------------------|---------|
| Bequest of the late John | |
| McCulloch, Niagara. | 5000.00 |

AGED AND INFIRM MINISTER'S FUND.

| | |
|---------------------------|----------|
| Received to 2nd Jan. '78. | \$967.47 |
| West Puslinch | 5.56 |
| Boston Church | 7.00 |
| Milton, Knox Ch | 5.00 |
| Cobourg | 15.00 |
| Hastings | 9.69 |
| Beauharnois & Chateau- | |
| guay | 14.00 |
| Almonte, St Andrew's .. | 10.00 |
| Walkerton, Free St John's | 4.00 |
| Perth, St Andrew's | 15.00 |
| Markham, Melville Ch .. | 4.00 |
| do Brown's Corners .. | 2.15 |
| Avonbank | |

| | |
|--|----------------|
| Mrs A Wilson, Cheyne Ch Saltfleet..... | 0.50 |
| Mrs Farlinger, Morris- burgh..... | 3.00 |
| Thames Road..... | 5.65 |
| Kirkton..... | 4.08 |
| St Helen's..... | 6.40 |
| Whitchurch..... | 7.00 |
| Mitchell, Knox Ch, addl. Bellevue, John St..... | 1.35 15.00 |
| Guelph first..... | 5.00 |
| Toronto, St Andrew's..... | 25.00 |
| Metis Sab Se..... | 5.69 |
| Bowmanville..... | 10.00 |
| Nassagaweya..... | 3.00 |
| Chatham, Wellington St. Toronto, West Ch..... | 14.00 18.84 |
| St George..... | 6.00 |

\$1193.98

| | |
|---|--------|
| Rates received to Jan 2nd 1878..... | 567.08 |
| With Rates from Revds D Duff, \$3; P Lindsay, \$5; G Haigh, \$4; W Millican, \$4.50; W Forrest, \$3; R D Fraser, \$7; G Bryce, \$9; D Strachan, \$3; A Hen- derson, \$4; W A John- ston, \$2.25; K McDonald, \$4; J Turnbull, \$3; T F Fotheringham, \$3.50; W P Walker, \$3.50; W Ma- theson, \$2.50; W T Can- ning, \$3; J B Mullan, \$5; L McPherson, \$4; A Mc- Coll, \$5; A G Forbes, \$3; D Davidson, \$2.40; T Fen- wick, \$1; D L McKechnie, \$3.50; J McMillan, \$3.50; J Paingle, \$3; R M Croll, \$3.50; W Hodnett, \$3.... | 101.25 |

\$668.33

MANITOBA COLLEGE, BUILDING DEBT.

| | |
|----------------------------|----------|
| Received to 2nd Jan. '78.. | \$287.16 |
| Toronto, College St..... | 4.40 |
| Caledon Centre Road..... | 2.00 |
| do 3rd Line..... | 0.68 |
| Galt, St Andrew's..... | 5.72 |
| Cheltenham..... | 1.28 |
| Mount Pleasant..... | 1.22 |
| Claremont..... | 1.86 |
| Utica..... | 1.50 |

\$305.42

MANITOBA COLLEGE, ORDINARY FUND.

| | |
|-----------------------------|---------|
| Received to 2nd Jan. '78 .. | \$52.97 |
| Hamilton, St Paul's..... | 20.00 |
| Toronto, St Andrew's..... | 30.00 |
| Thamesford..... | 8.00 |
| Utica..... | 5.25 |
| Huntingdon, 2nd Cong... | 11.00 |
| Orono..... | 3.00 |
| Ashburn..... | 4.45 |
| St George..... | 3.00 |

\$137.67

KNOX COLLEGE, DEFICIENCY ON ORDINARY FUND.

| | |
|--------------------------|----------|
| Sarnia, St Andrew's..... | \$139.00 |
| Stratford..... | 18.00 |
| St Mary's..... | 111.00 |
| London..... | 399.00 |
| St Thomas..... | 48.00 |

\$905.00

RECEIVED BY REV. DR. McGR- GOR, AGENT OF THE GENERAL ASSEMBLY, IN THE MARITIME PROVINCES, TO FEBRUARY 4th.

FOREIGN MISSIONS.

| | |
|---|----------------|
| Acknowledged already .. | \$3217.30 |
| St Matthew's, Pugwash and Wallace..... | 15.55 |
| Miss Alexandrina Jane Matheson, Hardwood Hill, per Rev J Thomp- son..... | 1.00 |
| St Peter's Road, P. E. I.... | 19.15 |
| Brackley, Pt Road..... | 7.35 |
| Springfield and English Settlement..... | 6.25 |
| St Paul's Ch, Truro..... | 40.00 |
| Youth's Miss'y Associat'n Maitland Village..... | 20.25 |
| Alberton & Tignish..... | 40.00 |
| Cow Bay, C. B..... | 21.50 |
| St James Ch, Dartmouth. Barney's River and Blue Mountain..... | 40.00 4.90 |
| Union entre & Lochaber Greenhill Miss'y Soc, addl James Ch, N G, Juv Miss'y Society..... | 23.00 12.00 |
| Whycecomah, addl..... | 18.00 |
| River John..... | 1.15 |
| McK, 9 Mile River..... | 40.00 |
| St Stephen's Ch, N B..... | 1.00 |
| Cymro, Cow Bay, C. B..... | 12.00 |
| Goose River..... | 10.00 |
| Middle Musquodoboit..... | 7.97 |
| Late John Dickson, Truro, formerly of Onslow.... | 5.00 |
| 1st Pres Cong, Truro, part Thanksgiving..... | 30.00 |
| 1st Presbyt'n Cong, Truro, Miss'y Prayer Meeting.... | 15.00 |
| New Dublin..... | 10.00 |
| Brookfield..... | 5.00 |
| James Ch, N G..... | 45.00 |
| M Stewiacke..... | 37.76 |
| Int of bequest of the late Margaret Rutherford, M Stewiacke..... | 4.00 |
| Miss Martha A Stewart, W River..... | 5.00 |
| Lady member of St Andws Ch, N G..... | 5.00 |
| Riversdale, Lunenburg.... | 10.00 |

\$3737.03

DAYSpring and MISSION SCHOOLS.

| | |
|--|----------------------------------|
| Acknowledged already .. | \$1186.47 |
| Kempt..... | 6.50 |
| South Cornwallis & Wolf- ville..... | 8.65 |
| Sutherland's River and Vale Colliery..... | 37.10 |
| Lower Londonderry..... | 24.00 |
| St Paul's Ch S Se, Truro. St John's Ch, Halifax S S Prince St Ch S S, Pictou. Coldstream..... | 26.50 30.00 22.00 19.43 |
| Middle Stewiacke..... | 12.91 |
| St James Cong, N B..... | 12.90 |
| Onslow..... | 28.43 |
| Clifton..... | 17.35 |
| Union Centre & Lochaber W A Hilchy, Popes Har. River John, for Balarams salary..... | 24.00 0.07 |
| Whycecomah, C. B..... | 82.00 |
| Fort Massey, for Ta-par- gas-lal..... | 19.37 |
| Tatamagouche S S..... | 150.00 16.80 |

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|--|---------------|
| Pt Brule S S, Mr G Reid's class..... | 0.75 |
| St Paul's Ch S S, Frederic- ton..... | 20.00 |
| Victoria Sab Se, St Mat- thew's, Pugwash..... | 1.60 |
| Birch Ridge, Sunday col. Mid La Have Sab Se, for Monitor in one of Mr Morton's Schools..... | 1.22 10.00 |
| Lower La Have S Se, for Monitor in Mr Morton's Schools..... | 15.00 |
| Lower La Have Sab Se.... | 5.00 |
| Chalmers Ch, Hfx S Se.... | 32.00 |
| Young Men of James Ch, N G, for support of Ba- laram..... | 60.00 |
| Moncton Sab Se..... | 50.00 |
| Middleton Sab Se, Middle Musquodoboit..... | 6.17 |
| Riversdale, Lunenburg.... | 4.00 |
| Bathurst..... | 12.32 |

\$1942.34

HOME MISSIONS.

| | |
|--|----------------|
| Acknowledged already .. | \$2565.67 |
| Poplar Grove, Halifax.... | 38.09 |
| "The Lord's portion" from a young man in Ri- chibucto, per Rev J C Burgess..... | 10.00 |
| Baddeck, both sections... | 9.40 |
| St Stephen's, St John.... | 65.31 |
| Boularderie..... | 13.00 |
| Springfield and English Settlement..... | 7.00 |
| Five Islands..... | 10.00 |
| Prince St, Pictou..... | 51.51 |
| Alberton & Tignish..... | 30.00 |
| Cow Bay, C. B..... | 15.00 |
| St James, Dartmouth.... | 16.00 |
| Sherbrooke..... | 20.00 |
| Union Centre & Lochaber Shelburne, N S..... | 24.00 19.00 |
| Scotsburn..... | 7.00 |
| Spring Hill, Cumberland. McK, 9 Mile River..... | 6.00 1.00 |
| Cymro, Cow Bay..... | 8.00 |
| Caledonia, St Mary's.... | 11.00 |
| Rev J M McLeod, bal paid in by Granville, Sum- merfield & New Caledo- nia..... | 53.00 |
| Middle Musquodoboit.... | 1.95 |
| Late John Dickson, Truro 1st Pres Cong, Truro, part Thanksgiving..... | 5.00 15.00 |
| 1st Presbyt'n Cong, Truro, Miss'y Prayer Meeting.... | 15.00 |
| New Dublin..... | 5.82 |
| James Ch, N G..... | 30.00 |
| St Matthew's, Wallace.... | 5.53 |
| Stake Road..... | 1.90 |
| Fox Harbour..... | 2.27 |
| M Stewiacke..... | 25.00 |
| Riversdale, Lunenburg.... | 4.00 |

\$3091.41

SUPPLEMENTING FUND.

| | |
|--|-----------|
| Acknowledged already .. | \$3579.97 |
| "The Lord's portion" from a young man in Ri- chibucto, per Rev J C Burgess..... | 10.00 |
| Springfield and English Settlement..... | 12.00 |
| Wm Fisher, M Stewiacke | 0.50 |
| Gabarus..... | 5.00 |
| Alberton & Tignish..... | 20.00 |

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|---------------------------|-------|
| Cow Bay, C B..... | 15.00 |
| St James, Dartmouth.... | 20.00 |
| Sherbrooke..... | 10.00 |
| Blue Mt & Barney's River | 13.80 |
| Union Centre & Lochaber | 20.00 |
| Shelburne, N S..... | 17.00 |
| Green Hill Miss'y Soc... | 5.20 |
| Five Islands..... | 15.12 |
| Economy..... | 7.17 |
| Middle Stewiacke..... | 20.00 |
| Middle Musquodoboit.... | 1.38 |
| 1st Pres Cong Truro, part | |
| Thanksgiving..... | 30.00 |
| New Dublin..... | 10.00 |
| Late John Dickson, Truro | 5.00 |
| Riversdale, Lunenburg.... | 6.00 |

\$3823.14

COLLEGE FUND.

| | |
|-----------------------------|-----------|
| Acknowledged already.. | \$3481.31 |
| Antigonish..... | 30.00 |
| Alberton & Tignish..... | 20.00 |
| Mrs Geo D Little, Cold- | |
| stream..... | 2.00 |
| St James, Dartmouth.... | 16.00 |
| Sherbrooke..... | 10.00 |
| Union Centre & Lochaber | 20.00 |
| Moser River, Sheet Har.. | 7.23 |
| Green Hill, Miss'y Soc.... | 5.00 |
| Middle Stewiacke..... | 16.57 |
| Int on \$2.00 for 6 months. | 60.00 |
| New Dublin..... | 5.00 |
| Moncton..... | 32.00 |
| Riversdale, Lunenburg.... | 5.00 |
| Dividend of B N S on 8 | |
| shares..... | 72.00 |

\$3782.11

AGED AND INFIRM MINISTERS,
FUND.

| | |
|---------------------------|----------|
| Acknowledged already.. | \$601.94 |
| Alberton & Tignish..... | 10.00 |
| Cow Bay, C B..... | 5.00 |
| St James, Dartmouth.... | 12.22 |
| Union Centre & Lochaber | 8.00 |
| Green Hill Miss'y Soc.... | 8.00 |
| Middle Musquodoboit.... | 0.45 |
| Coupon..... | 14.00 |
| Lady Member of St And- | |
| rew's, N G..... | 5.00 |
| Riversdale, Lunenburg.... | 2.50 |

Ministers' percentage:—

| | |
|-------------------------|------|
| Rev P M Morrison..... | 4.50 |
| " J H Chase..... | 3.50 |
| " Jas Byers..... | 3.25 |
| " D B Blair..... | 3.50 |
| " J F Forbes..... | 4.50 |
| " H B McKay..... | 3.50 |
| " J Sutherland..... | |
| Woodville..... | 2.50 |
| " J A F Sutherland..... | 3.00 |
| " Robt Sedgewick..... | 3.00 |

\$698.96

FRENCH EVANGELIZATION.

Received by Rev. R. H. Warden,
Secretary-Treasurer of the
Board of French Evangelization,
210 St. James Street, Montreal.

ORDINARY FUND.

Received to 10 January. \$12496.80

| | | | |
|-----------------------------|--------|--------------------------|----------|
| A well-wisher..... | 1.00 | Chatsworth Sab Sc, Ex-P. | 4.00 |
| Zion Ch S S, Carleton Place | 6.50 | Oakville Sab Sc, do | 5.00 |
| Chalmers Ch. Quebec.... | 100.00 | Friend of Missions, | |
| A Hamilton friend of F E | 1.00 | Sarnia..... | do 4.00 |
| Wroxeter Sab Sc..... | 15.00 | J M Smith, Montreal | do 5.00 |
| St Paul's, Hamilton..... | 20.00 | J Trenaman, Richw'd | do 3.00 |
| Hullett & Londresborough | 13.25 | D Kyle, Richmond.... | do 1.00 |
| W Branch, Riv John, N S | 5.00 | J C Jr, Carleton Place | do 5.00 |
| Bank St Sab Sc, Ottawa... | 38.00 | A friend, N Sydney, | |
| Beachburg & Front West- | | CB..... | do 5.00 |
| meath..... | 10.00 | "Sis" Tabusintac, NB | do 4.00 |
| Mrs A Farlinger, Morris- | | "Printers," London.. | do 3.00 |
| burg..... | 5.00 | A friend, Cobourg.... | do 20.00 |
| St Paul's, Peterboro.... | 196.61 | J Garrett, R H Wan- | |
| Sarnia S S Miss'y Soc, 1876 | 50.00 | zer and J Walker, | |
| Spencerville Sab Sc..... | 6.00 | Hamilton..... | do 60.00 |
| Union Ch S S, Brucefield. | 20.00 | Mrs D Ross, View- | |
| J McDiarmid, Montawa.. | 4.00 | mount..... | do 10.00 |
| John Aitkin, Montreal... | 10.00 | Mrs Birnie, do | do 2.00 |
| Per Rev S G Lawson, Char- | | Miss Box of 2 chil- | |
| lottetown..... | 8.00 | dren, Quebec..... | do 1.05 |
| Grand Bend..... | 2.11 | A young man, New- | |
| St Andrew's, Niagara.... | 7.00 | castle..... | do 1.00 |
| Metis Sab Sc..... | 1.83 | Mrs Agnes Murray, | |
| Moses Priest, Wentworth | | Westmount..... | do 10.00 |
| Grant, N S..... | 4.50 | J Walker, Montreal, | do 5.00 |
| Demorestville..... | 5.00 | Per A McNab, Rock- | |
| Mountain, per Rev J L... | 15.38 | wood..... | do 8.60 |
| S Gower, do..... | 7.62 | A Clark, Smiths Falls | do 20.00 |
| St Andrew's, Huntingdon | 25.00 | E & M A Twitchell, | |
| St Paul's S S, Peterboro.. | 20.00 | Clinton..... | do 4.00 |
| St Andrew's, Toronto.... | 20.00 | Major Malan..... | do 10.00 |
| Kelso Sab Sc..... | 5.00 | J Anderson, Athel- | |
| Sheet Harbor, N S..... | 6.21 | stane..... | do 1.00 |
| Spry Bay, N S..... | 6.37 | J Thompson, Perth... | do 10.00 |
| Thamesford..... | 20.00 | Mrs P McNaughton, | |
| N Gower Sab Sc..... | 1.75 | Notfield..... | do 5.00 |
| Knox Ch S S, Montreal... | 61.19 | Mrs Fraser, Montreal | do 10.00 |
| Mrs J S Murray, Halifax. | 10.00 | Miss M E Torrance, | |
| Prescott..... | 10.00 | Montreal..... | do 5.00 |
| A young man, Newcastle. | 1.00 | S G O, Montreal.... | do 10.00 |
| Per J Ferguson, Cashmere | 6.50 | Rev D Wishart, Ma- | |
| R McDonald, Baltimore... | 1.00 | doc..... | do 1.50 |
| Wellington St, Chatham, O | 40.00 | Miss Dawes, Lachine | do 3.00 |
| Campbellville..... | 10.00 | Rev R S Patterson, | |
| Nassagaweya..... | 8.00 | N Bedeque..... | do 5.00 |
| Nazareth St S S, Montreal | 15.00 | Ross Bros, Leith.... | do 15.00 |
| Argyle St S S, Caledonia... | 14.30 | J Ross, Watford.... | do 5.00 |
| Per A McNab, Rockwood | 43.55 | 2 Boys, Quebec.... | do 1.00 |
| 2nd Pres Ch, Huntingdon | 30.00 | A C Leslie, Montreal | do 5.00 |
| do do Sab Sc..... | 5.00 | Rev G Cheyne, M A, | |
| Beaverton Sab Sc..... | 7.00 | Tapleystown..... | do 4.00 |
| Shakespeare..... | 4.00 | N Farlinger, Dundee | do 5.00 |
| Hampstead..... | 7.00 | Rev D H MacLennan | |
| Knox Ch. Vaughan..... | 11.90 | Alexandria..... | do 2.00 |
| Caven Ch, Bolton..... | 15.20 | A D F, Ferguson.... | do 4.00 |
| Leeds..... | 21.00 | Mrs Boyd, Montreal | do 5.00 |
| New Glasgow, P E I..... | 12.00 | Mrs A McMaster, | |
| Rev R S Patterson, North | | Killeen..... | do 20.00 |
| Bedeque..... | 5.00 | Per Rev Dr McGregor, | |
| Per do do..... | 10.75 | Halifax:— | |
| Riverside, Truro Presby. | 9.00 | Kempt..... | 4.50 |
| Waddington, N Y (gold). | 50.18 | Westville..... | 5.87 |
| Scott & Uxbridge..... | 10.00 | Middle River..... | 4.95 |
| Brook..... | 10.00 | Prince St Ch, Pictou... | 31.54 |
| Knox Ch. Cornwall..... | 17.00 | do S S, do..... | 10.60 |
| Per Rev T Stevenson.... | 192.88 | Alberton & Tignish... | 30.00 |
| Boston Ch. Esquesing.... | 10.50 | Cow Bay, C B..... | 5.00 |
| Knox Ch, Milton..... | 6.50 | St James Ch, Dartmouth | 16.00 |
| Elmsdale S S, N S..... | 5.00 | E River, St Mary's S Sc | 2.72 |
| Aurora Sab Sc..... | 20.00 | Barney's River..... | 6.80 |
| N Easthope..... | 18.00 | Un'n Centre & Lochaber | 24.00 |
| Grimsby..... | 10.00 | Salem Ch, Greenhill, add | 1.00 |
| Muir Settlement..... | 2.00 | A friend, Alberton... | 4.00 |
| G Hoey, Springville.... | 5.00 | Middle Musquodoboit.. | 2.67 |
| Mimosa..... | 4.00 | 1st Presby Ch, Truro, | |
| J Ross, Watford..... | 5.00 | Thanksgiving..... | 15.00 |
| Nairn Ch, Strabane..... | 15.00 | James Ch Cong, N G... | 35.00 |
| St Joseph St, Montreal... | 25.00 | Moncton Sab Sc..... | 15.00 |
| St Andrew's S S, Guelph. | 15.00 | A Lady of Rev G Rod- | |
| Rents..... | 37.50 | dick Cong, W R Pictou | 8.00 |
| Mrs J Thom, Toronto, Ex- | | Late J Dickson, Truro.. | 5.00 |
| Priests..... | 20.00 | Riversdale, Lunenburg | 3.00 |

Per Rev Dr Reid, Toronto:-

| | |
|---|-------|
| West Puslinch | 10.00 |
| C Blair, West Puslinch.. | 1.60 |
| Galt, Knox Ch, Dickie Settlement Sab Se .. | 7.80 |
| Galt, Knox Ch, Kerrs SS | 0.85 |
| do do G Nicols do | 5.32 |
| do do D Lees do | 2.09 |
| do do | 37.23 |
| Hastings | 17.00 |
| Norwood | 24.00 |
| Guelph, 1st Sab Se | 7.00 |
| Galt, Knox Ch | 25.00 |
| Almonte, St Andrew's.. | 30.00 |
| Walkerton, Free St John's | 3.00 |
| Caledon Centre Road .. | 2.66 |
| Hamilton, Knox Ch S S | 20.00 |
| J S McKay, Briar Hill.. | 3.00 |
| Toronto, College St B Cl | 5.00 |
| do do S B Cl | 12.00 |
| Cookstown | 4.00 |
| Mrs Wilson, Cheyne Ch, Saltfleet | 6.00 |
| Paisley, Knox Ch | 25.70 |
| Oshawa Sab Se, addl .. | 10.00 |
| Clinton, Willis Ch S Se. | 4.76 |
| Paris, River St Sab Se .. | 6.00 |
| Toronto, Charles St B Cl | 8.00 |
| do do S Se | 20.00 |
| Davenport Road Sab Se | 5.50 |
| Bowmanville | 40.40 |
| South Caledon, Melville Ch, Missy's Meeting.. | 8.00 |
| Elora, Chalmers Ch | 30.00 |
| William Kerr, Elora | 15.50 |
| Sandhill | 4.40 |
| Brockville, St John's.. | 9.90 |
| Toronto, West Ch | 30.00 |
| West Gwillimbury 1st .. | 5.63 |

\$14974.58

PRESBYTERIAN COLLEGE, MONTREAL

Rev. R. H. Warden, Treasurer,

ORDINARY REVENUE.

| | |
|----------------------------|-----------|
| Received to 10th Jan'y .. | \$1159.75 |
| Summerstown | 5.89 |
| Laguerre | 4.00 |
| Scotstown | 10.47 |
| Avonmore | 7.00 |
| Edwardsburg | 6.00 |
| Mainsville | 2.88 |
| Spencerville Sab Se | 10.00 |
| Arundel, &c | 5.00 |
| Henry's Ch, Lachute | 23.40 |
| Knox Ch S S, Montreal .. | 60.00 |
| Vankleek Hill | 10.00 |
| Huntingdon, 2nd Pres Ch | 30.00 |
| St Gabriel, Montreal | 82.45 |
| Leeds | 10.10 |
| Valleyfield, addl | 1.93 |
| Alexandria | 11.00 |
| Knox Ch, Cornwall | 18.00 |
| Cote des Neiges | 26.00 |
| Rev Dr Reid, balance | 250.00 |
| Buckingham | 5.00 |
| St Joseph St, Montreal .. | 45.00 |

\$1741.65

ORDINARY REVENUE DEFICIT.

| | |
|---------------------------|----------|
| Received to 10th Jan'y .. | \$771.03 |
| St Andrew's, addl | 1.00 |
| Laguerre | 9.00 |
| Colquhoun's | 25.00 |

| | |
|--------------------------------------|----------|
| L'Original, per Rev R Whillans | 13.30 |
| Hawkesbury, per do | 14.75 |
| Nepean, per do | 28.00 |
| St Louis de Gonzague | 33.51 |
| Millc Isles | 7.30 |
| — | \$902.89 |

THEOLOGICAL CHAIR.

| | |
|---------------------------|-----------|
| Received to 10th Jan'y .. | \$1150.00 |
| Dr Roddick | 10.00 |
| Rev J B Muir | 20.00 |

\$1180.00

BUILDING FUND.

| | |
|---|---------|
| Received to 10th Jan'y .. | \$49.50 |
| Mrs A J Traver | 16.00 |
| Grande Fresniere | 21.25 |
| Kenyon | 12.00 |
| Widow Campbell, Avonmore | 1.00 |
| John Cameron, Athol | 2.00 |
| S Rollins, Madoc | 12.00 |
| T Crombwell, Leeds | 2.00 |
| Robt McIntosh, St Louis de Gonzague | 4.00 |
| L McInnis, S Finch | 5.00 |
| Geo Brown, Gananoque .. | 10.00 |
| J M O Cromwell, Perth .. | 10.00 |
| John McDermid, S Finch .. | 5.00 |
| E McEwen, Indian Lands | 3.00 |
| Jas Cameron, do | 1.00 |
| John Cameron, do | 1.00 |
| Chas McDonald, do | 3.00 |
| Jas Dunnnett, Pakenham. | 20.00 |
| John Johnson, Roxboro .. | 10.00 |
| James Allan, Perth | 20.00 |
| Robt Armstrong, Lachute | 1.00 |

\$208.75

SCHOLARSHIP FUND.

| | |
|---------------------------|----------|
| Received to 10th Jan'y .. | \$176.05 |
| W Drysdale | 40.00 |
| Charlotte E Dewitt | 25.00 |
| M H Scott, B A | 10.00 |
| Mrs A Farlinger | 5.00 |
| N Gower Sab Se | 1.75 |
| J M Gill | 100.00 |
| Knox Ch S S, Montreal .. | 60.00 |
| Nazareth St S S, do | 20.00 |
| John Stirling | 50.00 |

\$487.75

THEOLOGICAL HALL BUILDING AND

ENDOWMENT FUND, FARQUHAR

FORREST & Co., TREASURERS,

173 HOLLIS ST., HALIFAX, TO JANUARY 31st, 1878.

| | |
|---|------------|
| Previously ackn'ledg'd .. | \$20713.95 |
| Springside, per Hon S Creelman | 230.00 |
| Poplar Grove Ch, Halifax | 50.00 |
| L S McKeen, Mabou | 12.90 |
| D McDonald, do | 19.90 |
| Bedeque, P E Island | 34.00 |
| New Glasgow, P E I | 50.00 |
| St Andrew's Ch, Sydney, C B, 1st instalment | 131.02 |

| | |
|---|--------|
| Melrose, per Rev R Cumming | 90.75 |
| Tatamagouche | 2 0 00 |
| Green Hill, 1st inst. | 83.70 |
| Middle Stewiacke | 167.60 |
| Barney's River | 47.00 |
| River John | 49.35 |
| Mrs Sutherland, Gabarus, C B | 4.00 |
| Upper Ch, Saltsprings, Pietou | 30.00 |
| Hardwood Hill, Pietou .. | 120.00 |
| Goldenville | 71.52 |
| Miss Fairbanks, Lunenburg | 20.00 |
| St James Ch, Newcastle, N B | 136.83 |
| Pugwash, 1st instalment .. | 25.27 |
| Thos Jones & friends, Cow Bay | 80.00 |
| Rev J Byers, Clifton | 7.00 |
| R H Burns, Halifax | 5.00 |
| Kingston, N B, per Rev C B Pitblado | 20.00 |
| Malone Bay | 32.00 |
| Conquerall Bank | 31.53 |

\$22463.32

WIDOWS' AND ORPHANS FUND

Late in connection with the Church of Scotland.

James Croil, Montreal, Treas.

| | |
|---------------------------|-------|
| Hornbv | 4.00 |
| L'Original | 5.31 |
| Hawkesbury | 6.19 |
| King | 11.50 |
| St Mathew's, Montreal .. | 12.00 |
| Niagara | 20.00 |
| Pakenham | 5.00 |
| Toronto, St Andrew's Ch. | 60.00 |
| Huntingdon, Que | 12.00 |
| St John's Ch, Montreal .. | 6.50 |
| Smith Falls | 12.00 |
| Guelph | 16.00 |
| North Georgetown, Que .. | 13.00 |
| Buckingham, Que | 7.00 |
| Knox Ch, Lancaster | 12.00 |
| Rev Frederick Home | 12.00 |
| W Gwillimbury & Innisfil | 10.00 |
| Guthrie Ch, Ore | 12.00 |

JUVENILE MISSION TO INDIA.

Miss Machar, Kingston, Treas.

| | |
|---------------------------|---------|
| Miss McLeod, Halifax .. | \$20.00 |
| St Andrew's S S, Lachine | 20.00 |
| Seymour Sab Se | 23.00 |
| Knox Ch S S, Goderich .. | 25.00 |
| Chalmers S S, Kingston .. | 25.00 |

MANITOBA COLLEGE.

Per Rev. Dr. McGregor, Halifax.

| | |
|-------------------------|---------|
| Antigonish | \$10.00 |
| Princetown, P E I | 9.05 |

\$19.05

APRIL, 1878.

Mr. Alexander Duff.

THE highest place in the history of Christianity belongs to those men who, taking their lives in their hands, have gone forth from many lands to proclaim the gospel of salvation amidst toil and hardship in the regions of degraded Heathenism. Of these, the late Dr. Duff was one of the most distinguished, alike for talents, eloquence, indomitable perseverance, and unfaltering faith in the ultimate success of missions to the heathen. Dr. Duff was born on the 25th April, 1806, near Pitlochrie, Perthshire. The successive stages of his education were passed in the parish school, the Perth Academy, and the University of St. Andrew's, where he graduated, and distinguished himself as a classical scholar. From earliest youth he had been instructed by his father as to the objects and progress of modern missions, so that before he had completed his Theological Curriculum he was already at heart an enthusiastic missionary. It will be remembered that the proposal to send missionaries to the heathen was for the first time seriously discussed in the General Assembly of the Church of Scotland in 1796. It was then that Dr. Erskine, on rising to support the overture for instituting a foreign mission, prefaced his memorable speech by saying, "Moderator, rax me that Bible." But his eloquent appeal to Scripture was in vain. That overture was lost, and the subject of foreign missions caused no more discussion in the Assembly for the next quarter of a century, nor was it until the year 1829 that the first foreign missionary of the Church of Scotland was sent forth.

While Dr. Chalmers was Professor of Mental and Moral Philosophy at St. Andrew's, he was the means of establishing a

missionary society, of which Mr. Duff was the librarian. When the time came to seek for a missionary, his name was among the first proposed. After mature consideration he accepted the appointment, which was confirmed by the Assembly of 1829. On the 12th August of the same year, Mr. Duff was ordained in St. George's Church, Edinburgh, Dr. Chalmers presiding. On the 30th July he was married to Miss Drysdale, of Edinburgh, and in the middle of October the missionary and his bride sailed from Portsmouth in the East Indiaman *Lady Holland*. On the 13th February the ship was wrecked near the Cape of Good Hope. The passengers and crew succeeded in reaching the inhospitable shore, but Mr. Duff lost his library and his manuscripts, everything that he owned, in fact, excepting his "Bagster's Comprehensive Bible and Psalm Book." They embarked in another ship which, after a variety of mishaps, finally went ashore during a hurricane at the mouth of the Ganges. On the 27th May, 1830, they at length reached Calcutta.

The Assembly had resolved among other missionary operations to found an educational Institution at Bengal. Mr. Duff, however, soon convinced the Committee that the proper site for such an Institution was in the capital, Calcutta, and that the language taught in it should be English, for all the higher branches of education. The Institution, opened in August, 1830, became remarkably successful, and is now one of the best Colleges in India. In 1833 the first fruits of the Institution were reaped in the conversion of a young man called Anundo, who afterwards became a catechist. But in the mean time Mr. Duff's health gave way and he was ordered home in 1835. He employed his furlough in itinerating throughout Scotland and England, urging with an eloquence never sur-

passed, the claims of the Heathen. A volume of his published addresses at that time bore the title of "Missions the chief end of the Church." Having on the meantime received the degree of D. D. from the University of New York, Dr. Duff returned to India in 1840 in recruited health.

At the Disruption in 1843, all the ordained missionaries of the Church of Scotland then in India joined the Free Church. This implied the loss of the Calcutta buildings, and made it necessary for Dr. Duff and his colleagues to begin *de novo*. This they did with a will, and it is recorded that at the examination of the Free Church Institute on 31st December, 1845, 1040 scholars were on the roll, of whom 76 were in the College department. A series of conversions and baptisms followed, embracing some of the most respectable Brahmins, who eventually became missionaries. In 1850 he visited Scotland on a missionary tour to make known the wants of India and awaken a deeper interest in Missions. He was appointed Moderator of the General Assembly of 1851. Before returning to India he visited America, and was received with the greatest enthusiasm by the Churches. In Toronto, he addressed probably the largest meeting that ever assembled in that city, and imparted to Canadians an interest in that great cause to which he had devoted his life, which at this day is bearing fruit, and which we trust will never be diminished.

In 1854, the foundation-stone of new and permanent mission buildings, which cost upwards of \$75,000, was laid in presence of a great concourse of natives. In 1857, Dr. Duff's Institution for high Caste girls was founded. In that year, too, the mutiny broke out, which the Doctor described in a series of brilliant letters, published in 1858. While success was crowning his labours in many directions, Dr. Duff's health completely broke down, in 1863, when he was reluctantly compelled to bid adieu to India. On his arrival in his native land he was received in such a way as left no doubt of the public estimate of his services. He was

immediately appointed Convener of the Foreign Mission Committee of the Free Church. In 1867 he was appointed Professor of Evangelistic Theology, and thereafter gave annually a course of Missionary Lectures in each of the three Free Church Colleges. He was a second time elected Moderator of the General Assembly. Without disparagement to any other, it may be said that the death of Dr. Duff has deprived the Free Church of one of its foremost ministers, and Christianity of one of its brightest ornaments. Few men ever wielded greater power over their fellow-men for good. No one was ever more unselfish. For some years previous to his death he was in feeble health. But he continued a power in the Church till the very last. He was not able to be present in person at the late General Presbyterian Council, but he was greatly interested in the occasion, and the letter which he addressed to the Council was received with profound respect. It is difficult to say, and indeed it matters little, whether the influence he exerted before the Disruption, or after that event, was the greater: whether his labours in India, or his eloquent pleadings in Britain and America were the most useful. In looking at the state of missionary feeling in all the churches now, as compared with what it was when he first went to India, in 1829, we find a vast change, and no impartial observer will hesitate to connect the honoured name of Dr. Alexander Duff very intimately with that change.

Gold and the Gospel.

THE BIBLICAL CATECHISM.

BY LATE REV. JOHN ROSS, LONDON, (ENG.)

Q. What rule is given in the Old Testament about devoting property to God?

A. "Honour the Lord with thy substance, and with the first-fruits of all thine increase. So shall thy barns be filled with plenty, and thy press shall burst out with new wine."—Prov. iii. 9, 10. "Give unto the Lord the glory due unto his name: bring an offering and come before him:—worship the Lord in the beauty of holiness."—1 Chron. xvi.

29. "Three times in a year shall all thy males appear before the Lord thy God.... and they shall not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee."—Deut. xvi. 16, 17.

Q. What did Abraham give, and what did Jacob vow to give when starting in life?

A. Abraham gave him (Melchizedek, king of Salem and priest of the Most High God) tithes of all the goods recovered from the king of Sodom and his allies.—Gen. xiv. 20. Jacob said, "Of all that thou shalt give me, I will surely give the tenth unto thee."—Gen. xxviii. 22.

Q. By what means did Israel, an agricultural and pastoral people, with a limited coinage, bring large offerings to God?

A. First-fruits—Exod. xxiii. 19. The two tithes of increase—Num. xviii. 21-24, and Deut. xiv. 22-29. The male firstlings of cattle.—Deut. xv. 19.

Q. What amount of their substance did the Jews devote?

A. The following texts show that they gave more than one-fifth of their annual income:—Numb. xviii. 24; Deut. xiv. 22, 29; Exod. xviii. 1-2; xxiii. 19; Lev. v. 2, 10; xiii. 6-8; xiv. 22-30; and xix. 5, 9, 10.

Q. When was it to be devoted?

A. At the time it came to hand—Exod. xxiii. 19; Num. xviii. 24-29; Deut. xv. 19.

Q. Does the New Testament contain any rule on this subject.

A. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."—1 Cor. xvi. 2.

Q. Who are the persons to give?

A. Every one of you.

Q. What mode is to be adapted?

A. "Lay by in store." Provide a treasury for the Lord.

Q. What is each one to give?

A. "As God hath prospered him." According to the benefits received. The poor man is not to withhold his penny because it is only a penny; the rich is to give of his greater substance.

Q. When is the offering to be made?

A. "On the first day of the week." The day set apart by the sovereign Lord of all for His own special worship.

Q. Where is the habit of WEEKLY STORING for religious and benevolent purposes taught?

A. In 1 Cor. xvi. 1-4, continued through 2 Cor. viii. and ix.

NOTE.—The apostle Paul urges this practice at length on the Corinthians, through the example of Macedonian believers, on many most affecting grounds. He did not expect them to fulfill their sacred obligations but by applying this storing process. Its weekly applications, or "Weekly Giving," where social arrangements allow, proves highly beneficial. It is being extensively adopted in different degrees. Its success, however, is greatly promoted by the "Storing practice."

Q. What *Economical* benefits would attend the practice of *Weekly Storing*, if fully practised?

A. More persons would give; many would give more; it would prove more convenient; present needless expenditure; secure larger funds; oppose worldly scheming; and make an ample provision for all the requirements of God's service.

Q. What are the *Moral* advantages of the plan?

A. It secures decision of judgment and action; ease of conscience; justice to all; personal and social freedom; and mutual esteem and confidence.

Q. What *Spiritual* benefits result from its practice?

A. It promotes dependance upon God; gratitude for Divine bounty; compassionate provision for human wants; devout liberality; and growing likeness to the glorified Saviour; besides securing the divine blessing on all our interests.

Q. On what principle does God require of us a due portion of our income?

A. "The silver is mine, and the gold is mine, saith the Lord of Hosts."—Hag. ii. 8. "For all things come of Thee, and of Thine own have we given thee."—1 Chron. xxix. 14. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed Thee? In tithes and offerings."—Mal. iii. 8.

Q. What is needful to make man's offering pleasing to God?

A. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—2 Cor. viii. 12. God loveth a cheerful giver."—2 Cor. ix. 7. Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. x. 31.

Q. What consideration should influence to Christian self-denial?

A. "If any man will come after me, let him deny himself."—Matt. xxvi. 24. "Ye are not your own, for ye are bought with a price."—1 Cor. vi. 19, 20.

(To be continued.)

The Sabbath School.

INTERNATIONAL LESSONS.

April 14th.] B. C. 624. [2 Chron. xxxiv 14-22

THE SCRIPTURES FOUND AND SEARCHED.

GOLDEN TEXT.—“*Search ye the Scriptures, for in them ye think ye have eternal life: and they are they which testify of me.*”—John 5: 39.

HOME READINGS.—M. 2 Tim. 3: 1-17. T. 2 Chron. 34: 14-22. W. 2 Chron. 34: 23-33. Th. John 5: 36-47. F. 2 Chron. 35: 1-19. S. 2 Chron. 35: 20-27. S. Lam. 1: 1-22.

Compare with 2 Kings, ch. 22. The interest of the lesson centres in the discovery of an old and valuable copy of the Pentateuch among the debris in the Temple, v. 14. “Given by Moses.” Either the original as it came from the hand of Moses himself, 800 years before, or a copy which had been kept exclusively for the Temple service, beside the Ark, in the most holy place, Deut. 31: 26. Possibly it might have been secreted by some pious hand to save it from desecration, and in the lapse of a century its existence was forgotten. In either case its coming to light was a matter of rejoicing. The Bible was scarce in those days, and this may have been the first well authenticated copy Hilkiah had ever seen. It was not a thing to be merely looked at as a curiosity: immediately Shaphan began to read it, v. 18. Josiah is now, in turn, affected, not by the antiquity of the book so much as by its contents. To him it was emphatically “the word of God.” When he heard the words of the law he rent his clothes, v. 19, and *rept*, 2 K. 22: 19. The word of God is quick and powerful, Heb. 4: 12. In its light he now saw the sins of his people to be greater than he ever before imagined. It is thought that the portion read may have been Deut. 28, and following chapters, in which terrible curses are foretold against all who violate the law. “Go and enquire of the Lord for me and for them that are left in Israel and Judah.” His heart’s desire for Israel was like Paul’s, Rom. x. 1. JEREMIAH and ZEPHANIAH both prophesied during the reign of Josiah. Why go to Huldah? The prophets may not have been within call, and the case was urgent. *Huldah* dwelt in Jerusalem, v. 22. Her place was among the ladies of the court, whom perhaps she instructed as a sort of Zenana teacher. She was well known and respected. She is not the only prophetess honorably mentioned in Scripture. *Miriam*, Ex. 15: 20; *Deborah*, Judges 4: 5, and *Anna*, Luke 2: 36. Her answer remarkable. “Tell ye the man that sent you,” &c., v. 24. Wrath and destruction upon this place and people, v. 25. But Josiah, because of his repentance, faith, and zeal, shall be spared the pain of seeing these calamities, v. 28. In chap. 35 see how steadfast he remained: how enthusiastically his people renewed the solemn league and covenant, and served the Lord all his days: how he rashly took the field against Neco, king of Egypt, was mortally wounded, and brought home to die; how Jeremiah “lamented” for him, and how the name of “good king Josiah” became a household word in all Israel.

LEARN.—To value and reverence the word of God, remembering that ALL Scripture is given by inspiration of God, and is profitable for doctrine, reproof, correction and instruction, 2 Tim. 3: 16. It ought to be read daily, and as much of it committed to memory as possible. We should take the Bible as our guide in all things. “A lamp to our feet, and a light to our path,” Ps. 119: 105, and make it the basis of all teaching.

April 21st.]

B. C. 590.

[Jer. 33: 1-9.]

JEREMIAH IN PRISON.

GOLDEN TEXT.—“*Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not,*” verse 3.

HOME READINGS.—M. 2 Kings 23: 31-37. T. Jer. 26: 1-24. W. 2 Kings 24: 1-17. Th. Jer. 27: 1-22. F. Jer. 28: 1-17. S. Jer. 29: 1-32. S. Jer. 33: 1-17.

The state of affairs in Judah is fast hastening to a crisis, and, humanly speaking, there is no longer any possibility of averting its impending doom—repeatedly and expressly predicted. The last chapter of 2 Chron. fills up the gap in history between last lesson and this. The following kings succeeded Josiah:—his son Jehoahaz, who after three months was dethroned by Necho, and carried away in chains to Egypt; (2) his brother Jehoiakim. This wicked and godless king reigned 11 years, is supposed to have met a violent death, and certainly had an ignominious burial, ch. 27, 18-19: (3) his son Jehoiakin, 8 years old, nominally succeeded him for 3 months, when he was carried off a prisoner to Babylon. (4) Last of all, Zedekiah, the 3rd son of Josiah, 1 Chron. 3: 15. In the reign of Jehoiakim, Nebuchadnezzar appears on the stage of history. His father, *Nebopolassar*, having destroyed Nineveh, this notorious king of Babylon, planned an attack on Jerusalem, which he took in the 3rd year of Jehoiakim, at which time a number of the best families, including Daniel and the three “Hebrew children,” were carried off and Judah was reduced to a state of vassalage. Jeremiah, as we learn from Ch. 1, was a native of *Anathoth*, about four miles north from Jerusalem. He came of a priestly family and was called to the prophetic office in the 13th year of Josiah (628) while yet a youth. Persecuted by his townsmen, whose immoralities he had exposed, Ch. 11: 21, he quitted his native place and took up his residence in Jerusalem about 608, shortly after Josiah’s death. From this time, and for about 20 years, the gentle and naturally timid Jeremiah presents a most remarkable example of faithfulness in the discharge of ministerial duty—fearlessly proclaiming the word of God—warning the rulers of impending calamities, and counselling the people for peace’s sake to submit to their foreign masters. He stood alone, one man against a nation! Yet, wonderfully sustained by God! Ch. 1: 18-19. Towards the end of Zedekiah’s reign he was imprisoned in a loathsome dungeon, ch. 37: 16; though afterwards treated more leniently in the court of the Prison, ch. 37: 21.

Verse 1. *In the Prison*: Bolts and bars cannot shut out God’s gracious visits. On the contrary, as afflictions abound, so consolations the more, 2 Cor. 1: 5. The word of God is not bound, 2 Tim. 2: 9. Man’s extremity is God’s opportunity, when things seemed to have come to the worst with himself, he received a glimpse of the glorious future God had in store for His Church. The evils he had formerly predicted were not to be averted. Jerusalem must be destroyed, and for seventy years the inhabitants of Judah must pine in Babylonian captivity, but these calamities should as certainly be succeeded by a restoration to God’s favor, v. 7. Notice in v. 8 the promise of pardon is repeated, that the Jews may consider the exceeding grace of God in not only pardoning but also cleansing them from all their sins. And this (v. 9) shall be a subject of rejoicing not only to the Jews themselves, but the Gentiles, also, hearing of it, shall be led to fear God, Ps. 130: 4.

LEARN that God’s presence changes a prison into a palace: that the divine revelation of peace and truth brings health and cure to all who by faith receive it: that God’s promises are our encouragement to prayer: that he is faithful who has promised: that our help is in the name of the Lord who made heaven and earth, v. 2 and Ps. 124: 8, and that he will be enquired of by his people, Ezekiel, 36: 37.

April 28th.] B. C. 607. [Jer. xxxv: 12-19.

THE RECHABITES.

GOLDEN TEXT.—“Will ye not receive instruction to hearken to my words! saith the Lord:” verse 13.

HOME READINGS.—M. Jer. 34: 1-22. T. 2 Kings 10: 15-25. W. Num. 6: 1-12 Th. Jer. 35: 1-19. F. Prov. 1: 20-23. S. Jer. 7: 21-34. S. Jer. 1: 1-14.

This story of the Rechabites belongs to an earlier date than last lesson. The circumstances narrated occurred in the reign of Jehoiakim, about three years before his death. The plot, if we may so call it, was intended to serve the purpose of an illustration, differing from a parable in that the real personages are introduced. Such a “sign” as Jonah was to the Ninevites was this exhibition of obedience and adherence to principles—a reproof and an example to the Jews. The scene is laid in the court of the temple, v. 2, to give it due solemnity, and that it might convey a lesson to the priests as well as the people. WHO WERE THOSE RECHABITES? A wandering tribe belonging to the Kenites of Hemath, 1 Chron. 2: 55; descendants of Hobab, Moses’ brother-in-law, Judges 1: 16. They originally came into Canaan with the Israelites, but, instead of settling down, chose a roving life, dwelling in tents, Jud. 4: 11. Jehonadab here contracted *Jonadab*, of the house of Rechab, seems to have organized them into a peculiar sect, about 300 years before this time, and bound them together by a solemn vow. (1). To drink no wine. (2). To build no houses. (3). To sow no seed. (4). To dwell in tents. That Jehonadab was zealous for God appears in 2 Kings 10: 15-23, and that the Rechabites remained faithful to their vow during all this long period, though living in a land where wine was as plentiful as water, is clearly stated in the narrative.

Then came the word of the Lord: during one of the invasions of Nebuchadnezzar, when the Rechabites had sought a temporary asylum in Jerusalem. The idea of taking advantage of their presence in this way did not originate with Jeremiah, it came from the Lord, v. 1. So Jeremiah had no scruples about it, knew that he ran no risk in placing temptation in their way, although it put the Rechabites to a severe test. Had it been any one else, they would have resented the attempt to tamper with them as an insult, but Jeremiah! the Lord’s prophet—had as good as said to them, “your vow only bound you to abstinence while you remained under canvas, now that you have come to live in Jerusalem, do as other people do, come drink wine with us.” How many yield to temptation by just such plausible arguments! How many travellers to the Holy Land even now-a-days leave their religion behind them in Europe or America! Not so the Rechabites. “We will drink no wine,” even though a Jeremiah offers it to us, “for thus Jonadab the son of Rechab our father commanded us.” That was noble!

APPLICATION.—“Go and tell the men of Judah.” See how the Rechabites respect the vows laid upon them by a man like themselves, v. 13, but you have disobeyed your Maker—the father of your spirits. Jonadab is long since dead, still they obey: God, by his prophets has been speaking to you all your lives, v. 15. Nay, saith the Lord, “I myself have spoken unto you,” v. 14. But ye will not hear. THEREFORE the Rechabites shall rise up in judgment and condemn you—the same argument used by Christ, Matt. 11: 21. Therefore the Chaldeans shall destroy Jerusalem and you yourselves shall go into captivity. Therefore, also, mercy is promised to the Rechabites, v. 19.

LEARN that vows should not be rashly made, but deliberately and from a sense of duty. It is better not to vow than to vow and not pay, Eccles. 5: 5. Obedience to earthly parents is the first commandment with promise. Our Heavenly Father has higher claims on our reverence and service, Heb. 12: 9, 28-29.

May 5th.] B. C. 588. [Jer. lvi: 1-11.

THE CAPTIVITY OF JUDAH.

GOLDEN TEXT.—“Jerusalem hath grievously sinned; therefore she is removed.” Lamentations 1: 8.

HOME READINGS.—M. Jer. 37: 1-21. T. Jer. 38: 1-28. W. Jer. 39: 1-28. Th. Jer. 52: 1-11. F. 2 Chron. 36: 11-16. S. Lam. 1: 1-16. S. Ps. 74: 1-12.

It was now over 900 years since the children of Israel had left Egyptian bondage. How many vicissitudes of fortune had they experienced! Enjoying prosperity so long as they served the God of their fathers; frequently “brought low” because of their apostasy. The ten tribes revolted B. C. 975, or 476 years after their occupation of Palestine. In the year 721 they were carried captives into Assyria. Judah and Benjamin held out for 133 years longer, but at frequent intervals, the kingdom had been invaded by the neighboring monarchs of Egypt, Assyria, Nineveh, and Babylon. Judea virtually lost its nationality, became a province of Babylon. Its kings reigned by the grace of Nebuchadnezzar and were deposed at his nod. The whole community became steeped in corruption. The long threatened judgement advanced apace.

Zedekiah, placed on the throne by the tyrant of Babylon, was the last vassal-king of the now enfeebled remnant of Judah. He was not even allowed to retain his own name, originally *Mattaniah*, 2 Kings 24: 17. Although he enjoyed the advantage of having Jeremiah for a counsellor, to whom he often listened, but want of resolution, rather than depravity, added to the universal degeneracy of the people, combined to effect his ruin. “He did evil in the sight of the Lord, v. 2. Verse 3, “*Through the anger of the Lord*,” Zedekiah had made a solemn compact with Nebuchadnezzar, calling God to witness, and now, against the express advice of Jeremiah, he rebelled against him, 2 Chron. 36: 12-13. To revolt he added *perjury*. They who do such things shall not prosper, Ezek. 17: 15! To make matters worse for himself, he foolishly made a league with the king of Egypt, the sworn enemy of Nebuchadnezzar. How could he then expect mercy from that quarter? “So it came to pass that Jerusalem was besieged, v. 4. During 18 months the siege continued, the people, meanwhile, suffering from famine as well as all the horrors of war v. 6. At last, when resistance was no longer possible, they resolved to evacuate the city under cover of night, not knowing whither to go, hoping somehow to escape the sword. But the strong arm that had helped Jehoshaphat was not raised in their defence. They had forsaken God; and now God has forsaken them. The Chaldeans overtook them in the plain of Jericho and slew them, “without compassion,” 2 Chron. 36: 17. All that escaped the sword were carried captives to Babylon: among the rest, Zedekiah who was made to witness the execution of his sons, and then had his eyes put out, was bound in chains, and imprisoned for life. Some of the Nineveh sculptures represent the king with one hand holding a captive by a hook passed through his lip, and with the other burning out his eyes with a red hot iron. Babylon was now at the zenith of its splendour. Its walls were four square, 230 feet high! each side 15 miles long. The city was divided by 50 streets crossing each other at right angles, terminating in 100 gates, and forming 600 squares with a garden in each. But it had no charms for the captive Jews.

“By Babel’s streams we sat and wept,
When Zion we thought on,
In midst thereof we hanged our harps
The willow trees upon.”

Psalm 137: 1.

LEARN that though sin be permitted of God, He was not the author of it, James 1: 13. That while the Lord is merciful and long-suffering, he is also a just God, and will by no means clear the guilty. Exo. 34: 6-7. That eternal life is promised to all who believe and obey. Deut. 30: 15. Mark 16: 16. Romans 2: 6-9.

Our own Church.

AMONG the matters remitted to Presbyteries, and which may be expected to be dealt with by the General Assembly at its next meeting, an important place must be assigned to the proposed regulations anent a MINISTERS, WIDOWS' AND ORPHANS FUND for the church. For many reasons it is desirable that we should have one Fund for the whole Church as speedily as possible.

The original draft of proposed regulations was sent down to Presbyteries by the General Assembly of 1876. Last year, a Committee was appointed by the Assembly to revise these regulations in the light of such amendments and alterations as had been suggested by the several Presbyteries. A short time since, this Committee met, and, after very careful consideration, agreed to an amended draft which, in terms of their appointment, has again been transmitted to Presbyteries, so that there is reason to believe the Church will be ready at next Assembly to take the final steps necessary for giving effect to the Regulations. Lest there should be any misunderstanding in regard to the terms of amalgamation, it may be proper to state that the reason why an exceptional position seems to be assigned the Widows of Ministers formerly belonging to the Presbyterian Church of Canada in Connection with the Church of Scotland is simply because of express conditions contained in the Acts of Parliament, and which by the act of Union became a matter of agreement between the Churches. Besides, it is well known that the Kirk Ministers have all along paid exceptionally high for the privilege of connecting themselves with their Widows and Orphans Fund, which is now in a very flourishing condition and will bring a capital of nearly \$90,000 into the concern.

ORDINATIONS AND INDUCTIONS.

CARLETON PLACE: *Ottawa Pres:*—The Rev. A. A. Scott was ordained and inducted to the charge of Zion Church on the 21st February.

HALIFAX: *St. Matthew's Church:*—The Rev. Robert Laing M.A. formerly assistant minister of St. Paul's Church Montreal, inducted 21st March.

CAMPBELLTON: *Miramichi:*—Rev. J. C. Herdman was inducted to the pastoral charge of Campbellton on the 8th February.

CALLS. The Rev. Henry Gracey of Thames Road and Kirkton, Presbytery of Huron, has received a unanimous call to St. Andrew's church, Gananoque. The Rev. W. P. Archibald of Tryon and Bonshaw has accepted a call to Cavendish P. E. Island; and the Rev. J. McG. Mackay of Economy, N. S. to Woodstock, N. B.

NEW CHURCHES.

The Magnificent "Crescent Street Presbyterian Church," erected in Montreal for the use of the congregation formerly worshipping in the Cote St. Free Church, was opened for divine service on Sabbath the 10th of March. Rev. Dr. Ormiston, of New York, preached in the morning, Principal MacVicar in the afternoon, and Rev. A. B. McKay of Brighton, England, in the evening. The Church is seated for 1200 persons and is planned with special reference to its adaptation for the purposes of an *auditorium*. Its acoustic properties are exceptionally good. The spacious Lecture Hall and Sabbath School rooms are all above ground—a very decided improvement upon the stereotyped "basement" plan.

THE NEW CHURCH lately erected at St. Catharines, Ont., was formally dedicated to the worship of God on Sabbath, 3rd March. Rev. Principal Caven preached in the forenoon, Rev. D. H. Fletcher of Hamilton in the afternoon, and Professor McLaren in the evening. The Rev. G. Bruce, the pastor, made the pleasing announcement before the services commenced, that the Church about to be opened was substantially free from debt, the whole cost having been guaranteed by the congregation. From the description given of it, it would seem to be a beautiful structure.

On the 6th January, a new church was opened at Ventnor, in the Presbytery of Brockville, Rev. J. M. Crombie, of Smith's Falls, preached in the morning and Rev. G. M. Clark, of Kemptville, in the evening. The Ventnor congregation is a new one associated with Spencerville, under the Rev. W. J. Dey. On the 24th February, a neat frame church was dedicated in the village of Leamington. The morning service was conducted by Rev. John Gray, of Windsor, and the afternoon, by Rev. Wm. Forrest—late of Tilbury.

REVIVAL AT MABOU, CAPE BRETON. There has been during this winter a very interesting revival in the congregation of Rev. A. F. Thompson, Mabou. Large meetings have been held for weeks, and numbers have been added to the Church. Neighboring congregations are sharing in the blessing.

Meetings of Presbyteries.

WALLACE: Feb. 5.—The visitation of the congregation of Wallace, (Rev. James Murray, pastor,) was proceeded with. The Presbytery expressed their satisfaction with the state of the congregation and gave such words of counsel and encouragement as seemed necessary. Spring Hill congregation applied for renewal of supplement, and the Presbytery agreed to ask the Committee on Supplements to reconsider their late decision withdrawing supplement. Agreed to recommend as follows to the Committee on Supplements:—Pugwash, \$200; Wallace, \$125. It was agreed to ask the Home Mission Board for five Catechists for next summer. The Rev. D. Macrae, of St. John, was nominated as Moderator of the ensuing General Assembly.

The Presbytery disapprove of appointing a Home Mission Agent; express no opinion as to a common fund for Colleges; do not approve of retaining the names of ordained Home Missionaries on the rolls of Presbyteries; and as to the status of retired ministers, recommends that Presbyteries should use their best endeavours to maintain the connection between them and their congregations till death,—thus preserving their status in a constitutional way.

PRINCE EDWARD ISLAND: Feb. 5.—This Presbytery met at Georgetown. Dundas congregation is making favourable progress. The Committee appointed to deal with the difficulty between Hon. W. D. Stewart and Rev. S. G. Lawson reported:

“This Committee after careful consideration of the matter before them have unanimously agreed to report to the Presbytery that in their opinion this whole dispute is so mixed up with the political party contentions of the day, that it would be neither for the interests of religion nor the peace of the Church, for the Presbytery to travel any further in the matter, and the Committee recommend accordingly.”

The Presbytery adopted the following resolutions:

“That the Presbytery adopt the Report and the recommendation contained therein; and further that the Presbytery refuse to be drawn into unseemly and profitless disputes occasioned by the recklessness of the Press in discussing political questions.”

“That we declare our relationship to the Press to be that we recognize no organ except the *Presbyterian Record* published in Montreal.”

The call from Cavendish in favour of Rev. W. P. Archibald, was sustained, \$700

with manse is promised,—the manse to be ready within two years. Mr. A. has accepted the call. The Presbytery applies for three Catechists for the summer season. A comfortable manse has been completed at East St. Peter's.

HALIFAX: Feb. 26, 27.—The Presbytery asks for three Catechists during summer. The following were appointed Commissioners to the General Assembly: Rev. Dr. Macknight, M. G. Henry, P. M. Morrison, A. J. Mowitt, D. G. Macneil, A. Simpson, T. Duncan and E. Scott, *Ministers*, and Dr. MacGregor, H. B. Webster, Robert Murray, D. Archibald, James Farquhar, J. S. Maclean, J. J. Bremner, and Judge Blanchard, *Elders*. The congregation of St. Croix applied for an increased supplement of \$150. The Presbytery applied for \$100. The call to Rev. Robt. Laing, Montreal, from St. Matthew's Church, Halifax, was sustained and arrangements made with a view to his early induction. Rev. Dr. Jenkins was unanimously nominated for Moderator of the ensuing General Assembly. Presbytery disapproved of the proposal to appoint a Home Mission Agent, expressed no opinion as to one fund for the Western Colleges; approved of the Questions to be asked at Ordinations, and of the Formula to be signed by all office-bearers, &c. Special Committees were appointed to attend to the schemes of the church in certain sections of the Presbytery's Bounds.

PICTOU: March 5.—The Presbytery of Pictou met in New Glasgow. In considering the Remits of the Assembly, the proposed regulations for Widows and Orphans' Fund were approved with slight exceptions. The proposal to appoint a Home Mission Agent was disapproved of. No opinion was expressed as to amalgamation of Funds for Colleges. The Presbytery recommend that the names of ministers who have retired from the active duties of the ministry by permission of General Assembly, and who are not engaged in any secular calling, be retained on the Roll of Presbytery as deliberative members; also, that ordained missionaries have the status of deliberative members. The other remits are to be considered at next meeting. Dr. Jenkins, of Montreal was nominated for Moderator of next General Assembly. Intimation was received from Dr. McGregor, Secretary of the Foreign Mission Board, that \$4,300 are required to meet the requirements of our Foreign Mission work. The Presbytery agreed to instruct congregations that have not yet contributed to do so at once, and also to recommend congregations that have already given, to add what further amounts

God may enable them to contribute. The following commissioners were appointed to the General Assembly. Rev. James Thompson, W. Maxwell, J. Lees, E. A. McCurdy, A. McL. Sinclair, and Dr. Murray, C. Harrington, Peter Ross, George Hattie, and George McKay. A conference on Sabbath School work was held in the evening.

MIRAMICHI: Feb. 28th.—The Presbytery met at Campbellton. The people of Escuminac guarantee \$100 and board for a Catechist during the summer. Mr. Herdman was inducted into the pastoral charge of St. Andrew's Church, Campbellton, amid most hopeful manifestations of interest.

OTTAWA: 5 and 6 February.—Arrangements were made for the induction of Rev. A. A. Scott at Carlton Place. The Rev. John Dunbar declined a call from Buckingham and Lochaber. Mr. McLaren gave in his resignation of the charge of Bristol. The following Commissioners were appointed to the General Assembly:—Dr. Mann, Messrs. Ross, Cameron, Moore, Stewart, Gordon, Farries, Armstrong and Calder, *Ministers:* Messrs. Robert Bell, A. Anderson, H. Robinson, John Wallace, Joseph Taylor, John McMullan, E. H. Bronson, Geo. Hay and Hon. George Bryson, *Elders.* Part of the last sederunt was occupied with the conducting of a normal class of Sabbath School Teachers by Mr. John McMillan. The remits from the General Assembly were brought up for consideration and that respecting the appointment of a Home Mission Agent disposed of adverse to such an appointment in the meantime.

BARRIE: 5th February.—The Home Mission work of the Presbytery chiefly engaged the attention of the Presbytery. *Inter alia*, a call from the congregations of Mulmur and Tossoronto to Rev. Henry Sinclair was sustained, stipend \$600 with a manse. A committee was appointed to consider and report on the mode of procedure best adapted to facilitate the business coming before the Court.

BRUCE: 5 and 6 Feb.—Mr. Fraser was translated from Knox Church, Kincardine, to Indian Lands. Mr. Tolmie tendered his resignation of the congregation of Southampton and West Arran; this was laid on the table until next meeting. Mr. Graham requested the Presbytery to ask leave of the next General Assembly for him to retire from the active duties of the ministry. The following Commissioners were appointed to next General Assembly, viz:—Dr. Bell, Mr. Graham, Mr. McQueen, Mr. Wm. Anderson, Mr. Scott and Mr. Tolmie,

and Messrs. McPherson, Wm. P. Patterson, Kay, Millar, McKinnon, and Steele, *Elders.* There was read a petition of Rev. J. B. Taylor and other members of the Presbytery of Bruce addressed to the next General Assembly, praying that venerable body to erect a new Presbytery on the Southern extension of the Wellington, Grey and Bruce R. R., to be known as the Presbytery of Maitland. The petition was transmitted with the request that its prayer be not granted in the meantime. The Convener of the Home Mission Com. was instructed to secure the services of three students for the summer months: one for Salem Church, Elderslie, one for Pinkerton, and one for Riversdale and Enniskillen.

TORONTO: 5 and 6 March.—Thirty-five Ministers and thirteen Elders were present. A minute was adopted in reference to the lamented death of the late Dr. Inglis, of Brooklyn, who had been called to the coporate of Knox Church, Toronto. It was announced that Mr. William Frizel, probationer, has accepted a call from Newmarket, stipend, \$800. His ordination was appointed to take place on 4th April. A call from Caledon and Mono in favour of Mr. A. Tait, probationer, was also sustained: stipend promised, \$700. The following Commissioners to the General Assembly were elected: Revs. Dr. Reid, J. Dick, R. Wallace, R. P. Mackay, W. Amos, J. R. Gilchrist, Dr. Topp, Principal Caven, D. J. Macdonnell, Professor Gregg, and Professor McLaren—*Ministers.* Hon. J. McMurrich, Messrs. John Barclay, William Adameon, T. W. Taylor, Alex. Duff, David Elder, James McLennan, Q. C., William Barber, William Hood, Hugh Mackay and A. McMurchy, M. A., *Elders.* On report of a Committee previously appointed, the Presbytery agreed to remove the suspension from Rev. Ewan Macaulay. Rev. J. Adams tendered the resignation of his charge at West King. A memorial was read from the congregation of Cooke's Church, Toronto, asking leave to erect a new church. This was agreed to. The consideration of the Remits from the General Assembly was resumed. A considerable amount of discussion ensued regarding the remit anent the *Minister's, Widows' and Orphan's Fund*, concerning which the Presbytery desired further information, and suggested that the services of an actuary be employed to aid the Committee in maturing a scheme of amalgamation. The remit anent a common fund for the maintenance of the Theological Colleges—Western Section—was disposed of negatively.

A FEW SHORT YEARS.

A Few short years—and then
 What Changes time hath wrought!
 So strange they seem, we scarce can deem
 The world, our life, ourselves are aught
 But one long fitful dream,
 The clouds that fly
 Across the sky,
 Waves tossed upon the sea,
 Shadows that pass
 Before a glass,
 Our fitting emblems be.

A few short years—and then
 Where are the hopes that shone
 When youth with flowers enwreathed
 the hours,
 And earth had but one music tone
 Of joy for us and ours?
 The rainbow's hues,
 The morning's dews,
 The blossoms of a day,
 The trembling sheen
 On water seen
 More stable are than they.

A few short years—and then
 Where is the mighty grief
 That wrung the heart with torture's art,
 And made it feel that its relief
 Time's hand could ne'er impart?
 A storm that's burst,
 And done its worst,
 Then left the heaven more clear;
 A night-mare dread,
 With morning fled,
 These sorrows now appear.

A few short years—And then
 What of our life remains,
 The smiles of other years,
 Of passion's joys, of sorrow's pain,
 Ambition's hopes and fears?
 A faded dream
 To-day they seem,
 Which memory scarce can trace—
 But seals they've set
 Shall Time nor yet
 Eternity efface!

—Agnes Smith

Obituary.

MR. JAMES SCOTT RUTHERFORD, one of the oldest Elders of St. Andrew's Church, Stratford, died, after a protracted illness, on the 16th of December, 1877. He was born at Eckford, Roxburghshire, Scotland, in the year 1814, and emigrated to Newfoundland when about eighteen years of age, and thence to Canada. When he first came to Ontario he settled in Guelph for a few months, after which he removed to Stratford. Mr. Rutherford was inducted into the Eldership of St. Andrew's church St. John's, Newfoundland, in 1853, and when he came to Stratford, he continued faithfully to fill the same office, until called to his reward. He was a faithful friend and counsellor of the late pastor, Dr. George, and most enthusiastically did he co-operate with him in building the new Church which the increasing congregation so much needed. Mr. Rutherford was an earnest and consistent Christian: one of the most liberal and faithful supporters of St. Andrew's Church. His end was great peace.

THE REV. ANDREW DRYBURGH of Elmira and Hawkesville died of scarlet fever at Elmira, on the 6th ult. Mr. Dryburgh was a native of Pathhead, Fife-shire, Scotland, and was in his forty-seventh year. He was much beloved and deeply regretted.

Ecclesiastical News.

THE General Assembly of the Free Church of Scotland is appointed to meet this year in Glasgow, a compliment, no doubt, to the merchant princes of the commercial capital who have done so much by their splendid liberality to sustain the prestige of the Church. Among the questions that will come up for discussion, there are at least two which will occupy a lion's share of time and attention. The Dis-establishment and dis-endowment of the Church of Scotland may be a hard nut to crack, but those who have undertaken the task are men not easily daunted, and who will leave no stone unturned to accomplish their end. The Church of Scotland, never stronger and more actively efficient than at the present moment, seems to regard the movement, if not altogether unconcernedly, certainly without alarm. As for the great outside world of spectators, it has come to be accepted as a forgone conclusion that the days of Establishments in Scotland and England are already numbered. Perhaps the conclusion is a little hasty, but there is little doubt that the principle, when once conceded, will not be confined to the North of the Tweed. The churches of England and Scotland, as establishments, must stand or fall together.

The difficulties connected with the Scottish heresy cases are very far from being settled. They are becoming daily more involved, and unless some remedy be applied soon, there is no saying where the confusion may end. The case of Rev. Fergus Ferguson, which it was hoped might be settled amicably, has resulted in the institution of a libel by the Glasgow Presbytery of the United Presbyterian Church, and in the meantime Mr. Ferguson has been suspended. The grounds for suspension in his case are not far to seek, if the following is, as alleged, a true extract from one of his letters to the committee appointed to correspond with him:—"For the confession of Faith, as distinguished from the Bible, I have not an atom of respect: and when it is to be put as a bar to legitimate progress, I look upon it with feelings the very opposite of respect." Mr Ferguson has stated his implicit acceptance of the Bible, as perfect and free from inaccuracies. The charge against him appears therefore to be mainly insubordination to the standards of the Church,

The case of Professor W. Robertson Smith is much more difficult and complicated. After a whole year spent in preliminaries, it is only now that the case has come up for trial in the Free Church Presbytery of Aberdeen. The libel served upon Professor Smith is a remarkable document, both in respect of its great length and the metaphysical minuteness and exactitude of the charges contained in it, the sum and substance of which are reduced to a major proposition containing three distinct charges, either of which being established would call for Church censure. 1st. The publishing of opinions which contradict or are opposed to the inspiration of Scripture, 2nd. The publishing of opinions which are in themselves of a dangerous and unsettling tendency in their bearing on inspiration; and, 3rd, the publishing of opinions which on various specified grounds tend to disparage the divine authority and inspired character of Scripture. In other words the libel contains statements and opinions, said to be those of Professor Smith, one or all of which are declared to be heretical—i. e. contradictory to the Confession of Faith and of Scripture.

Professor Smith answers that the last two charges, even if true, are not offenses by the laws of the Church, and that with regard to the first charge, no opinion can be cited from his writings inconsistent with the Confession. The burden of proof to the contrary he claims to belong to the prosecution.

"The articles in question," he says, "are Encyclopædia articles on the historical and literary sides of Scripture, and as such were necessarily confined to these limits. Any elaborate defence, or even statement of a dogmatic position, was beyond the scope of these particular articles, and would not have been permitted. But it did not seem to follow that, because the statement of the doctrines of Scripture was to find a place in another article, and was, therefore, by the plan of the work, to be excluded from these, that such a field was therefore forbidden to the office-bearers of the Church. The writer, on the other hand, naturally took it for granted that his position as one of them, and his utterances elsewhere, would have saved him from the misconstruction to which the limited nature of

the articles might otherwise have given rise. He admits, however, that he ought, perhaps, to have foreseen that this view of the case might not suggest itself to a large section of the public, which had now being accustomed to look at Scripture from the literary and historical point of view, and expresses his sincere regret if his articles have given offence to belief or encouragement to doubt.

Up to this stage in the business, the Presbytery seem to have sustained Professor Smith, but whatever judgment may eventually be given on the case is sure to be appealed to the General Assembly.

One of the very last acts of Pope Pius IX was the revival or re-establishment of the Roman Catholic Hierarchy in Scotland. It has been arranged that there shall be two Arch-dioceses, St. Andrew's and Glasgow. The Archbishop of St. Andrew's will be Primate, and will have four Suffragan Bishops. Dr. Strain, the present Bishop in Edinburgh, has been nominated Archbishop of St. Andrew's with residence in Edinburgh. The Suffragan Bishops are Aberdeen, Dunkeld, Argyle and the Isles, and Dumfries and Galloway. But the end of this matter is not yet. The Scottish people will not tamely submit to what appears to many of them to be a retrograde movement. In fact, the Scotch blood is fired by the proposal, and vigorous steps have already been taken to withstand the innovation. The Glasgow Presbytery of the Established Church has sent a message to Rome, that if it is intended to carry out the announced programme, an interdict shall be sought for in the law Courts of the Kingdom against any such attempt, and leading members of the Church are coming forward with unlimited offers of money to defray the expenses of the contest.

Our Home Missions.

MUSKOKA.

THE Rev. D. J. Macdonnell, of Toronto, and Rev. James Carmichael of King, lately spent two weeks in this District. The latter has kindly placed at our disposal the following way-side jottings, containing a graphic and very pleasing account of what came under their observation in this extensive and important mission field of our Church:—

"Muskoka is a vast territory, about 150 miles in length and 100 in breadth. Some portions of it are beautiful, very beautiful: some are just the very reverse. Some are fertile, others barren. You may represent the land as good, better, best; and again you may call it bad, worse, worst. Entering it as we did from the South, you see at first, the very worst parts of it. The farther you penetrate into it, the better the soil, and the more suited to become the home of

a happy and comfortable people. Muskoka will never rival the rolling prairies of the Great North West. While it lacks the inexhaustible soil of the prairie, it has some compensating advantages. It is abundantly wooded. It abounds with lakes that will always be beautiful, even when man has done all he can to mar their beauty. It will never be a great wheat producing country. Throughout the greater part of it there is no limestone rock, and little or no lime in the soil. But the hardier grains grow there luxuriantly. Finer oats than grow in the township of Stephenson I have not seen since I left the Carse O'Gowrie. The same is true of barley, pease, rye, &c. All the root crops yield abundantly. They are never troubled with summer frosts or early autumn frosts. The district is fast filling up with thrifty and industrious settlers. They come from all lands, and there is not one of our older counties, not one of our townships, scarcely one of our congregations, but has sent, or yet will send, some of its members to help to people Muskoka: and yet there is room!

I know of no mission field just now which can have the same interest for our Church as this. Already, preaching is kept up with greater or less frequency at over forty different points, and the number of these stations will need to be doubled within the next two or three years if our Church is at all to keep pace with the growth of the district.

At Gravenhurst, on lake Muskoka, the terminus of the Northern Railway, we have a handsome church, which was opened during our visit. It is said to be the finest in Muskoka, and is nearly free of debt, only \$500 remaining to be paid. Is there no member of our Church with a purse large enough, and a heart large enough, too, who could send them a cheque for the whole sum, and fill their hearts with thanksgiving? We held a missionary meeting here, but were warned beforehand not to expect much of a collection, as the people were keeping all their money for the opening of the Church, and for the tea-meeting which was to follow. The new church was crowded at all the diets on the Sabbath; and the tea-meeting was a great success. The next point visited was Bracebridge, twelve miles from Gravenhurst. Mr. Findlay, ordained missionary, the bishop of Muskoka, resides here. There is an excellent church, seated for 350, which has a debt of about \$1000 upon it. We had a very spirited meeting here, and a good collection. On Sabbath evening, when Mr. Macdonnell preached, the church was crowded to the door. Bracebridge and Gravenhurst are both incorpor-

ated villages, with a population of nearly 1000 each. About six miles in a N. W. direction there is another station with a church partly finished, which was crowded to the door on the evening we visited it. There are not very many Presbyterian families in this section; but the few that are there are very anxious to have their church in such a state that they can worship God comfortably in it. The horse that was conveying us to this church was a borrowed one, and not possessed of a missionary spirit. He had evidently got it into his head that he had too much theology on board, and ignominiously upset us all three in a snow-bank.

Along the road to Huntsville there are several rising stations, such as Cook's church in the Jones' Settlement, where the few settlers commenced building a church before they saw the face of a minister. Several miles further on we came to Allansville, where they had a small log church erected ten or twelve years ago. It has grown too small. We met in the school-house both on the Friday evening and on the Sabbath afternoon, with from eighty to ninety attentive listeners. It was like a glimpse of old times to see the farmers coming to church, bringing their wives, sons and daughters, babies and all with them, in a good old fashioned ox sleigh. (We must not forget the way in which our host at this place introduced one of our number to his mother. "Mother, this is Mr. ——— from ———, the man who bothered the life out of thirty-five millions of your Presbyterian brethren and sisters for two years, and whom Mr. Chiniquy stood up to defend in the Assembly, and there he is on the wall," pointing to a portrait of Father Chiniquy pasted on the wall.) They were to commence immediately to prepare the material for a new frame church, 30 x 40 ft. which they intend to raise in the Spring. Could none of our wealthy congregations take up a contribution and quietly send it up to them? One hundred, or even fifty dollars, would very greatly encourage them in their good work. About eight miles farther, in a North Easterly direction, we come to Huntsville, where the Rev. Mr. Andrews resides. This is likely to become an important place, I have no doubt but it will in time, become the capital of Muskoka. It is beautifully situated on the river which flows from lake Vernon into Fairy lake. It is surrounded by a country much better for farming purposes. In summer, they have the little steamer "Northern" plying from the head of lake Vernon to the foot of Mary's lake. Just behind the village rises a vast pile of granite rock that would

rival the Abbey Craig, and from its summit what a scene of fairy beauty meets the eye! In summer, when all is fresh and green, or in October, when it is flooded with the full glory of Indian summer, it must be magnificent. Lakes Vernon, Fairy, Mary, and Peninsula are all beneath your feet, surrounded each one by a fringe of towering rocks covered with trees or shrubs or wild flowers. Why is the heather wanting? Why are not these islands and rocks and hills all waving with heather bells? The genius of Fairy lake made answer,—

"It will not leave its place of birth,
It will not grow in other earth."

There is a church at Huntsville, partly finished. The number of families connected with it is not very great, but they are doing all they can to push forward the work. A contribution of one hundred, or two hundred dollars, would encourage them wondrously just now. Who will send it them! There may have been about one hundred present at the meeting on the Sabbath evening, and about the same number on the Friday evening.

Some five or six miles from Allansville, at the foot of Mary's lake, we have another station where I preached on Sabbath morning to about forty or fifty in a school-house. There is here the nucleus of a village, Port Sidney. We have no church, but they were about to commence to provide the material that week, and I have no doubt it will be up and opened for the worship of God before another winter comes. You in older towns and cities and country parishes, who have your comfortable churches and cushioned pews, think of your brethren and sisters in the backwoods, and send them of your abundance, that they may thank God and take courage. Mr. Andrews has some ten or twelve stations under his care, and I know of no man that is better fitted to be a pioneer missionary. (The same may be said of Mr. Findlay.) He has to superintend the getting out of timber, and the procuring of materials generally for church building. At each one of these stations a church has been commenced, or will immediately be commenced.

At Hovey, some eight miles north of Huntsville there is a rising station, and at Elmsdale, eight or nine miles farther North, there is another station; and still further North, at Katrine, near Doe lake, another station which is likely to become important. The soil here is much more fertile, and it is filling up rapidly with the best class of farmers. Thence, all the way to lake Nipissing, the way is open, and the cry is borne southward by every breeze, "come in and possess the land." These last named

stations we were compelled, very reluctantly, to leave unvisited. But all we saw, during our hasty visit impressed us with a sense of the responsibility resting upon our Church to push forward with the greatest activity the Missions in Muskoka. If that is yet to become a great country, it will become all the greater if the blue banner of the Presbyterian Church waves in every valley, and on the margin of every lovely lake throughout it.

MANITOBA.

MISSIONARY MEETINGS.

We are indebted to the Rev. Allan Bell of Portage La Prairie for a report of missionary meetings held within the bounds, and by the direction of the Presbytery of Manitoba, of which the following is the substance:—

According to instructions, missionary meetings, under the supervision of Messrs Donaldson, McKellar, Bell, and Stewart, have been held in the various stations in the Western part of the Province under the care of the Presbytery of Manitoba. The first meeting was held in Woodlands, the most eastern station of the group.

Mr. Donaldson, the missionary laboring in this field, presided over the meeting. The night was dark and somewhat stormy, which prevented some from being present, notwithstanding, the district was well represented. The settlement is not largely presbyterian, and they have had a series of misfortunes. After the grasshopper plague was over, the country suffered from the wet weather of two consecutive seasons, but though enervated they are not discouraged.

At HIGH BLUFF we met with a very enthusiastic reception. This is one of the oldest presbyterian stations in the province. From some cause or other it has been dormant for a time, but at present new life seems to have been infused, and great activity and enthusiasm is a pleasing substitute for former deadness. The meeting was large. As an example of the earnestness and activity existing among the people we notice these two facts— a petition is largely signed to ask Presbytery to moderate in a call, so that they may have a minister settled amongst them; and a very efficient choir has been organized by the efforts of the ladies of the place. The music rendered by the choir did a great deal towards rendering the meeting a success.

PORTAGE CREEK.—The meeting at this place was a very cheerful and pleasant one. The station is one of growing importance. It is associated with High Bluff in the call which will shortly be placed in the hands of a member of our presbytery.

PORTAGE LA PRAIRIE.—The meeting here was well attended and the addresses were listened to with marked attention. Portage La Prairie is the centre of what is generally called the garden of Manitoba. Certain it is that the presbyterian cause has, since the opening up of the country to settlement, grown more rapidly than in any other part of the province excepting Winnipeg. They were the first outside of Winnipeg to raise themselves to the condition of a supplemented congregation, and will be, I believe, the first to erect themselves into the condition of a self-sustaining congregation. Burnside, which was visited by the delegation, is a settlement composed almost entirely of Presbyterians, chiefly from Huron and Bruce. They are intelligent well-to-do farmers, and take an active interest in all church matters. The meeting here was hearty and the feeling good.

It was the effort of the speakers in all these meetings to stimulate the people in the direction of Home Missionary effort. The cause in Manitoba is assuming vast proportions and requires much united effort. If these meetings can be taken as an index, we can easily prognosticate that our cause will not be allowed to suffer by the sons of the noble ancestry who first planted the Presbyterian banner in Scotland Ireland and England.

Our Foreign Missions.

THE EASTERN SECTION OF COMMITTEE OF FOREIGN MISSIONS.

The Committee met at New Glasgow, N.S., on the 15th inst. The reports of all the Trinidad missionaries for the past year were read, and the Committee recorded gratitude to God for varied and abundant evidences of success. Some of these are referred to in another place in this number.

Estimates of all anticipated expenditure for 1878, prepared and submitted by the Mission Council, involving an expenditure of \$4876.00, besides the salaries of Mr. Christie and Miss Blackader, were sanctioned, and referred to the Treasurer to be acted on by half-yearly payments in advance. In response to the appeal of the Mission Council for another Missionary without delay, it was agreed to make strenuous efforts to obtain a suitable man. A letter was read

from Rev. J. F. Campbell which shewed that he was at work at Mhow with his characteristic ardour, aided by the female missionaries and other help.

Our Trinidad Mission.

WORK IN 1877.

APPEAL FOR TWO MISSIONARIES!

THE Annual Report of the Mission Council of Trinidad for 1877 states that the Coolie population is mainly grouped in three districts. 1. The Southern District, which embraces the San-Fernando and Savanna Grande Mission fields; 2. the Couva District; and, 3rd, the Northern District. The two districts first named embrace three Mission fields. In these there are in operation 15 schools, with 694 children enrolled, and an average daily attendance of 441.

There were in 1877, 95 baptized, 68 of whom were adults. The Coolies contributed for religious purposes \$748.24. These statistics show that the work is advancing in the fields now occupied. With respect to

THE FUTURE

our missionaries state that in order to do the work as it should be done, two additional labourers are required. One of these would have to occupy the third or Northern District referred to above. The line of railway from Port-of-Spain runs through this District, and on it are estates with 4000 Coolies, and Coolie villages besides. Nothing is being done at present for this region, and our missionaries feel that they can do nothing until reinforcements are sent. The whole services of one missionary, supported by a staff of native workers will be required for this Northern District. This shows how indispensably necessary to the completeness of the work is a fourth missionary.

But, in view of the early future, a fifth missionary is needed—to train native agents. The brethren say, "We feel that we must aim at raising a native ministry who may be settled over self-sustaining charges. It would be a real economy of labour to draw together catechists at stated times for some systematic instruction. None of our missionaries with their present labour could undertake this work. Arrangements could be made to allow the catechists to be at their respective stations on the Sabbath; and the missionary would be free to preach wherever his services would be most needed." But there is a second ground on which they apply for a fifth missionary, namely, "To superintend mission work in

certain outlying districts of the island in which there are a few estates but where the Coolie population is not large enough to justify the settlement of a European missionary, such as Cedros with a Coolie population of 1200; Chaguanas with 1100, and Diego Martin with 500." Efficient catechists would be stationed at these places, and visited from time to time by the missionary. This could be done by the fifth missionary without interfering with his work as a teacher of catechists, as he could go to such stations on Saturday and return on Monday. The fifth missionary would also render essential service in supplying vacant stations during the absence of missionaries on their furloughs. Each of our missionaries has a very large field, embracing about 6000 Coolies, and the Coolie population is constantly increasing. It is clear that one missionary cannot effectively take charge of two such fields; and in the rainy season it would be utterly impossible in the case of two of the fields to receive the care of the same missionary. The time for giving instruction to catechists would be in the dry season when their work is most interfered with by the agency of labour on the estates. Missionaries going home usually get their leave of absence in the rainy season. Thus the fifth missionary will be free to take the vacant charge.

REV. A. FALCONER'S VIEW.

Rev. A. Falconer, late Clerk of the Synod of the Maritime Provinces, and now minister at Port-of Spain, fully endorses the views presented by the missionaries in their appeal. The Coolie population is increasing at the rate of 1500 to 1700 a year. Mr. F. says, "I am perfectly satisfied that if our people at home could only themselves survey this field, and were duly impressed with the necessities of the heathen population, and felt the hopefulness of the work in which they are engaged, the amount required would soon be forthcoming. I have seen enough in the way of results to convince me that you have great reason to be encouraged in your work, and that you are engaged in a mission that ought to be prosecuted with increased vigour. I trust that the Church at home will rise to the necessities of the hour and provide for you the men and means required for the Christianizing of the Asiatics of this island."

REPORT OF REV. JOHN MORTON.

Rev. John Morton sends his *tenth* Annual Report as a Missionary to the Asiatics in Trinidad, dated Savanna Grande, Dec. 31, 1877. After a reference to his return to his

work from a visit to Nova Scotia, necessitated by Mrs. Morton's illness, he proceeds:

SCHOOLS.

1. The school at Cedar Hill was closed to draw the children up to our Central school at the mission. The teacher, Arthur Tejab, was transferred to a new school opened at Fairfield Estate, which lies between this and the forest. In the Fairfield school only Hindustani is taught and the work there is but making an entrance into the region beyond.

2. At Mount Stewart village a new school was opened in March, in which both English and Hindustani are taught.

3. Since July, Miss Blackader has had charge of the mission school in place of Mr. McDonald.

4. Jordan Hill school continues under John Kantoo as in the past.

Religious instruction is given daily in all the schools. The numbers enrolled was 174 and the daily average attendance 122.

These four schools are so arranged that children in every part of the field which we are working up may attend school without walking over two miles. But we are not as yet working up the whole field entrusted to us or lying beyond us. In weighing carefully the results of these schools, after ten years experience of mission work, my conviction is that they are essential to our success and that their results are as manifest as those of any other part of our work. The schools of this district have given us some good teachers, and we have now more lads than we can employ as monitors, some of whom will soon be capable of taking entire charge of a school. I may note also that one half of the baptisms on my list are the result, direct or indirect, of our schools. In connection with schools I may here note that we have an application from Cedros, at the South end of the Island, for a teacher, another from the Guaracara district about three miles from this.

SABBATH SCHOOLS

are kept up at the Mission Jordan Hill and Mount Stewart. The Fairfield children attend the mission Sunday School. The average daily attendance at these Schools is about 100.

THE CATECHIST'S WORK

has been to teach Hindustani daily to a class of the children in the mission school, and to teach adults to read who come at night. Of these, there have been a few coming more or less regularly since early in the year, to assist in the Sunday School here at 8 a.m., in the absence of the missionary to take en-

tire charge of the 11 o'clock Sabbath service here, and to go out alone, or with some of the teachers, every Sabbath afternoon, and frequently during the week to preach to the adults.

PREACHING.

There has been a regular service kept up at the mission at Jordan Hill and Mount Stewart as principal stations, but every Estate and village has been visited more or less regularly by the Missionary or Catechist. The number baptized during the year was 14, thirteen adults and one child; two of our members have died.

I have to express my obligations to Mr. Christie for taking charge of my station during my absence; to Mr. McDonald and Miss Blackader for carrying on the mission school, and my satisfaction with the way in which the Catechist and all the teachers and monitors have conducted themselves during the year.

I enclose a report of Expenditure for the past year and an estimate for 1878.

REPORT OF REV. K. J. GRANT.

Rev. K. J. Grant sends his seventh Annual Report, dated San Fernando, the 31st Dec., 1877. He speaks of the past year as the happiest he has had in the mission field. There was no interruption from ill-health or affliction of any kind. Every department of the work had advanced. At the close of the year he had six schools with 373 on the roll, and a daily attendance of 236. In religious instruction, the "International Series" is followed. The Scripture Readings are regularly studied during the week, and thus the pupils are prepared for their Sunday's work. A very interesting meeting of 140 children, and many Coolie parents, was held in the church on Christmas day. A good friend, Dr. Parsley, contributes \$10 a month towards the mission. Mr. Grant bears testimony to the zeal of the catechists and teachers.

Mr. Grant baptized 74 Asiatics, 49 of whom were adults, and 25 children attending school. On some of the estates the Gospel had been preached for six years without a single convert to cheer the missionary's heart. This was the case on Pictou and Wellington estates, but 16 were baptized on those estates in 1877, and there are now 30 candidates for baptism.

EVIDENCES OF SINCERITY.

(1.) All attend service, most of them every Sabbath. Some walk three miles regularly.

(2.) A considerable portion of the adults are learning to read the Bible.

(3.) Formerly, many used rum, ganja, and opium, but have since abandoned them.

(4.) Generally speaking they manifest becoming zeal in seeking the conversion of their countrymen.

(5.) In confessing Christ all are subjected to reproaches, insults, and curses, and some to bruises and wounds. Of the latter we had an illustration this week.

(6.) All contribute to Christ's cause. Some give liberally. Lal Bahari's weekly offerings amount to \$50.00, which is much augmented in his gifts of charity. Soudeen \$37.00. These are our largest contributors. Total in my district from Coolies \$611.83, made up as follows:

(1) San Fernando weekly collections \$287.98.

(2) Bequest of late Gangadin \$169.83.

(3) La Fortune's collections \$65.00.

Do Special in 14 mos. \$109.

(7.) Within six weeks converts have paid for Bibles \$25.00.

(8.) We have had no serious cases of discipline.

(9.) Twenty-two couples have been married according to Christian forms in our Church.

These are some of the evidences of the genuineness of the work. I have five who are doing the work of catechists, though only three, viz.:—Lal Bihari, Jarpargasial, and Sadaphal, are known to the Church, the other two, Beergu and Seebou, being registered as monitors.

Jarpargasial succeeds Teeluck Singh who has gone to India with the expectation of returning. In consequence of the importance of the La Fortune district, I have stationed Lal Behari there, Jarpargasial takes his place in San Fernando, who, Apollos like, is an eloquent man, but requires to have expounded unto him the way of God more perfectly. Sadaphal, too, is a most faithful man. He went into a comparatively new field a year ago. His work is telling.

The young men of Prince Street Church, Pictou, of United Church, New Glasgow, and of Fort Massey, Halifax, deserve and have my sincerest thanks for the support of these three young men. They cannot estimate the important service rendered by these catechists. They are good men. They work hard, and God is cheering them.

The friends too at Richmond that support Sirju, at Harvey that support Joga, at Merigonish that support John Aaron, and the Misses Stark at Woodstock, Ont., that support Jugasera, have done these lads a

great kindness, and aided me much as they are all acting as monitors.

The liberal supply of clothing which friends in Nova Scotia, New Brunswick, and Galt, Canada, furnished on our return here 15 months ago, did much to awaken kindly feelings. Both advantage and enjoyment have been derived from the melodeon kindly given by Dr. Geddes of Yarmouth.

In Jacob Corsbie, now at Galt Institute, at the expense of Rev. J. R. Smith's congregation, we lost a valuable helper, who we pray may yet render service in a mission to his countrymen, the Chinese.

I trust your Board will devise liberally for this mission and possess the whole land without delay. I hope to have a balance in favour of the Board of £60.0.0 in this year 1878. Encouraged by the past, and, above all, by the promises of Him who cannot lie, we look forward with large expectations.

REPORT OF REV. THOS. CHRISTIE.

Rev. Thomas Christie sends his fourth report, dated Couva, Dec. 31st, 1877. After explaining the circumstance that led to his taking charge of Mr. Morton's field as well as his own, and the changes rendered necessary by this arrangement, he proceeds :

PREACHING THE WORD.

My work of preaching has been confined chiefly to the Sabbath day, both in Couva and Savanna Grande. My catechist, however, has been working faithfully as usual, and, unless something serious hindered, has spent the Sabbath and five afternoons of the week in this service. Three of the teachers also have taken their share in this work especially in the Hospitals connected with their own Estates. The attendance and interest shewn have been very encouraging.

Special interest has been shewn on Exchange and Providence Estates. On the former we have been holding excellent meetings in the school-room, and, on the latter one, services at which usually from 60 to 70 attended were held till lately under a large Tamarind tree, but now, chiefly by the exertions of three Christian Coolies on the estate, a grass covered house sufficient to accomodate 70 people has been put up at a cost of about \$13 in money, but at an expenditure of a large amount of work by the Christians.

During the year the Coolies gave for religious purposes, the sum of \$65.40. \$13. was spent in the way mentioned above. The remainder goes with the building fund for a Church.

During the year I baptized in Couva five adults and two children.

TEACHING.

For the first six months of the year I had an interesting class of nine young men, five of them teachers, who met regularly on three afternoons in the week, some of them coming more than two miles after a hard day's work in school. Besides reading lessons in the advanced reader, I gave them lessons in Geography, Grammar, Ancient History and in the Bible. I expect to resume this class on the coming week.

THE SCHOOLS

have on the whole held their own, and in some of them there is a slight increase for numbers. The work done has been of the usual quality, much of it very elementary, as many of the children are taken away as soon as they are able to work. Several children in each of the schools have been learning to read in their own language also. We finished by a gathering of more than a hundred on Christmas day at my house, when prizes were distributed to the most deserving, and cakes, &c., to all.

The total number on the Roll, in all the schools, is 147.

The average attendance for the year was 83.

Our New Hebrides Mission.

LETTER FROM REV. H. A. ROBERTSON,
MISSIONARY TO ERROMANGA.

Sydney, N. S. W., Jan. 2, 1878.

Though I hope to write you by next mail and to enclose my annual report, I wish in this note to inform you of the safe arrival here of Rev. Wm. McDonald and myself, with our wives and families, by "Dayspring." When we left the New Hebrides, Nov. 23, all the Missionaries on the islands were in pretty good health. Mr. and Mrs. Neilson were not quite so well as usual, but were attending to their work, and at their post. As you know, Mr. and Mrs. Inglis have returned to Scotland, Mrs. Paton had been ill in Australia, before their return to the New Hebrides, and is still delicate; but possessed of such wonderful natural energy, that she is as cheerful and active as ever. I see the Melbourne people are moving to get Mr. Paton appointed agent for the mission, so as to draw forth steadier and more abundant support from the Australian churches. Mr. Copland is at New Zealand, not being yet able for any public work, and his dear children with Mr. and Mrs. Gerdlet, of Syney. The Missionaries whom we left on the islands are, Messrs.

Annand, Watt, Neilson, Mackenzie and Milne.

Mr. and Mrs. McDonald and three children left this for Melbourne, four days after arrival, and found Mrs. Geddie, John, and Ella well. The McDonalds expect to return to Sydney about the 15th of March, and the "Dayspring" is appointed to sail from this port for the New Hebrides, April 1st.

I had the pleasure of meeting with "The Heathen's Mission Committee" and "The Dayspring Board" here on the 13th of last month. The Heathen's Mission Committee agreed to pay the cost of printing my Erromangan Catechism, and Dr. Steel has written to the B. & F. B. Society, asking them to be at the expense of printing a translation of the *Acts of the Apostles* in Sydney. I expect our christian natives in Erromanga will refund the cost of printing the Acts before the close of this year. I am to be employed by the Presbyterian Church of N. S. Wales under the direction of the above named Committee, to address meetings in town and country on behalf of our mission. This, with the transcribing of the Acts, and correcting the proof sheets, and preaching occasionally, will keep me pretty fully occupied until we return to Erromanga again.

Mrs. Robertson, our little girl and little boy, with a young man from Erromanga, who is one of two Erromangans acting as Boat's crew to the "Dayspring," and a little girl—a daughter of the notorious Rangi—and I, went to Parramatta a fortnight ago and spent a week with our dear friends Mr. and Mrs. Murray, and their two very interesting children. To us the sojourn with our kind friends of St. Andrew's Manse was simply delightful. There was but one painful and sad circumstance, which, though we might try to persuade ourselves that we were mistaken, forced itself upon our notice. I refer to Mrs. Murray's partial blindness. Poor thing! It is sad to see one so young, cheerful, and companionable thus afflicted, and to know that while she hears the plaintive cry of her sweet little daughter, she cannot see her. And then to think that she is thousands of miles from her dear native land and her own mother. Our presence only I fear reminded her too much of all these things. May she have the lively sympathy and prayers of the Lord's people, for her trial results from her devotion to missionary work.

By the "Dayspring" in October, we received the invaluable Mission goods. Mr. Annand kindly divided his from mine and sent our full share.

P.S.—On new year's day, Mrs. Robert

son presented us with a new year's gift. Mother and daughter, by Divine Blessing, are both doing remarkably well, and have far better care than I could give or get for them in Erromanga.

Formosa.

LATEST NEWS FROM REV. G. L. MACKAY.

IN transmitting the following letter from Mr. Mackay, the Convener makes the following reference to the alarming reports in circulation touching the safety of our devoted missionary:—

Toronto, 8th March, 1878.

I enclose a copy of a letter from Rev. G. L. Mackay giving an account of the disturbances to which somewhat alarming reference was made in the telegraphic reports published in the papers some time ago. This letter, though dated 17th December, had on the envelope the Amoy post-mark of January 9th, which was a few days later than the reports. I had this week another letter from Mr. Mackay, dated 9th January, from Tamsui. It is his annual report, and contains almost nothing which has not already appeared in print. He makes no reference to the disturbances at Bang-Kah and does not mention whether he has re-visited that city. Bang-Kah is a large city with a population of 50,000 inhabitants. Mr. Mackay's last letter bears the Amoy post-mark of January 25th. I trust therefore, that all immediate danger is over.

W. McLAREN.

Formosa, Kelung, Dec. 17th, 1877.

You remember I wrote to you some time ago about establishing a chapel in the city of Bang-Kah and about meeting determined opposition. The head men and Mandarins began to quibble about the house which was rented. As I had other work pressing upon me I left for a time, and made known to the Chinese authorities that on the 5th day of the 11th moon I would again enter the city. Immediately proclamations were issued to that effect, and warning all parties not to interfere with me.

Saturday before last, with my students and several helpers, I proceeded to the spot and quietly entered the house intended for the chapel. I passed the night in a dirty, dark, damp room, and in the morning quite a number of hearers attended worship. Forenoon, a dozen rough looking fellows stood at the door and pushed two of their number inside, whilst more of the same band were assembling outside. After some time I induced the two who were within to

leave, and had no further disturbance throughout the day. Monday morning I sent for masons, and began to take down the old building. They worked till evening, and the following day, without being disturbed. Tuesday afternoon I went to Sintang, a town not far distant, and preached the gospel of Jesus.

Wednesday morning I went to the Toa-liong-pong chapel, and from there to Sekkhan, where I extracted 80 teeth, and made known the way of salvation to hundreds in the street. From there I went to our Sa-teng-po chapel, had a bowl of rice, and started back. When about half way I met a messenger running, who told me that my students and helpers were in the Inn where I left them, with doors closed, lest the mob that drove the masons away and levelled the rented house to the ground should beat and kill them. I hastened on, and at dark was entering the city when I observed a large crowd in front of a temple, and said to the helper who was with me "I'm going to see my students if ten thousand devils stand in the way, so you can follow me or go back." He quickly replied "I'm ready to die at your side;" "all right," I again said to him, "follow me and we will march on in the strength of Jehovah of Hosts, and fear not." We thus walked straight through the crowd and not a man touched us. On the contrary, they opened right and left as if wonder stricken! Approaching the door, another angry crowd gave way, and, as we entered, a shout went up outside as though the gates of hell were thrown open. My dear and ever faithful students threw themselves around me and wept for joy at our meeting once again. We blessed our Master and stood ready to live or die for Him.

Thursday morning through H. B. M. Consul, B. C. G. Scott, 20 Chinese soldiers were sent to guard the Inn where we were. Hundreds gathered in front of the door and threatened to pull down the building if we would not leave. I told them I would not, and continued pacing the street in front, and extracted many teeth for them. In the meantime the soldiers! were outside smoking opium. How unlike Canadian Volunteers or British red coats! Towards evening the mob increased so that 1000 were there in quite an excited state. They again told me to leave at once. When they saw I would neither do that nor go inside, they actually stamped with their feet and gnawed with their teeth. At dark they left, and the innkeeper begged of me to leave, but I would not. All day Friday was just a repetition of the preceding day. Saturday morning the owner of the inn appeared and ordered the keeper out of doors, or else to

drive me away. Crying, he came to me with the key in his hand to lock the doors if I would go out. I thought it was time as a British subject to claim my rights, and I did so. Men were sent from the Jamen to tell all parties not to molest me. Towards evening the British Consul called on me, and when about to leave I accompanied him a short distance. The mob yelled, shouted, and slandered him. We returned, he sent word to Jamen. Immediately the Ting (sub-prefect) arrived in his chair, and all seemed quiet for the time being. I told the Consul I would not leave, he told the Ting then to protect me, and left. He no sooner got out of sight than the Ting said he wished to speak to me, so we entered the inn when he begged of me to leave for a short time, while he would bring the rioters to justice. At first I felt disposed not to listen; but he seemed so pitiful, and begged so hard, that said I would go to one of my chapels for a few days then, but would return if he would not bring the guilty parties to justice. He sent an escort to the Toa-liong-pong chapel with me. Yesterday I preached at Sa-teng-po; this morning I went to coal harbour, and now I am here. Now don't be alarmed, for the work here was never more prosperous, and there will be a chapel in Bang-kah though devils rage. I have hundreds of good friends in the city. Three head men are the cause of all the trouble. Before you will receive this, God alone knows what may take place. I am determined by His strength to hold my ground if I die in the cause.

Pray for Bang-kah, pray for North Formosa. Oh! pray that Jesus may come quickly and establish His Kingdom. Come Lord Jesus, come quickly.

G. L. MACKAY.

India.

OUR latest dispatch from Rev. James Douglas, our Missionary at Indore, is dated 22 January. He says,—

Our work is full of encouragement and promise. We have received invitations from officials to visit the little states of Ratlane, Dhar, Dewas and Sirona. My little printing-press has arrived from Philadelphia. We want a font of Hindi type, and another of Roman Urdu, and then a grand work is before us. My desire is to reprint short portions of Scripture in small leaflets or tracts, making careful selections suited to the people and to give them away all along the line of Railway, and in town

and city. The people will read these when they want buy the Hindi Bible in three volumes. I have often read "the Sermon on the Mount," the law of Moses, and the Lord's Prayer, and have had the same people come in a day or two asking to hear more. Who will help me by this means to sow the seed of the Kingdom?—at cost of ink and paper.

The following interesting letter from Miss Fairweather, was lately received by Mrs. Mowat, one of the Vice-Presidents of the Kingston Womans' F. M. Society.

Canadian Mission,
Indore, January 15, 1878.

Your very kind and welcome letter reached me last week, and with much pleasure I hasten to reply.

First of all, let me thank you and your friends in the city of Kingston, for your interest in our much loved work at Indore. If you could only know it as it is, you would rejoice with us,—it is so full of promise and of hope.

As to definite work, we have at present nothing costing money, *because we could not depend on funds*. I shall try to tell you, however, what our desires in this matter are. There is, first, about three miles from Indore, a large Brahmin village, and at a short distance, two smaller ones. They have requested us to open a school. They will give us room and matting, learn from our books and scriptures, if we will provide a teacher and superintend. They make but one stipulation, viz: the teacher must be of their own caste, a Brahmin. Not a man in the village can read. The school would probably cost about \$10.00 or \$12.00 per month. There are many others in a similar state of mind, but only this one has applied. Secondly, we desire to establish a first rate school for native girls in the centre of Indore city, to be put under State superintendence, the lessons and work to be overlooked by us. This would cost us something like \$30.00 per month. Thirdly, we desire to establish schools for the poor children of the Camp Bazaar. These cost but little, say from \$7 to \$8 per month, teacher, rent, cleaning, included.

I think these little schools most important, as this class form the serving caste, and are the servants of the rich women living in seclusion, by whom any newness is welcomed with a peculiar zest, and thus texts of Scripture and scraps of knowledge are often carried far into the dark, comforting and blessing the oftentimes weary

and heavy laden. I have often thought these humble lips are blessed with a peculiar grace in telling "the old, old story." I fear to tell you of any more of our ambitions, lest you think us too voluble altogether.

These are ways in which, as you propose, children may work for children. On first coming to Indore, we opened a school and had a most successful one. Mr. Douglas, the Munshie, and myself doing the work between us. But the Zanas opened so rapidly and among so high a class of ladies that I could not give it the attention it required, and Mr. Douglas, being ill, and much engaged besides, the numbers fell off, and at last we closed it. Had we been able to pay a capable man, we might have had it still. Usually, teachers are paid so much salary to teach the children who attend. My judgment is never to pay but according to the average daily attendance. This makes the teacher responsible for numbers, and procures a liberal attendance, but it is rather difficult to obtain a teacher on that footing, as the Hindu is naturally a very easy-minded individual, and, except something stronger than moral suasion be brought to bear on his mental and physical equilibrium, is not so easily disturbed as most Canadian employers would deem desirable.

Orphanages, as yet, we have none, and I do not think them desirable, except some special necessity arises, such as a famine.

As to kinds of work—We are placed in the centre of an immense *Native* population, with only a few English officials. Natives would rather be naked than wear garments made after foreign fashions. Besides, calico is fully as cheap in India as in Canada, and there is the cost of sending besides. I would suggest your sending us at intervals materials for working with;—patterns of all sorts of fancy things. We have much admired the specimens of mottoes wrought on perforated card board, brought out by the ladies from home. Now, I have been wondering whether if I sent you a copy of the Hindi and Mahratti alphabets,—would somebody try working the Lord's Prayer and Ten Commandments in these characters,—besides the alphabet letters, so that mottoes might be sewed in the vernacular? That would fix a text on a native wall, and *perhaps* in a Hindu heart. Dolls are of no use, or very little here, and they might be a great temptation to make idols of. It is different where there are Orphanages and native christian children. I got a *very* useful packet of patterns from Chalmer's Church, Montreal, some months ago, indeed: it is all I have

had to use. Little patterns are most useful in Berlin wool. They like things showy but not elaborate as to design. That sort of work is what we out here call "seed-sowing" by all waters.

I find my letter is growing very long, yet I think you would enjoy hearing a little incident of our every day work. It occurred two days ago, and I will try to give you as nearly as possible an exact translation of it.

(Continued on page, 12.)

JUVENILE MISSION SCHEME.

The attention of Sabbath Schools is drawn to the opening sentences of Miss Fairweather's letter published above. Any Sunday schools willing to give their contributions towards the support of any of the schools mentioned by Miss Fairweather can do so through the Juvenile Mission. Had it been known, at the time the Committee sent its circulars to sabbath schools, that our Missionaries at Indore desired to establish such schools, they would have been included among the objects offered for the contributions of the children,—as the desire of the Committee is to draw forth the interest and cooperation of sabbath schools, so as to afford all available assistance to our Missionaries, who are working at a disadvantage under unavoidable financial limitations.

The Presbyterian Record.

MONTREAL: 1 APRIL, 1878.

JAMES CROIL,
ROBERT MURRAY, } Editors.

{ OFFICE OF PUBLICATION:
210 St. James Street, Montreal.

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ARTICLES intended for insertion, must be sent to the Office of Publication by the tenth of the month at the latest.

CORRESPONDENTS in the Maritime Provinces will address their Communications to Mr. Robert Murray, Halifax.

REMITTANCES and all other matters of business to be addressed to JAMES CROIL, 210 St. James Street, Montreal.

We can supply a few sets of the RECORD for 1876-77, the two volumes bound in one, price \$1.50. The stock of Proceedings of the Edinburgh General Presbyterian Council is about exhausted. If there are still

any parties, however, desirous of obtaining copies, we shall endeavour to procure them and forward them by mail at cost price, \$1.60.

Literature.

PROCEEDINGS OF THE FIRST GENERAL PRESBYTERIAN COUNCIL, HELD AT EDINBURGH, July 1877: edited by Rev. J. Thomson, A. M.: \$1.50.

Notwithstanding the Catholic elements which are to be found in the Presbyterian system, and which, indeed, are frequently spoken of as its characteristic excellencies, it is not quite clear that Presbyterians as a class are free from the charge of dogmatism, intolerance, and partisanship. The controversies that have at different times divided "the body," and which still mar the harmony, to some extent, of those who bear the same name, afford evidence that it is possible to lay undue stress upon what is really valuable in the system, and to attach more importance than is necessary to some of those minor points which confessedly belong to its non-essentials. However this may be, we cannot too much admire the ideas which led to the convening of the Council, nor the fine brotherly spirit which characterized its proceedings from beginning to end. It marks an era in the history of the Reformed Churches, and this report of it will be read and studied with interest by all who adhere to the teachings of John Calvin and John Knox, and who claim spiritual kindred with Patrick Hamilton and George Wishart, with the Melvilles, Samuel Rutherford, and Henderson, and the other fathers of the Presbyterian Church. "Although," as Dr. Dykes put it, "even this Council may have been too narrow to satisfy the aspirations of some—too narrow to fulfil that splendid hope, for the sake of which Calvin would have crossed many seas," it has yet done a great deal to manifest the substantial unity which does exist under the garb of outward differences, and it has further pledged all who took part in it to increased efforts for the promotion of that true Christian affection which must ever be the crowning ornament of the Church of God. This volume will contribute largely to promote the objects of the Council, by stimulating the Churches to united effort, and by strengthening the bond of living sympathy between the stronger and the weaker branches of the Presbyterian family. Instead of a hundred copies being circulated in Canada, we wish there were at

least a thousand. The book is intensely interesting. The only defect we notice in it is the omission of Dr. Flint's opening sermon, for which he received the thanks of the Council and which he was requested to publish.

THE COMPLETE PREACHER; AND METROPOLITAN PULPIT. *The Religious Newspaper Agency, 21 Barclay St., New York.*

These monthly periodicals are extremely valuable to ministers and students of theology generally. The former gives, every month, some half dozen sermons by the most eminent living preachers, the latter presents the outlines of a much larger number. In recent numbers, two sermons by Dr. Farrar have been re-published, which as it seems to us have had an importance attached to them quite beyond their intrinsic merits.

Canon Farrar has not added to his reputation by these sermons. Those who look for Biblical criticism in them will be utterly disappointed. For argument, they will find substituted a wild, hysterical cry against the doctrine which the author controverts, that viz.: of the endless punishment of unrepented sin. Our space is limited; and we care not to go into the general question; we shall content ourselves with some references to that rashness of statement in which they abound.

1. Like "a true Churchman," Canon Farrar casts the usual fling at Non Conformists. These and the Papists are made responsible for the frightful notions of hell that prevail throughout Christendom. The Episcopal Church clergy know better than to propagate such exaggerated and vulgar representations of future punishment! We have been in the habit of thinking that clergymen of the Church of England, Bishops notably, have laid themselves as open to this charge as any of the Dissenting writers. Canon Farrar, indeed, allows that Jeremy Taylor's descriptions of the punishment of the lost are somewhat highly coloured and overdrawn. But then the Bishop was a poet! and this makes all the difference. It was Jeremy Taylor's fiery and poetic indignation against wrong, that impelled him to write "Christ's Advent to Judgment." Suppose the Bishop had happened to be a Puritan!

2. Augustine is charged with having "flung dark shadows over God's light." We have thought that Augustine took his cue from Paul. Why not at once object on this ground to the great Apostle? 'Twould have been only fair to launch forth this canonical rhetoric on the head of Augustine's teacher.

3. The Canon is a writer with lofty assumptions. "I speak," he says, "with the most accurate Theological precision!" "I arraign these miserable devices as crude and ghostly travesties of the holy and awful will of God. I arraign them as mercilessly ignorant. I impeach them as a falsehood against Christ's universal and absolute redemption." This is presumptuous self-assertion; certainly it is not argument.

4. Canon Farrar says of those who hold to the "orthodox" doctrine that they "claim to have been admitted into the Council Chamber of the Trinity." Where this is claimed we are not told! Or by whom! The Canon speaks with so much seeming certainty respecting the deep things of God, that we retort "Thou art the man!"

5. Where would be the popular teachings about hell, if we calmly and deliberately erased from our English Bible the three words "damnation" "hell" and "everlasting?" We could hardly believe our eyes when we read this question. How does our author account for the popular notions of hell which have prevailed and still prevail, where the English Bible was never known. How did Augustine come by these "popular notions?" From these three English words? These are a few only of many evidences which the sermons—especially the first—contain of the rashness, the self-assertion and the denunciation of which we complain.

THE CANADIAN SPECTATOR, *Edited by Rev. A. J. Bray, Montreal.* This new weekly Journal has made a successful debut. Its outward appearance is decidedly prepossessing, and its bill of fare is good. It aims high. It remains to be seen whether there is sufficient appreciation among us to sustain the editor in his high-toned enterprise.

THE CANADIAN MONTHLY, published by Hunter, Rose & Co., Toronto, maintains the position of a first class magazine and deserves a large circulation. The March number contains a very able paper on Tyn-dall's Materialism, by Professor Watson of Queen's College, Kingston, and other excellent articles. Yearly subscription, \$3.50.

THE SCOTTISH AMERICAN JOURNAL, and THE INDEPENDENT, both of New York, are amongst the most valuable of our American Exchanges. We always find them remarkably well posted in ecclesiastical affairs, and very judicious in their criticisms. We have to thank both for their frequent complimentary notices of Canada and Canadians.

KINGSTON WOMEN'S F. M. ASSOCIATION.

The Women's Foreign Missionary Society of the Presbytery of Kingston held its annual public meeting in Chalmers' Church Kingston, on Monday evening Feb. 18. The Annual Report was read, announcing the intention of the Society, if sufficiently reinforced by auxiliaries from the Presbytery, to undertake the support of Miss Forrester lately sent out as one of the Missionaries of the Church to Indore. The Rev. F. McCuaig presided at the meeting, and the Revs. F. G. Smith, Prof. Mowat, Principal Grant and Mr. Millingen, lately returned from Turkey, took part in the proceedings. Principal Grant and Mr. Millingen addressed the meeting at some length, the latter giving a very interesting account of the religious condition of Turkey and the great work of American Missionaries there. Principal Grant spoke more particularly on the Missions of our own Church, dwelling especially on the importance of Zenana Missions, and on their claims on Christian women, ending with an eloquent appeal to his female hearers to show their gratitude for the blessings which Christianity had brought to woman, by taking part in this branch of the great work of building up the temple of God in human hearts,—which would tell in eternity when all other works have passed away.

OFFICIAL NOTICES.

CONTRIBUTIONS FOR SCHEMES OF THE CHURCH.

It is requested that all contributions for the Schemes of the Church for the year 1877 and '78, be remitted without delay. The books of the Agent for the Western Section of the Church will be closed on 30th April, and all sums intended to appear in the accounts of the year about to close should be remitted by that day.

W. REID, D. D.

Toronto, 15th March, 1877.

It is especially requested that instalments on subscriptions for KNOX COLLEGE BUILDING Fund be collected and remitted by Local Treasurers before 30th April.

SYNOD OF HAMILTON AND LONDON.

The Synod of Hamilton and London will meet at Knox Church, Stratford, on Tuesday, the 9th day of April, 1878, at half-past 7 o'clock, p.m.

Presbytery rolls, and all documents for transmission to the Synod, should be in the

hands of the Synod Clerk, a week before the day of meeting.

WM. COCHRANE, D. D.

Synod Clerk.

SYNOD OF TORONTO AND KINGSTON.

The Synod of Toronto and Kingston will meet at Kingston, and within St. Andrew's Church there, on Tuesday, the 14th May next, at 7.30 p.m., when a Sermon will be preached by the Rev. Thomas Wardrope, the retiring Moderator. Clerks of Presbyteries, will forward their rolls, along with reports of ordinations, inductions, translations, censures, deaths, demissions, and erection of Congregations and Mission stations, to the undersigned, at least eight days before the meeting.

All papers for the Synod are requested to be sent in, eight days before the meeting.

JOHN GRAY M.A.

Synod Clerk.

Orillia, 1st April, 1878.

SYNOD OF MONTREAL AND OTTAWA.

The Synod of Montreal and Ottawa is appointed to meet at Montreal and within Erskine Church there, on Tuesday, the fourteenth day of May next, at 7.30 p.m. Clerks of Presbyteries to take order that their papers be in the hands of the Clerk of Synod eight days before.

JAMES WATSON A.M.

Clerk of Synod.

Huntingdon, 1st April, 1878.

MEETINGS OF PRESBYTERIES.

Halifax.—Tuesday, 30th April, 10 a.m.
P. E. Island.—Friday, 3rd May, 11 a.m.
Montreal.—Tuesday, 2nd April, 11 a.m.
Newfoundland.—Thursday, 9th May, 7 p.m.
British Columbia.—Wednesday, 1st May, 11 a.m.
Paris.—Tuesday, 7th May, 11.30 a.m.
Ottawa.—Tuesday, 7th May, 2.30 p.m.
Lindsay.—Tuesday, 30th April, 2.30 p.m.
Toronto.—Monday, 6th May, 11 a.m.

Would not the souls gathered round you on the Sabbath evening make a glorious crown to lay at the Feet of Jesus?

Give your scholars to Christ to keep when absent from you, and He will never leave them.

A Page for the Young.

LITTLE Polly Perkins

Under the tree,
Sewing as busy,
As busy can be.

Very long seam,
Very warm day;
Thread grows knotty,
Then gives way.

Little Polly Perkins
Says "Oh my!"
Throws down her work,
Thinks she'll cry.

Looks through her tears;
On the grass beside her,
Working at his web, she
Sees a little spider.

Spider looks funny,
Cocks up his eye,—
"What a silly girl, to
Sit there and cry!

"I work always,
Yet I'm gay;
Never sit and boo-hoo,—
That's no way."

Little Polly Perkins,
Busy as a bee;
"Horrid old spider
Shan't beat me."

Eva M. Tappan.

A GALLANT RESCUE.

ON Sunday night, the 14th of October last, a terrific gale of wind swept over the English Coasts. While the gale was at its height, at about ten o'clock at night, an ill-fated barque, the *William Jones*, from Swansea, was swept towards the furious line of surf which marked the

Plymouth Breakwater. Anchors were let go, but to no purpose. On came the barque like a plaything in the mighty waters, striking the breakwater with a fearful crash, and carried by the following waves right over the sea-wall into the scarcely less tempestuous Sound. She was splintered into matchwood; but where were the the captain, the captain's wife and baby, and the brave seamen who manned the vessel? Had they time to look to Jesus for salvation? Were they his people? We cannot tell: He only knows.

Within the breakwater, her Majesty's ship *Turquoise* lay at anchor. Although comparatively safe, she might drag her anchors, and all hands were on the alert. After a violent gust of wind in the pitchy darkness, a cry seemed to come from the waters; the men looked at each other. Again the agonized cry rose through the storm; what could be done? It was certain that a fellow-creature was perishing, but to lower a boat in such weather was madness; eight lives would be lost in endeavouring to save one.

At this moment a seaman stepped forward—John Emmanuel Barnes, captain's coxswain, on passage to H.M.S. *Elk*,—and volunteered to go overboard. All shuddered. He could never come back alive; he must be drowned in such a sea, or dashed to pieces among the wreckage floating about; but he was resolute. "What made you so determined to go?" I asked him on the following Sunday at the Sailors' Rest "I felt," he said, "that a fellow-creature was drowning; I knew that Jesus was with me, and that, come life or death, I was safe. Just as I was going to jump over board, *He* sent a marine to me, who fastened a line round my waist; but for that I should have been drowned at the first plunge. I was knocked about, almost stunned by the waves, but *He* guided me to a piece of wreck, and I laid hold of the poor drowning fellow; I had but strength to pull the line, and keep his head above water, when we were hauled on deck. The officers kindly gave me brandy, but I told them that I did not want brandy for saving a man's life; and besides, I was a teetotaler; and I'm glad to say my poor rescued mate Blom is one also."

The day after the storm, the captain of the *Turquoise* mustered all hands, and thanked Barnes for his gallantry. He asked him, "Why did you volunteer for such a dangerous service?" His answer, clear and decided, was—"Because I was not afraid to die, sir!" No, he was not afraid, because he knew that those words were His, "He that believeth on Me shall never die."

ACKNOWLEDGEMENTS

RECEIVED BY REV. DR. REID,
AGENT OF THE CHURCH AT TORONTO,
TO 2ND MARCH, 1878.

ASSEMBLY FUND.

| | |
|---------------------------|-----------|
| Received to 2nd Feb. '78. | \$1768.52 |
| Springville | 4.00 |
| Kingston, Chalmers Ch. | 10.00 |
| Ancaster | 5.00 |
| Alberton | 3.00 |
| Nairn Church | 5.00 |
| Blyth | 9.60 |
| Economy & Five Islands. | 6.45 |
| Cow Bay | 5.00 |
| Union Centre & Lochaber | 5.00 |
| Greenhill, Salem Ch. | 2.00 |
| Riversdale | 2.01 |
| Grafton | 2.03 |
| Garafraxa, St John's. | 3.00 |
| Owen Sound, Division St. | 8.13 |
| do Knox Ch. | 6.50 |
| Bathurst, N B | 5.60 |
| Kingston, Brock St. | 10.00 |
| Wakefield | 3.43 |
| Montreal, St Gabriel St. | 16.01 |
| McKillop, Duff's Ch | 5.00 |
| Beaverton | 9.50 |
| Montreal, Erskine Ch | 38.01 |
| Hibbert | 12.65 |
| London, 1st Cong | 10.00 |
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| Montreal, Cote St | 40.60 |
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| Elora, Knox Ch | 10.00 |
| Perth, Knox Ch | 12.00 |
| Baltimore | 10.00 |
| Ottawa, St Andrew's Ch. | 20.60 |

\$250.19

N. B.—Congregations that have
not yet remitted for the Assembly
Fund are requested to do so as
soon as possible.

COLLEGES ORDINARY FUND.

| | |
|-----------------------------|-----------|
| Received to 2nd Feb. '78. | \$2520.80 |
| McNab & Horton | 14.02 |
| Scott & Uxbridge | 8.00 |
| Springville | 5.00 |
| Leaskdale | 15.00 |
| Osprings | 1.25 |
| North Easthope | 25.00 |
| Harrington | 16.01 |
| Bear Creek | 15.59 |
| Markham, St John's | 25.55 |
| Nairn Church | 21.00 |
| Plympton, Smith Ch | 4.00 |
| Owen Sound, Division St. | 22.80 |
| Grafton | 25.00 |
| Garafraxa, St John. | 8.00 |
| Guelph, Chalmers Ch S S | 20.00 |
| Biddulph | 5.00 |
| Kingston, Brock St. | 30.35 |
| Smith's Falls, Union Ch. | 31.00 |
| Kitley | 2.00 |
| Beckwith, Knox Ch | 12.00 |
| McKillop, Duffs Ch | 10.00 |
| do Caven Ch | 4.75 |
| Eramosa | 10.00 |
| Uxbridge | 16.00 |
| Drummondville | 10.00 |
| Huron, Grant's Ch | 10.00 |
| Fullarton | 10.50 |
| Smith's Falls, St Andrew's. | 20.00 |
| Fergus, St Andrew's | 50.00 |

| | |
|----------------------------|--------|
| Chesley | 5.06 |
| Hibbert | 15.00 |
| North Mara & Longford. | 9.75 |
| Beverley | 7.00 |
| London, 1st Presbyn Ch. | 83.75 |
| Richmondhill | 8.00 |
| St Catherines, 1st Pbyn Ch | 85.00 |
| Drummond | 2.09 |
| Dunblane | 4.25 |
| Elora, Knox Ch | 23.90 |
| Fingal | 40.00 |
| Perth, Knox Ch | 45.00 |
| Enniskillen | 5.90 |
| Baltimore | 35.10 |
| Holstein | 7.52 |
| Amos | 10.18 |
| Fairbairn | 5.50 |
| Avonton | 28.03 |
| Toronto, Gould St. | 369.06 |

\$3748.42

FOREIGN MISSION.

| | |
|---------------------------|-----------|
| Received to 2nd Feb. '78 | \$6933.64 |
| J R, Fullarton | 6.00 |
| Newmarket Sab Se, China | 30.00 |
| Friend, Sarnia | 43.80 |
| Scott and Uxbridge | 10.01 |
| Springville | 10.00 |
| Kingston, Chalmers Ch. | 110.00 |
| Leaskdale | 5.00 |
| A young man, Annan | 5.00 |
| Leeds | 12.00 |
| Cornwall, Knox Ch | 16.00 |
| Waddington, N Y. | 78.10 |
| West Williams | 14.50 |
| Osprings | 0.90 |
| Warwick | 5.00 |
| Cote des Neiges | 14.00 |
| Harrington | 27.00 |
| North Easthope | 23.00 |
| Nairn Church | 12.00 |
| Georgina, Knox Ch. | 5.50 |
| Mimosa | 3.00 |
| Chatham, St Andrew's | 19.00 |
| Elmira, Illinois Sab Se. | 20.90 |
| Cornwall, St John's | 35.00 |
| Columbus | 24.00 |
| Grafton | 15.03 |
| Garafraxa | 4.00 |
| Guelph, Chalmers Ch S S | 20.00 |
| Montreal, Stanley St. | 80.00 |
| Biddulph | 10.00 |
| W Gwillimbury 1st, addl. | 12.00 |
| Miss McKenzie, Mel- | |
| bourne, Que | 5.00 |
| Port Perry & Prince Alb't | 10.00 |
| Kingston, Brock St. | 15.00 |
| do do Saskn | 20.06 |
| Smith's Falls, Union Ch. | 50.00 |
| Kitley | 5.00 |
| Beckwith, Knox Ch | 15.10 |
| Kemble | 2.00 |
| McKillop, Duffs Ch | 11.00 |
| do Caven Ch | 7.00 |
| Eramosa | 21.00 |
| Uxbridge | 20.00 |
| W W, London | 4.00 |
| McKillop & Tuckersmith. | 25.70 |
| Montreal, Erskine Ch | 650.00 |
| Smith's Falls, St Andw's | 35.00 |
| Fergus, St Andrew's, add | 25.00 |
| Friend, Formosa | 4.00 |
| Quebec, St Andrew's. | 100.00 |
| Hibbert | 20.00 |
| Toronto, West Ch Sab Se, | |
| Formosa | 25.00 |
| Stratford, St Andrew's. | 10.00 |
| Almonte, St John's | 40.00 |
| Bequest of Miss Gal- | |
| braith, Princeton | 59.00 |
| Toronto, St Andrew's, | |
| Jarvis St | 20.00 |

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|----------------------------|--------|
| London, 1st Pbyn Ch | 20.00 |
| do do Sab Se | 23.41 |
| Pembroke, Calvin Ch | 12.98 |
| St Catherines, 1st Pbyn Ch | 100.00 |
| Guelph, do | 25.00 |
| J Dickson, Clifford | 1.00 |
| Montreal, Cote St Sab Se, | |
| China | 50.00 |
| do do Ch. | 225.00 |
| Drummond | 5.00 |
| Dunblane | 6.00 |
| Montreal, St Joseph St | |
| Sab Se, China | 35.00 |
| St Andrew's | 12.00 |
| Thames Road SS, Formosa | 14.00 |
| Nairn Church, add. | 2.00 |
| W Gwillimbury 1st, addl. | 1.00 |
| Laskey | 8.00 |
| Elora, Knox Ch | 23.98 |
| Fingal | 40.00 |
| Perth, Knox Ch | 55.00 |
| Baltimore | 33.00 |
| Desboro | 2.04 |
| Mrs Lambeth, Carradoc. | 6.00 |
| Fergus, Union Meeting. | 14.50 |
| Toronto, Gould St | 220.00 |
| do do Sab Se. | 70.00 |
| do Sherbourne St S S | 20.00 |
| do Caer Howell St S S | 10.00 |

\$9827.95

HOME MISSION.

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|---------------------------|-----------|
| Received to 2nd Feb. '78. | \$7615.50 |
| Glenmorris Sab Se | 7.05 |
| Rockwood | 5.00 |
| Kingston, Union Miss'y | |
| Meeting | 12.00 |
| Leaskdale | 20.00 |
| Sarawak, N'th Keppel, &c | 5.27 |
| Leeds | 23.00 |
| Cornwall, Knox Ch. | 40.00 |
| Waddington, N Y. | 70.30 |
| Claremont | 14.00 |
| Eadie | 16.00 |
| Elmira | 1.50 |
| Osprings | 5.65 |
| Cote des Neiges | 14.00 |
| North Easthope | 41.00 |
| Hespeler | 9.16 |
| Harrington | 23.00 |
| Markham, St John's | 14.50 |
| Nairn Church | 16.00 |
| Georgina, Knox Ch | 5.50 |
| Mimosa | 4.00 |
| Grafton | 25.00 |
| Garafraxa, St John | 5.00 |
| Hawkesville | 6.00 |
| Guelph, Chalmers Ch S S | 30.00 |
| Bluevale | 17.00 |
| Montreal, Stanley St. | 110.00 |
| Biddulph | 12.00 |
| Alton | 6.00 |
| Dungannon | 5.00 |
| St Vincent, Knox Ch. | 5.00 |
| Sydenham, St Paul's Ch. | 5.50 |
| W Gwillimbury 1st, add. | 15.00 |
| Miss McKenzie, Mel- | |
| bourne, Que | 5.00 |
| Port Perry & Prince Alb't | 25.00 |
| Carlton Place, Zion Ch. | 11.08 |
| Kingston, Brock St | 32.00 |
| Wakefield | 17.29 |
| Smith's Falls, Union Ch. | 100.00 |
| Kitley | 10.00 |
| McKillop, Duffs Ch | 12.25 |
| do Caven Ch. | 7.00 |
| Brewster | 2.57 |
| Eramosa | 40.00 |
| Uxbridge | 24.00 |
| Sarnia, St Andrew's S So. | 50.00 |
| W W, London | 6.00 |
| Drummondville | 26.00 |
| Ripley, Knox Ch | 19.00 |

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| Montreal, Erskine Ch.... | 1000.00 |
| Fullarton..... | 13.50 |
| Smith's Falls, St Andw's | 75.00 |
| Carlton Place, St Andw's | |
| Thank offering..... | 10.00 |
| Carlton Place, Zion Ch | |
| Miss'y Meeting..... | 16.02 |
| Carlton Place, St Andw's | |
| Miss'y Meeting..... | 16.02 |
| Franktown, St Paul's, | |
| Miss'y Meeting..... | 6.10 |
| do Thank offering... | 5.00 |
| South Kinloss & Lucknow | 60.10 |
| Toronto, West Ch Sab Se. | 30.00 |
| Hibbert..... | 19.35 |
| Georgetown..... | 5.00 |
| Limehouse..... | 9.29 |
| Harwich..... | 20.00 |
| Dunnville..... | 15.00 |
| Almonte, St John's.... | 43.03 |
| Bequest of late Miss Galbraith, Princeton..... | 50.00 |
| Toronto, St Adw, Jarvis St | 20.00 |
| James Fraser, Perth.... | 4.00 |
| London, 1st Phyn Ch.... | 50.00 |
| do do S Se..... | 46.50 |
| Pembroke, Calvin Ch.... | 42.70 |
| Valleyfield..... | 11.00 |
| St Catherines, 1st Phyn Ch | 165.00 |
| Moore, Burn's Ch..... | 22.00 |
| Guelph, 1st Phyn Ch.... | 35.00 |
| Edwardsburgh & Mainville..... | 10.00 |
| Morrisburgh..... | 11.50 |
| Waddington, addl..... | 3.50 |
| Montreal, Cote St Sab Se. | 40.00 |
| Balderson..... | 4.60 |
| Drummond..... | 5.40 |
| Ayr, Knox Ch..... | 56.26 |
| Sault Ste Marie, Thanksgiving day..... | 3.00 |
| Danblane..... | 6.00 |
| Montreal, St Joseph St S S | 15.00 |
| Nairn Church, addl..... | 2.00 |
| W Gwillimbury 1st, addl. | 1.00 |
| Laskey..... | 6.00 |
| Wellington, Miss'y M'ting | 3.62 |
| North Gower, do..... | 4.08 |
| Fallowfield, do..... | 1.30 |
| Richmond, do..... | 2.42 |
| Stittsville, do..... | 3.70 |
| Bell's Corners, do..... | 5.00 |
| Nepean, do..... | 4.50 |
| Alice & Pettawawa..... | 7.00 |
| Montreal, St Joseph St.... | 50.00 |
| Elora, Knox Ch..... | 23.98 |
| Finval..... | 50.00 |
| Perth, Knox Ch..... | 65.00 |
| Wroxeter..... | 16.56 |
| Fordwich..... | 6.44 |
| Enniskillen..... | 10.00 |
| Cartwright..... | 2.36 |
| Drumbo..... | 6.00 |
| Baltimore..... | 70.00 |
| Mill Point..... | 2.14 |
| Friend, Balsover..... | 2.00 |
| Avonton..... | 42.00 |
| Toronto, Gould St.... | 815.05 |
| do Sab Se..... | 70.30 |
| do Fherbourne St S S.... | 20.00 |
| do Caer Howell St S S.... | 10.46 |
| | \$11889.96 |
| KNOX COLLEGE, BUILDING FUND. | |
| Received to 2nd Feb. '78.. | \$5877.03 |
| Rodgersville, per J Anderson..... | 46.00 |
| South Luther, per Rev H Crozier..... | 10.00 |
| Hullett, per R B Taylor.. | 25.00 |
| M L Ferguson, Laskey.... | 5.00 |

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| Harwich, per Rev A W Waddell..... | 25.00 |
| Hamilton, per J Walker. | 75.00 |
| Guelph, per W Anderson. | 21.00 |
| Alex Murray, St Mary's. | 6.00 |
| McKillop, Duffs Ch, per Alex Kerr..... | 1.00 |
| East Puslinch, per James McLean..... | 170.00 |
| Wroxeter, per T B Saunders..... | 14.00 |
| D Campbell, Avonton.... | 5.00 |
| Lindsay, per J R McNeillie..... | 21.00 |
| M C Cameron, Goderich.. | 100.00 |
| Uxbridge, per J Symons.. | 15.00 |
| Wm Brown, Markdale.... | 5.00 |
| Belgrave, per W Allison. | 28.00 |
| North Mornington, per J Watson..... | 15.00 |
| St Helens, per Rev R Leask..... | 63.00 |
| J Hagan, Campbellville.. | 4.00 |
| Wm Agur, Tilsonburgh.... | 25.00 |
| | \$6556.03 |
| WIDOW'S FUND. | |
| Received to 2nd Feb. '78.. | \$952.75 |
| Hillsgreen Station..... | 4.32 |
| St Mary's..... | 23.20 |
| Springville..... | 5.00 |
| Leaskdale..... | 3.00 |
| Ospringle..... | 0.70 |
| Kildonan..... | 6.00 |
| Nairn Church..... | 8.00 |
| Grafton..... | 6.00 |
| Garafraxa, St John's.... | 3.00 |
| Brucefield..... | 13.00 |
| Biddulph..... | 5.00 |
| Wakefield..... | 10.00 |
| Beckwith, Knox Ch..... | 5.00 |
| McKillop, Duffs Ch..... | 5.00 |
| Eramosa..... | 6.70 |
| Uxbridge..... | 5.00 |
| Huron, Grant's Ch..... | 8.65 |
| Montreal, Erskine Ch.... | 19.95 |
| London, 1st Phyn Ch.... | 10.00 |
| Rodgersville..... | 7.87 |
| Montreal, Cote St..... | 55.00 |
| Dumblane..... | 3.00 |
| Perth, Knox Ch..... | 10.00 |
| | \$1176.14 |

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| With Rates from Revds H Currie, S W Fisher, J McConechey, J L Murray, A Kennedy, J Thomson, D Sutherland, G Craw, J Gourlay, R Monteath, \$16 00; J K Hislop, R Y Hartley, J Fotheringham, R H Whillans, J R S Burnett, D Cameron. | |
| AGED AND INFIRM MINISTER'S FUND. | |
| Received to 2nd Feb. '78.. | \$1193.98 |
| Cornwall, Knox Ch..... | 15.50 |
| Ancaster..... | 5.00 |
| Alberton..... | 5.00 |
| Harrington..... | 4.24 |
| Miss McKenzie, Melbourne, Que..... | 5.00 |
| Kingston, Brock St..... | 25.00 |
| McKillop, Caven Ch.... | 2.50 |
| Hibbert..... | 3.00 |
| St Catherines, 1st Phyn Ch | 25.00 |
| St Andrew's..... | 5.00 |
| Elora, Knox Ch..... | 9.77 |
| Perth, Knox Ch..... | 10.00 |
| Baltimore..... | 10.00 |
| | \$1318.99 |

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|---|----------|
| Rates received to 2d Feb. | 668.33 |
| With Rates from Revds | |
| H Currie, \$3.50; J L Murray, \$5; J Thomson, \$4.25; | |
| W Park, \$3.50; J Leiper, | |
| \$6; G Craw, \$3.50; J Cameron, | |
| \$4.00; J K Hislop, | |
| \$3.50; R Y Hartley, | |
| \$4; A McDiarmid, \$3.50; | |
| R H Whillans, \$3..... | 43.75 |
| | \$712.08 |

MANITOBA COLLEGE, BUILDING DEBT.

| | |
|----------------------------|----------|
| Received to 2nd Feb. '78.. | \$305.42 |
| Guelph, Chalmers Ch S S. | 9.06 |
| Georgetown..... | 1.35 |
| Limehouse..... | 1.38 |
| | \$317.21 |

MANITOBA COLLEGE, ORDINARY FUND.

| | |
|----------------------------|----------|
| Received to 2nd Feb. '78.. | \$137.67 |
| Guelph, Chalmers Ch S S | 9.07 |
| Hibbert Sab Se..... | 19.25 |
| St Catherines, 1st Phyn Ch | 10.00 |
| West Puslinch..... | 10.00 |
| Toronto, Gould St Ch.... | 20.00 |
| | \$205.99 |

KNOX COLLEGE, DEFICIENCY ON ORDINARY FUND.

| | |
|---|-----------|
| Received to 2nd Feb. '78.. | \$805.00 |
| London, add, per Rev J M King, M A..... | 84.75 |
| Stairford, add, per do .. | 25.00 |
| Paris, per do..... | 104.50 |
| Ayr, per do..... | 66.00 |
| Brantford, per do..... | 161.00 |
| Hamilton, per Rv Dr Topp | 660.00 |
| Guelph, per do..... | 88.00 |
| Galt, per do..... | 157.00 |
| Mitchell, per Rev J M K'g | 66.00 |
| Seaford, do..... | 107.50 |
| Goderich, do..... | 110.00 |
| Brucefield, do..... | 50.00 |
| Brussels, do..... | 32.00 |
| Clinton, do..... | 61.00 |
| Blyth, do..... | 33.00 |
| Wingham, do..... | 20.00 |
| Lucknow, do..... | 47.00 |
| Kincardine, do..... | 42.00 |
| Teeswater, do..... | 33.00 |
| Rev Robert Hamilton, | |
| Motherwell..... | 10.00 |
| | \$2762.75 |

BURSARY FUND, KNOX COLLEGE.

| | |
|--|----------|
| Amount received..... | \$50.00 |
| Clark Bequest, per J A Murray, London..... | 100.00 |
| Bequest of Miss Galbraith | |
| Princetown..... | 500.00 |
| Toronto, Gould St Ch.... | 60.00 |
| | \$710.00 |

KNOX COLLEGE, MISSIONARY SOCIETY.

| | |
|-----------------------------|---------|
| Hamilton, Knox Ch S S.. | 16.00 |
| Toronto, Caer Howell St S S | 5.00 |
| | \$21.00 |

RECEIVED BY REV. DR. MCGREGG,
AGENT OF THE GENERAL
ASSEMBLY, IN THE MARITIME
PROVINCES, TO MARCH 4th.

FOREIGN MISSIONS.

| | |
|---|-----------|
| Acknowledged already. | \$3737.03 |
| New Glasgow, Branch of the Cavendish and New Glasgow Cong, P.E.I. | 7.00 |
| Woodville & Little Sands, P.E.I. | 15.00 |
| Merigomish | 30.00 |
| East River, Pictou | 90.00 |
| Carleton, St John | 8.14 |
| Great Village | 40.00 |
| A friend of Missions Grove Ch, Richmond, Hfx. | 2.00 |
| New Annan | 5.75 |
| James Ch, N G Miss'y Ass | 10.00 |
| Legacy by Miss Ellen Brownrigg | 50.00 |
| Pleasant Valley, Sewing Circle | 12.00 |
| Mrs Wm Dunlop 2nd. | 4.00 |
| Newport | 7.75 |
| Fort Massey Missionary Association, ½ year. | 250.00 |
| Springside Miss'y Society | 25.00 |
| Mrs (widow) M Fraser. McLennan's Mountain. | 4.00 |
| Otterbrooke Sewing Circle | 6.00 |
| Back Settlement of Economy | 3.19 |
| Falmouth St Ch, Sydney | 10.00 |
| West St Peter's, Mount Stewart, P.E.I. | 82.00 |
| Bequest Jas Coffin, Elder, St Peter's | 20.00 |
| Windsor. | 40.00 |
| do for New Hebrides special | 2.00 |
| John McCabe, Hantsport | 5.00 |
| Shubenacadie and Stewiacke, addl. | 10.00 |
| Poplar Grove Ch, Miss'y Meeting | 17.25 |
| Halifax Ladies Miss'y Soc towards Miss Blackadder's salary | 100.00 |
| St Andrew's Ch, St John's Nfd | 16.66 |
| | \$4609.77 |

ZENANA MISSION.

| | |
|---|----------|
| Woman's Miss'y Society, St John's, Nfd. | \$332.00 |
| Woman's Miss'y Soc, Hfx | 20.00 |

DAYSPRING AND MISSION SCHOOLS.

| | |
|---------------------------------------|-----------|
| Acknowledged already. | \$1942.34 |
| Glassville and Florenceville Sab Sc | 11.50 |
| Fort Massey S.S., for Jai-par-gas-lal | 32.00 |
| East River, Pictou | 5.00 |
| Merigomish, for support of John Aaron | 15.00 |
| Col by children of West Truro | 25.78 |
| Dartmouth S.S., for ½ year | 20.00 |
| Thanet S.S., Ont, per Mrs Dode | 2.30 |
| Valleyfield S Sc, Brown Creek, P.E.I. | 9.41 |
| Brown's Sec of Brown's Creek | 16.17 |
| Goldenville Sab Sc | 20.40 |
| Still Water do | 7.40 |

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|--|-----------|
| Sherbrooke do | 14.65 |
| Senora S S, Sherbrooke | 3.50 |
| James Ch S S, N Glasgow | 17.00 |
| N W Arm, Halifax | 10.00 |
| Stewiacke | 22.18 |
| Free St Andrew's Sab Sc, St John's, Nfd. | 44.55 |
| Village S.S., Buctouche | 0.48 |
| A M Murray's Miss'y Box Buctouche | 0.64 |
| Springside Sab Sc | 11.33 |
| Falmouth St Ch S S, Sydney | 16.00 |
| West St Peter's, Mount Stewart, P.E.I. | 5.00 |
| Upper Musquodoboit | 16.56 |
| Mrs Samuel Lawrence, Margaree, C.B. | 1.00 |
| Salem Ch, Green Hill | 27.84 |
| Acadia | 21.23 |
| | \$2319.76 |

HOME MISSIONS.

| | |
|---|-----------|
| Acknowledged already. | \$3091.41 |
| N G'gow (Cavendish) P.E.I. | 4.00 |
| Woodville & Little Sands, P.E.I. | 10.00 |
| Colonial Committee Free Ch of Scotland | 485.00 |
| Merigomish | 15.00 |
| East River | 15.00 |
| Georgetown, P.E.I. | 27.00 |
| Wentworth | 5.00 |
| Great Village | 28.00 |
| Dividend Kerr's Bequest to Synod of Mar; Prov. Int of \$486.87 for 2 years' | 24.00 |
| Bequest of G Kerr | 58.40 |
| New Annan | 5.75 |
| A member of United Ch, N G | 8.00 |
| Stewiacke | 18.66 |
| Goshen and Meadowvale Sewing Circle | \$11.00 |
| Fort Massey Missionary Association, ½ year | 75.00 |
| Free St Andrew's, St Johns, Nfd | 62.93 |
| Newton Mills Sewing Circle, Springside | 16.00 |
| A friend of Missions Grove Ch, Richmond | 1.00 |
| Falmouth St Ch, Sydney | 10.00 |
| West St Peter's, Mount Stewart, P.E.I. | 15.00 |
| St Croix & Ellershouse | 3.50 |
| John McCabe, Hantsport | 5.00 |
| St Andw's Ch, St John's | 16.00 |
| | \$4010.65 |

SUPPLEMENTING FUND.

| | |
|--|-----------|
| Acknowledged already. | \$3823.14 |
| Colonial Committee Free Ch of Scotland | 485.00 |
| East River | 15.00 |
| Carleton, St John | 18.00 |
| Great Village | 10.00 |
| Chalmers Ch, Hfx. | 35.50 |
| New Annan | 5.75 |
| A member of U'd Ch, N G | 6.00 |
| James Ch, N G Miss'y Ass | 10.00 |
| Legacy by Miss Ellen Brownrigg | 50.00 |
| Stewiacke, ½ year | 10.00 |
| Fort Massey Missionary Association, ½ year | 170.00 |
| Springside Session | 12.00 |
| do Miss'y Ass. | 11.45 |
| Buctouche | 5.38 |
| Scotch Settlement | 3.00 |

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| West St Peter's, Mount Stewart, P.E.I. | 10.00 |
| Musquodoboit Harbour | 3.65 |
| Salem Ch, Green Hill, Religious Soc | 5.70 |
| Shubenacadie and Stewiacke | 10.00 |
| | \$4699.57 |

COLLEGE FUND.

| | |
|--|-----------|
| Acknowledged already. | \$3782.11 |
| Woodville & Little Sands, P.E.I. | 10.00 |
| East River | 15.00 |
| Richmond, N.B. | 9.75 |
| Dividend Union Bank | 24.00 |
| Dividend Peoples Bank | 120.00 |
| Falmouth St Ch, Sydney | 2.00 |
| West St Peter's, Mount Stewart, P.E.I. | 32.00 |
| Windsor | 50.00 |
| Dividend of Union Bank | 560.00 |
| St Paul's Ch, Fredericton | 15.00 |
| Stewiacke | 20.00 |
| | \$4619.86 |

AGED AND INFIRM MINISTERS' FUND.

| | |
|---|----------|
| Acknowledged already. | \$698.96 |
| Woodville & Little Sands, P.E.I. | 5.00 |
| Dividend Union Bank | 30.00 |
| Interest on \$700 from S H St James Ch, Newcastle, N.B. | 9.25 |
| St Stephen, N.B. | 10.00 |
| Falmouth St Ch, Sydney | 2.50 |
| Quoddy Sheet Harbour | 3.20 |
| Ministers' percentage :- | |
| Rev A Stuart | 3.00 |
| Henry Crawford | 3.00 |
| W P Begg | 3.50 |
| | \$852.41 |

FRENCH EVANGELIZATION.

Received by Rev. R. H. Warden,
Secretary-Treasurer of the
Board of French Evangelization,
210 St. James Street, Montreal,
to 9 March, 1878.

ORDINARY FUND.

| | |
|-----------------------------|------------|
| Received to 14th Feb. | \$14974.58 |
| Stanley Street, Montreal | 60.00 |
| Queensville Lady, p C B R | 20.00 |
| Mrs Carpenter, Berlin Falls | 4.00 |
| Westwood Sab Sc | 3.00 |
| Comber | 2.91 |
| Alex McLennan, Paisley | 1.00 |
| Anna M Johnston, Wardsville | 4.00 |
| Josie Johnston, Wardsville | 2.00 |
| Union Ch, Smith's Falls | 20.00 |
| Kitley | 3.00 |
| Arch Maxwell, Lancaster | 2.00 |
| Alex Dickson, do | 2.00 |
| W Dickson, do | 1.00 |
| Kilsyth Sab Sc | 2.60 |
| W W, London | 5.00 |
| Knox Ch S.S., Lucknow | 2.20 |
| Sarnia S.S. Miss'y Soc | 25.00 |
| St Helens | 9.00 |
| do Sab Sc | 7.00 |

| | |
|---|--------|
| Whitechurch | 14.00 |
| do Sab Sc | 4.00 |
| S Georgetown Sab Sc | 10.75 |
| Cote St S S, Montreal | 40.00 |
| Tilbury East Sab Sc | 2.48 |
| N Mara and Longford | 11.25 |
| Cote St, Montreal | 150.00 |
| 1st Pbn Ch, St Catherine's | 75.00 |
| Central Ch, Hamilton | 193.50 |
| do do Sab Sc | 47.55 |
| Greenbank, addl | 3.00 |
| Drummond | 4.00 |
| Knox Ch, Port Dover | 5.00 |
| St Andrew's, Quebec | 10.00 |
| Coldsprings | 14.50 |
| Mrs J Lyall, Clarke | 12.00 |
| A friend, Orwell, P E I | 5.00 |
| St John's, Hamilton S Sc | 15.00 |
| A friend, Montreal | 1.00 |
| R Richardson, Kincardine | 10.00 |
| Stanley St, Montreal S Sc | 30.00 |
| Donald Lamont, Caledon | 3.00 |
| Nairn Ch, Strabane, addl | 2.00 |
| Mrs John Thom, Toronto | 20.00 |
| Knox Ch, Perth | 39.00 |
| New Lowell | 8.00 |
| Knox Ch, Montreal | 85.00 |
| Fullarton Sab Sc | 10.00 |
| Baltimore Sab Sc | 10.00 |
| W Fraser, W G Willimbury | 4.00 |
| Simon do do | 4.00 |
| R W Grand Orange Lodge | 10.00 |
| N S | 1.00 |
| Thos Crotty, Toronto | 1.00 |
| Barton Stone Ch Sab Sc | 10.00 |
| Smith's Falls Sab Sc | 3.00 |
| J Hope, sr, Blytheswood | 2.00 |
| St Andrew's, N Easthope | 5.00 |
| Brooklin Sab Sc | 8.00 |
| L O L 89, Clover Hill | 4.00 |
| Per Rev T Stevenson | 163.75 |
| Knox Ch, Roxborough, addl | 5.00 |
| Sutherland's River, N S | 20.25 |
| Rent | 2.50 |
| J Leask, Greenbank, Ex-Priests | 5.00 |
| Mrs A Leask, do do | 5.00 |
| Jas McMillan, do do | 1.00 |
| Ed Boe, do do | 1.00 |
| Andw Ross, do do | 1.00 |
| Rev S Acheson, do do | 1.00 |
| G Watt, do do | 1.00 |
| Mrs J Smibert, London, Township, do | 4.00 |
| N Brant Sab Sc | 5.30 |
| D McCraney, M P P, Bothwell | 10.00 |
| A member of U'd Ch, N Glasgow, N S | 30.00 |
| Sarnia Sab Sc | 40.00 |
| Per A B Murchison, Thurso | 8.75 |
| A friend, Mascouche | 1.00 |
| W Coltart, Harwich | 4.00 |
| W McMillan, Greenbank | 1.00 |
| J Miller, Greenbank | 0.25 |
| Percy Con | 9.46 |
| A friend, Huntingdon | 4.00 |
| W Cunningham, Godmanchester | 1.00 |
| A friend, E Williams | 1.00 |
| Mrs McFall, Nobleton | 3.00 |
| L L L, Barrie | 1.00 |
| Rev D Wardrope, Teeswater | 4.00 |
| N Easthope | 3.00 |
| Rev D McLeod | 2.00 |
| O T Smith, Glanford | 5.00 |
| Sir A T Galt, Mont'al | 15.00 |
| Lady Galt, Montreal | 10.00 |
| John Madill, St Catherine's | 6.00 |

| | |
|---|------------|
| Members of Fingal Cong | 24.00 |
| Rev J Alexander, Norval | 2.00 |
| Miss M M Fraser, Esqueving | 2.00 |
| Mrs M Kellie, Vank-leek Hill | 3.00 |
| Per J Henderson, Cobourg | 14.50 |
| Misses Smith, London, Eng | 96.83 |
| Mrs John McCurdy, Kirkton | 5.00 |
| A friend, Springville | 4.50 |
| Rev W Inglis, Ayr | 1.00 |
| Misses Ballingall, Ayr | 1.00 |
| W Baker, Ayr | 2.00 |
| Per Rev Dr. McGregor, Halifax :- | |
| Woodville and Little Sands, P E I | 10.00 |
| East River | 5.00 |
| Georgetown, P E I | 28.00 |
| James Ch, N Glasgow S S | 15.00 |
| A Pictou Lady, per Rev F W G | 5.00 |
| Fort Massey Mss'y Ass | 30.00 |
| Springside Mss'y Soc | 10.00 |
| do Session, Ex-Pr'ts | 13.00 |
| Rev Dr McGregor, do | 2.00 |
| Richmond, Halifax | 15.75 |
| Falmouth St Ch, Sydney | 10.00 |
| West St Peter's, Mount Stewart, P E I | 20.00 |
| Windsor | 30.00 |
| St Andw, St John's, Nfld | 16.00 |
| Per Rev Dr Reid, Toronto :- | |
| Springville | 10.00 |
| Leaskdale | 10.00 |
| Ancestor | 10.00 |
| Alberton | 6.00 |
| Ospringe | 0.75 |
| Harrington | 20.00 |
| Cornwall, St John's | 35.00 |
| Grafton | 9.80 |
| Garafraxa, St John's | 3.00 |
| Guelph, Chalm's Ch S S | 20.00 |
| Biddulph | 9.00 |
| Miss McKenzie, Melbourne, Que | 5.00 |
| Kingston, Brock St | 22.40 |
| McKillep, Duffs Ch | 10.00 |
| do Caven Ch | 3.50 |
| Uxbridge | 12.00 |
| Drummondville | 7.53 |
| Huron, Grant's Ch | 11.30 |
| Toronto, West Ch S S | 5.00 |
| Georgetown | 5.00 |
| London, 1st Pbyn Ch | 20.00 |
| do do S Sc | 23.40 |
| Guelph, 1st Pbyn Ch | 25.00 |
| Dunblane | 5.20 |
| Dunbarton Sab Sc | 10.00 |
| Laskey | 8.00 |
| Bluevale | 12.00 |
| Eadie | 19.00 |
| Elora, Knox Ch | 9.77 |
| Fingal | 40.00 |
| Toronto, Gould St Ch | 60.00 |
| do do S S | 20.00 |
| do Sherbourne do | 10.00 |
| do Caer Howel do | 10.00 |
| ..... | \$17222.24 |

PRESBYTERIAN COLLEGE, MONTREAL

Rev. R. H. Warden, Treasurer,

ORDINARY REVENUE.

Received to 10th Feb. \$1741.65

| | |
|-------------------------------|-----------|
| Wakefield | 7.59 |
| Cote St, Montreal | 450.00 |
| Erskine Ch, Montreal | 400.00 |
| St Andrews, Que | 8.00 |
| St Andw's, Williamstown | 9.00 |
| St Andw's, Huntingdon | 13.25 |
| Knox Ch, Montreal | 150.00 |
| St Sylvestre | 5.00 |
| Knox Ch, Roxborough | 10.00 |
| ..... | \$2794.49 |

ORDINARY REVENUE DEFICIT.

| | |
|----------------------------|----------|
| Received to 10th Feb. | \$902.89 |
| South Finch | 20.65 |
| ..... | \$923.54 |

THEOLOGICAL CHAIR.

| | |
|-----------------------------|-----------|
| Received to 10th Feb. | \$1180.00 |
| Archibald & McCormack | 25.00 |
| ..... | \$1205.00 |

BUILDING FUND.

| | |
|-------------------------------------|----------|
| Received to 10th Feb. | \$208.75 |
| Geo Browne, Montreal | 60.00 |
| D Campbell, Almonte | 4.00 |
| Wm Riddell, do | 5.00 |
| Jas Moore, Brockville | 10.00 |
| D McIntyre, Avonmore | 5.00 |
| Don'd McKercher, Indian Lands | 1.00 |
| A G Northrup, Belleville | 50.00 |
| Jas Falconer, do | 2.00 |
| W Bailie, Kingston | 10.00 |
| A Toshach, Almonte | 5.00 |
| A Hodge, Cornwall | 50.00 |
| J Reid, jr, Montreal | 5.00 |
| James Shearer, Montreal | 250.00 |
| ..... | \$615.75 |

SCHOLARSHIP FUND.

| | |
|--------------------------------|----------|
| Received to 10th Feb. | \$487.75 |
| Cote St, Montreal Sab Sc | 50.00 |
| St Joseph St, do do | 25.00 |
| Stanley St, do do | 20.00 |
| H MacKay, do | 60.00 |
| H McLennan, do | 25.00 |
| ..... | \$667.75 |

WIDOWS' AND ORPHANS FUND

Late in connection with the Church of Scotland.

James Croil, Montreal, Treasr.

| | |
|------------------------------|-------|
| Fergus, St Andrew's Ch | 24.00 |
| East Nottawasaga | 12.00 |
| Quebec, St Andrew's Ch | 80.00 |
| Kippen | 12.00 |
| Hillsgrove | 4.32 |
| ..... | 16.32 |
| Balover | 4.00 |
| North Easthope | 5.00 |
| Osnabruck | 12.00 |

THEOLOGICAL HALL BUILDING AND

ENDOWMENT FUND, FARQUHAR

FOREEST & Co., TREASURERS,

173 HOLLIS ST., HALIFAX, TO

FEBRUARY 28th, 1878.

| | |
|------------------------------------|-------|
| Previously ackn'ledg'd. \$22463.32 | |
| Capt E Cumming, Wilmot | 25.00 |

| | | | | | |
|--|--------|--|------------|--|---------|
| Glendyer & Mabou, per Walter McDonald | 80.25 | Lunenburg, per J Esin- town | 242.00 | " M G Henry | 16.00 |
| Part of Rev A McIntosh, Cong. Indian Brook | 23.66 | | \$23756.43 | " A F Thomson | 1.50 |
| Bass River, per Rev Thos Duncan | 24.25 | WIDOWS' AND ORPHANS FUND | | | |
| Merigomish | 69.50 | <i>of the late Presbyterian Church of the Lower Provinces.</i> | | | |
| Dr Cameron, River John Malpeque, P E I, per Peter McNutt | 75.62 | <i>Howard Primrose, Treas. Pictou</i> | | | |
| Sherbrooke, per Thomas Campbell | 68.00 | Rev Kenneth McKenzie. \$44.50 | | Kennetcook & Gore | 13.45 |
| Rev Robt Cumming, Mel- rose | 50.00 | " W Grant | 20.00 | A friend, Harbour Grace, Nfld. | 16.00 |
| Mrs T O Geddes, Yarmouth James Ch. New Glasgow, part 1st installment | 25.00 | " Thos Sedgewick | 20.00 | Antigonish | 20.00 |
| James Ch. New Glasgow, Build Fund, part 1st inst Little River, Musquodo- boit, per D McKinnon | 224.33 | " Kenneth McKenzie. 0.75 | | Middle Musquodoboit.... | 0.45 |
| Broad Cove, per Rev Dr Burns | 39.75 | " A Farquharson..... | 21.00 | Hopewell..... | 10.17 |
| Peter Ross, Elder, Blue Mountain | 112.00 | " John Forrest | 20.38 | Gabarus | 3.00 |
| Rev Geo Roddick, West River, Pictou. | 50.00 | " Edward Grant | 20.75 | Woodville & Little Sands Bank dividend & interest on investments | 5.00 |
| Shediac \$5, Scotch Settle- ment \$11.50 | 16.50 | " S Johnson | 10.25 | | 616.54 |
| Rev A B Dickie, Sheet Harbour | 10.00 | " E D Millar | 3.00 | YOUNG MEN'S BURSARY FUND. | |
| Springside, per Hon S Creelman | 54.00 | " A McL Sinclair | 21.13 | MARITIME PROVINCES. | |
| Upper Musquodoboit, per Rev J Simpson | 59.00 | " Thos Sedgewick..... | 0.37 | <i>W. F. Knight, Halifax, Treas.</i> | |
| | | " J C Meek | 0.38 | Donation from Mr D Mc- Gregor | 5.00 |
| | | " John McKinnon | 20.00 | Interest Kerr legacy, per Geo Mitchell | 24.00 |
| | | " A Farquharson | 0.50 | Colonial Committee Free Ch of Scotland | 145.33 |
| | | " J Bennett D D | 20.00 | | 174.33 |
| | | " Robt Sedgewick..... | 20.00 | JUVENILE MISSION SCHEME. | |
| | | " H McD Scott | 21.13 | Arnprior Sab Sc | \$20.00 |
| | | " James Fowler..... | 21.13 | St Andrew's S S. Sarnia | 85.00 |
| | | " Thos Nicholson | 21.13 | Key Dr Kemp, Brantford | 2.00 |
| | | " Dr McLeod | 21.88 | Smith's Falls Sab Sc | 2.00 |
| | | " James Watson | 10.38 | | |
| | | " A F Thomson | 20.00 | | |
| | | " G M Clark | 21.40 | | |

Concluded from page 104.

Two weeks ago on Sunday, some eleven native gentlemen from a quarter of Indore called Juni, came to see us. We had reading and talk first, and then Mr. Douglas, Miss McGregor and I sang for them a native hymn, set to native music. I observed one who seemed interested, yet took no special notice. It was just *sowing time*, and it passed by without remark. Two days ago, the man returned alone, and this is his story. "Long ago, when I was a little boy, my father died suddenly and left us quite destitute. My great ambition was to learn to read, but I had to work for bread and had no opportunity. At length, a native friend, who was clerk in an engineer's office, took me to see his Sahib, and told him of my misfortune and ambition. The gentleman said I should have my desire, and he would give me the best book in all the world to read. It was called "Bible." He gave me in charge of his head clerk, and ordered him to teach me to read and write both Hindi and English. The lady, his wife, also liked me, and often called me to her and read for me of "the Christ," but the clerk became envious of their liking for me, and would not teach me any more than he could help. I managed to get pretty well acquainted with my own language, but I could not make out to learn English. Soon after this, the mutiny broke out, and my benefactor and his wife and family were all murdered. I

never heard of "the Christ" again until you sang of him on Sunday night. My thoughts went back to the old time, and friends, and my heart was full of tears and memories. I have thought of you ever since, and I hastened back. I wished to hear once more the story of "the Christ" as my friends so often told me. I wish to bring my mother, too, that she may hear about "The Christ of Love."

It was very touching, for he was a man past middle age, and his face was full of emotion as he spoke. We must make some allowance for Oriental speech, but I could not help feeling there was much of earnest seeking awakened in the poor man's heart.

Let me wish you every success in your labour of love for the women and children of Malwa.

MARION FAIRWEATHER.

SPASMODIC GIVING.

Faithful teaching of this generation ought to revolutionize the present habits of Christian giving. A good brother lately compared some of the churches to an old fashioned pump, to which you have to carry about half as much water as you expect to get, and pour it down the tube. Then you pump long and hard, and, the moment you cease, you hear the water gurgling back again, and in an hour the pump is dry enough to hold powder.

MAY, 1878.

The Revival we Need.

OUR statistics, our reports on the state of religion and christian life and work, and the experience of every pastor from Manitoba to Newfoundland, demonstrate very plainly that the great hindrance to our prosperity and progress as a Church is lack of steadiness and unity in work. We need to have the old adage so impressed upon our minds as to be translated into action: "At it, all at it, always at it!" Our Church is sadly weakened by a large number of nominal members and adherents who in reality are "dead-heads," and take no living, active, steady interest in any of the Church's enterprises. Happy the congregation that is not dragged down by a heavy percentage of persons who seldom take a deeper interest in Church matters than to growl, or criticise, or sneer. All our congregations need a revival which will extend to these moral icebergs that do so much to reduce the spiritual temperature of the Church, and to clog the wheels of progress. There should not be one non-productive family in our borders. Each person may not be able or willing to contribute towards all the enterprises of the Church; but there is ample scope for choice. First of all, the ordinances of the Gospel must be sustained in the congregation. None should be so dead to duty and to brotherly love as to forego a share in this.

Then, there are the Home Mission enterprises of our Church throughout our vast Dominion. Who would not wish to aid in scattering the seeds of the Word by the sounding seas of the east, and the mighty lakes and rivers of the west? "This Dominion for Christ!" be our watchword. Remember that there are five colleges inviting aid and support; let no member

or adherent regard himself as having done his duty until he has contributed according to his ability to one or other of the funds for the support of the colleges. The evangelization of a million French Roman Catholics is a work to which God has evidently called us as a Church. It is onerous and ever enlarging. Who can withhold a helping hand in this grand work?

The Foreign Missions of the Church are multiplying and extending. Men and women are to-day risking their lives in heathen lands, in order, as our Agents, to make known the excellency of the knowledge of Christ. Yet there are whole congregations, and some members and adherents in most of our congregations, who never make a contribution to our Foreign Mission Funds! Other schemes of the Church might be mentioned, but it is needless to do so. What we earnestly urge is that a conscientious sense of duty be cultivated among the people with regard to helping *all* the enterprises in which the Church is engaged. Give some help, in one form or other, and you will do good, even though it be apparently ever so little. But contributing to all the funds of the Church is only a portion of the duty of members and adherents: our Church needs a far-spreading revival of Sabbath School Work—of the humble study of God's Word—of attendance on prayer-meetings—of family piety and family training—of brotherly love and mutual helpfulness—of zeal for God's glory and the salvation of sinners. Outward organization, the machinery of our Churches, is essential; but it is only means to an end; and if there should be no spiritual life about it, it is but a dead and useless body that might as well be buried out of sight. How mightily would our Church be strengthened by such a revival as would transform the weak, the selfish, the wavering into good soldiers of Christ, and zealous witnesses for Him! Let us ask God for such a revival this very season.

Pan-Presbyterian.

"REPORT OF THE PROCEEDINGS OF
THE FIRST GENERAL PRESBY-
TERIAN COUNCIL."

THIS is an adequate and very valuable record of the proceedings of a great Assembly, which must necessarily become historic. Though so much has been written upon the First Presbyterian Council, we trust that a brief word, suggested by the appearance of the volume above named, will not be counted out of place. This beautifully-printed octavo, of 382 pages, contains *in extenso* all the papers read in the Council, and substantially the addresses as reported in the *Edinburgh Daily Review*. In the appendix there is a most interesting and valuable report of the condition of the Presbyterian Churches throughout the world. Nowhere else, so far as we know, is this information to be found in a single volume; and whilst we Presbyterians do not forget to love the Church of God in all its sections, and to rejoice in its essential unity, it is hoped we shall not deem it an unchristian thing, or a thing in any way unworthy of us, to cherish a special interest in those churches which have the same organization as ourselves, and are in full accord with us as to the contents of the Christian Doctrine.

The idea of such a Council as that which met in Edinburgh last July, is not a new thing in the Reformed Church. Calvin, it is well known, expressed his willingness to "pass over ten seas" in order to promote the communion of the several churches of the Reformation. Beza, his eminent successor at Geneva, urged the necessity of such a Council. During the three centuries since the Reformation, many a prayer has ascended for the union and fellowship of the churches virtually resting on the same foundations—many an earnest word has been spoken with this end in view. But serious obstacles stood in the way, and seemed to make the accomplishment of

such an end little else than the dream of a visionary.

During the last ten years the desire for a General Council of all Presbyterian Churches found expression in many quarters, on both sides of the Atlantic; but it were unjust not to connect the names of Dr. McCosh, in America, and Dr. Blaikie, in Scotland, very especially with the advocacy of such an Assembly. The story of the discussions—negotiations, travel, organization, by which the great meeting in the capital of Scotland was preceded—need not here be told. Labours manifold, of which a pretty full account is found in the preface to this report, were undertaken and accomplished by men admirably fitted for the work, and full of zeal for its success.

It may safely be said that few Synods or Councils more interesting in their personnel have been convened since the Synod of Dort and the Westminster Assembly. A large number of the most eminent theologians and most eminent preachers of the Continent of Europe, of Britain, and of America were present. There were to be seen men whose works on Systematic Theology, Scripture Interpretation, Church History and Apologetics are found in all our libraries:—Drs. Schaff, A. A. Hodge, McCosh and Patton; Drs. Flint, Cairns, Gould, David Brown, Lorimer and Killen; Pressensé and Godet. Men whose reputation as public orators is wide as the Presbyterian Church—in some instances wide as the world—were there:—Hall of New York, Van Dyke of Brooklyn, Hoge of Richmond, McGregor of Edinburgh, Dykes and Frost of London, and Monod of Paris. There were men who had rendered arduous service on the Mission Field; such as Dr. Murray Mitchell, so honourably connected with India, and Dr. Thomson, the author of "The Land and the Book," who still shows great vigour, after more than thirty years labour in Syria. Dr. Duff, too much worn with disease and suffering to be present, addressed the Council in a letter, characterized by all the burning zeal and pathos which distinguished that illustrious Missionary, and which may now be regarded as his parting words to the church he loved so well. But we cannot continue to enumerate, without doing injustice to

men equally worthy to be mentioned with those whose names we should record. And let it not be forgotten that many of the *Elders* in the Council were not less eminent than the Ministers. We refer not to the fact that four noblemen were found among these Elders, but rather to the eminent talents consecrated to the cause of Christ, the magnificent liberality and the fervent piety which undeniably shone forth in many of the lay members of the Council. Most edifying were the prayers and the addresses—especially on topics closely related to personal religion and the service of Christ—uttered by these Elders. The voice of some of these men had been heard with consideration in the Imperial Parliament, but they evidently deemed themselves more honoured in confessing with their brethren, touching those matters that “concern the King.”

The spirit of the Council was truly Catholic; whilst, as might be expected, and as was certainly proper, a good degree of prominence was given to the principles which distinguish the Reformed Churches. But so kind and courteous was the tone of discussion, that the three or four Lutherans who, for special reasons, had been invited to be present, seemed quite at home. Take the meetings indeed from first to last, and we cannot conceive that they should not have been relished by any Evangelical Christian who should have been present. The spirit of love was breathed over the proceedings with hardly an exception.

In times when so many doctrines received by the Church of Christ are being called in question—times of theological eagerness and unsettlement—times when the hearts of many are failing them with fear—it was most reassuring to find a great assembly, so truly representative of the Presbyterian Church, express with one voice its belief in the great doctrines which have ever characterized the Reformed Church. It might be too much to say that had close theological discussion been held, no variations of opinion would have emerged (this were not to be expected); but no one could fail to see that the heart of the Presbyterian Church was sound on the great truths proclaimed by the Reformers when they went forth to rouse the nations of Christendom from the sleep into which the sorceries of Rome had cast them. No one was heard to suggest that the advance of biblical scholarship, or the exigencies of modern apologetics, rendered it necessary to reconsider the doctrines of justification by Faith alone, of the expiatory nature of Christ's death, or of the victorious efficacy of Divine Grace.

The ascertaining of this essential unity of Faith, along with the generating and strengthening of holy affection in the fellowship enjoyed, have done not a little, we may be assured, towards removing the obstacles which still hinder incorporating union. When the servants of Christ feel that they are really one—when they discern that their methods of work as well as their aim and spirit are almost identical—they begin to doubt whether this real oneness should not have complete outward manifestation.

But, it may be asked, what practical fruit has the Council borne? Or what fruit may it be expected to bear? Well, surely, if it has promoted fellowship and inspired mutual confidence among the Presbyterian Churches, it has borne fruit of great value. If it has quickened zeal in the cause of truth and of Christ, it has not been held in vain. What results, indeed, would we place before these? What greater service could be rendered to the Church in the present day? But not to speak of other results which no one would refuse to call practical, the action of the Council towards securing unity of plan and co-operation in Foreign Missionary work and mission work on the continent of Europe, is of the highest importance. But the Council was wisely careful not to trench upon the province of the several Churches represented, nor to interfere with their administration. It had of course no authority to do so, nor did it wish to have this authority. It never dreamed of questioning the complete autonomy of these several Churches. Whether in the providence of God, the Council may eventually come to occupy a closer organic relation to the Presbyterian Churches as a whole, being invested by common consent with some measure of the power of an Ecumenical General Assembly, is a question which we need not here discuss. In the meantime let us gratefully acknowledge the divine goodness in permitting this first Council to meet, to enjoy much precious fellowship, to concert measures for the furtherance of interests vital to the Church of Christ, and to separate with feelings of brotherly love and mutual respect and esteem very perceptibly strengthened.

The next meeting of the Council to be held in Philadelphia, in September, 1880, will be looked forward to with much interest, and, we are sure, much prayer by the Presbyterian Churches—numbering not less than forty-nine—that took part in the proceedings of the Council in Edinburgh, or signified their desire to be regarded as included in the great alliance.

W. CAVEN.

The Sabbath School.

INTERNATIONAL LESSONS.

May 12th.] B. C. 606. [Daniel 1: 8-17.

THE CAPTIVES IN BABYLON.

GOLDEN TEXT.—“*A good understanding have all they that do his commandments.*”—Psalm CXI: 10.

HOME READINGS.—M. Ps. 137: 1-9. T. Isa. 64: 1-12. W. Ps. 79: 1-13. Th. Ps. 80: 7-19. F. Jer. 50: 33-46. S. Dan. 1: 1-21. S. Ps. 111: 1-10.

The captivity was not effected all at once, but at three distinct periods. (1). In the 4th year of Jehoiakim, B.C. 606, see 2 K. 24: 1. (2). In the 1st year of Jehoiachin, B.C. 599, see 2 K. 24: 14. (3). Finally, in the 3rd year of Zedekiah, B.C. 588, see 2 K. ch. 25. Daniel informs us that he was carried off in the first deportation, v. 6, from which time the 70 years of the Babylonish captivity is dated. It may be inferred that Daniel was of the seed royal, and that he and his three companions were selected on this account, as well as from their likely appearance and superior intelligence—as *hostages*: called *children*, having reached the age of 12 or 14. The changes made in their names, v. 7, signified the service expected from each. Daniel, Hana-niah, Mishael, and Azariah were thenceforth called, *Belteshazzar*, *Shadrach*, *Meshach*, and *Abednego*. In the same way Joseph's name was changed by Pharaoh to *Zaphnah-paaneah*, Gen. 41: 45. *Daniel* was dedicated to BEL, the heathen deity of Babylon; *Shadrach* was named after the SUN; *Meshach* answered to the EARTH, or else VENUS—*mīrth*; *Abednego*, “*servant of the shining light*,” to the fire-God—to whom the three children were indeed literally consigned when they refused to worship the golden image, ch. 3. It was customary at the king's table to throw a part of the viands and wine upon the hearth as an offering to the gods, this Daniel could not do, without tacitly giving his sanction to idolatry, hence his firm “purpose” in v. 8, that he would adhere to his simple vegetable diet. Like Moses, these Hebrews chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, Heb. 11: 25. There was a principle involved. Melzar, the chief butler, coaxed them to comply. “If you don't take nourishing food and stimulants your good looks will be spoiled, and we will be blamed for it!” “Try us for ten days on pulse and water,” said the captives, “and we will shew you that the use of wine is unnecessary,” v. 12. The result proved that they were right: they were better without it. The experiment is worth trying to-day by all young men who want to have clear heads and steady nerves. “As for these four children, God gave them knowledge and skill in all learning and wisdom”—especially to Daniel, understanding in visions and dreams, in other words, *prophecy*. Verse 19, “They stood before the King”—a common expression for an attitude of conscious integrity, Prov. 23: 23 and Luke 21: 36. Verse 21. Daniel continued until the 1st year of King Cyrus: reference to ch. 10: 1 shews, that he lived to the 3rd year of Cyrus, so that he witnessed the whole 70 years of captivity, and must have been nearly 90 when he died.

LEARN to have a purpose in life, and live up to it. Acquire as good an education as you can: it is sure to prove useful some time. Cultivate sobriety, and self-control. If sinners entice thee, consent not.

“Dare to be a Daniel!”

Dare to stand alone!

Dare to have a purpose firm!

Dare to make it known!”

May 19th.] B. C. 603. [Daniel ii: 36-45.

NEBUCHADNEZZAR'S DREAM.

GOLDEN TEXT.—“*There is a God in heaven that revealeth secrets.*” Verse 28.

HOME READINGS.—M. Dan. 2: 1-13. T. Dan. 2: 14-30. W. Dan. 2: 31-49. Th. Dan. 7: 1-28. F. Ps. 2: 1-12. S. Isa. 35: 1-10. S. Isa. 65: 17-25.

Uneasy lies the head that wears a crown! Nebuchadnezzar, at this time the greatest monarch on earth, was troubled with dreadful dreams. One he had, stranger than all the rest, so alarming that he could not sleep, so incoherent that he could not recall it. He sends for the magicians and astrologers and demands from them an explanation of its meaning. They reply “tell us the dream and we will interpret it. Nebuchadnezzar was not to be trifled with, nor imposed upon either,—“tell me both the dream and the interpretation, *immediately*, or every one of you shall be slain.” They could not do it, and the decree went forth that the wise men should be slain. Daniel and his fellows with the rest, v. 13. Now follows a surprising exhibition of presence of mind, prudence, and knowledge of human nature. Daniel coolly replies, “why is the decree so hasty? give us time and see what we can do.” The time was granted. Daniel and his three friends prayed together, the secret was made known to them, and they united in a song of thanksgiving to God, v. 23. Daniel is again brought before the King. He relates the dream precisely as it was, v. 31-35. Next he gives the interpretation of it, *Thou O King art a King of Kings*, &c., v. 37. This was not empty flattery, for Nebuchadnezzar had reduced many provinces besides Palestine. He had almost unlimited dominion, though he did not recognize that God had given it him. *Thou art this head of gold*, v. 38. Mark, it was only the head of the great image that was of gold; the rest of it was of baser metal, and the feet, on which it rested, were part of iron and part of clay, which could never unite or have strength. The whole thing meant this, “Babylon the great” is beautiful to look at, but it has not the elements of durability. Notice the different materials, *Gold, Silver, Brass, Iron*. The first represents the splendour of the Chaldean monarchy as it now is; the second, symbolizes the Medes and Persians; the third, the monarchy of Alexander the Great who boasted of universal empire and sighed that there were no more worlds to conquer; the fourth, the Roman Empire which in turn became “the mistress of the world.” The second part of the king's dream came true 66 years afterwards, in the overthrow of Babylon, during the reign of Belshazzar, when Darius the Median took the kingdom Dan. 5: 31. The last part of it was as distinctly fulfilled, for Christ was born when Rome at the height of its glory had decreed that *all the world* should be taxed, Luke 2: 1. “*In the days of these Kings*,” v. 44, i.e., before the last of these dynasties shall have passed away. *The stone cut out of the mountain without hands*, v. 45, has a distinct reference to the Messianic kingdom—a spiritual kingdom. Christ as its monarch was to have no successor. “It shall stand for ever,” v. 44. See Ps. 145: 13. A continually progressive kingdom, 1 Cor. 15: 25. Christ refers to this when speaking of the stone the builders set at nought, Matt. 21: 43-44. So, in every sense, “the dream was certain and the interpretation sure,” v. 45. Nebuchadnezzar was honest enough to admit that Daniel had solved the mystery, and chivalrous enough to promote him and his three friends to posts of honour.

LEARN from vs. 17-18 the efficacy of united fervent prayer: see also Matt. 18: 19; that all human institutions are unstable and changeful, but that the kingdom of Christ shall endure for ever.

May 26th.]

B. C. 580.

[Daniel iii : 21-27.

THE FIERY FURNACE.

GOLDEN TEXT.—*Our God whom we serve is able to deliver us from the burning fiery furnace.* Verse 17.

HOME READINGS.—M. Dan. 3: 1-18. T. Isa. 44: 6-20. W. Deut. 5: 1-11. Th. Dan. 3: 19-30. F. Matt. 16: 1-23. S. Matt. 16: 21-28. S. Isa. 43: 1-12.

This tragedy was enacted 23 years after the dream, eight years after the captivity. The good impressions made on Nebuchadnezzar's mind had passed away, and perhaps Satan suggested the construction of such a magnificent idol as would effectually clear him from the suspicion even of having embraced the true religion. Daniel had told him that he was "*the head of gold.*" He was proud of the distinction, and, that the idea might become an article of national belief, he resolved to erect a colossal monument in the plain of Dura that could be seen afar off, v. i. The height, 90 feet, suggests that it may have been a pillar surmounted with a gilded statue of himself, or with a symbol of his patron-god, Bel-Merodach, after whom his grandson and successor Belshazzar was named. Adoration of this golden image was made a test of loyalty. A general convention was summoned to attend the dedication, and proclamation made that, at a given signal, the people should prostrate themselves before it. All did so excepting the Hebrew children. Strange that they should have been there, when they might easily have kept out of the way! But as Christ "*must needs go through Samaria,*" John 4: 4, so a moral necessity was upon them to protest against this new form of idolatry. They were obnoxious to the Chaldeans, because companions of Daniel who had eclipsed their wise men in the interpretation of the dream. Now they would have their revenge! "*These men, O King, have not regarded thee*" v. 12. Shadrach, Meshach, and Abednego would not fall down before that golden image: they would die first. Nebuchadnezzar in a rage orders that a furnace be heated seven times hotter than was wont, and that they be cast into it *forthwith*. A terrible sentence! emblematic of the punishment in store for the executioners themselves and "all who worship the *Beast* and his image," Rev. 14: 10-11. These emissaries of the tyrant perish in the act of carrying out the cruel decree, those three children of God fall unharmed into the blazing furnace. Behold the goodness and severity of God! Rom. 11: 22. Now was fulfilled to them the gracious promise,—"*when thou walkest through the fire, thou shalt not be burned.*" Isa. 43: 2. "By faith they quenched the violence of fire," Heb. 11: 34. A fourth was now seen with them, "*like the son of God.*" This Nebuchadnezzar uttered unconscious of its truth—in his mouth it meant "*an angel.*" v. 28: though angels are so called, Job 38: 7. He bids them come forth. They are carefully examined—*not a hair of their heads was singed*, v. 27. Nebuchadnezzar and those about him could not resist the testimony of their own eyes and noses. As in another case, they had to say,—"*a notable miracle has been done and we cannot deny it.*" Acts 4: 16. "Blessed be the God of Shadrach, Meshach and Abednego." He had got the length of saying, *your God* is a god of Gods; he had not yet learned to say *my God*. That he promoted the martyrs to higher office than they held before is no evidence of his contrition, but only of his worldly wisdom, in preferring men of principle and steadfastness to the sycophants by whom he was surrounded. One good result of the whole thing was to keep the Jews from idolatry during the remainder of the captivity, and afterwards.

LEARN that constancy in religion commands the approbation of even wicked men, Prov. 16: 7, and that those do not know what true religion is who are unwilling to suffer for it. Remember that *conviction* does not necessarily imply *conversion*. Be steadfast and unmovable, 1 Cor. 15: 58.

June 2nd.]

B. C. 538.

[Daniel v: 22-31.

THE HAND-WRITING ON THE WALL.

GOLDEN TEXT.—"*Thou art weighed in the balances, and art found wanting.*" Verse 27.

HOME READINGS.—M. Dan. 4: 1-18. T. Dan. 4: 19-37. W. Ps. 113: 1-9. Th. Ps. 138: 1-8. F. Dan. 5: 1-16. S. Dan. 5: 17-31. S. Jer. 51: 47-58.

Forty-two eventful years had elapsed since the tragedy of the fiery furnace. During the interval, Nebuchadnezzar had another alarming dream, and sent for Daniel again, who told him of his approaching humiliation. He was visited with seven years of insanity of the most distressing kind. The proud monarch became an outcast of society, and had his dwelling with the beasts of the field, ch. 4: 33. After "*his reason returned to him,*" he was reinstated as King, and professed his faith in God, ch. 4: 34-35. Scripture is silent alike as to his *conversion*, or his relapse. He died B.C. 561, in the 43rd year of his reign, at about eighty-four years of age, leaving his throne to his son Evil-Merodach who was assassinated a short time afterwards.

Belshazzar, the grandson of Nebuchadnezzar, was the last king of Babylon. History throws little light on his reign beyond confirming what is stated in the preceding verses of this chapter concerning the dissoluteness of his court. On the last night of his life he made "*a great feast,*" v. 1. Cyrus, king of Persia, with a powerful army was even then at his gates: Babylon was in a state of siege: his life and kingdom were at stake, but the feast went on all the same. Inflamed with wine—either from frolic, or to spite the Jews, he sent for the sacred vessels, formerly used in the Temple service at Jerusalem; particularly described, Ezra 1: 7-11. From them they drank in honour of their heathen dieties. In the very act, the king and all about him were horrified by the apparition of the fingers of a hand which was seen to inscribe mysterious characters on the plaster. No one could read them. But a guilty conscience is always its own accuser. The King turned ghastly pale and trembled. Daniel is sent for. He reminds him of his grandfather's crimes and punishment, and "*thou knowest all this.*" Yet hast not humbled thy heart," v. 22. See what he lays to his charge in v. 23. First, particular crimes; then, the general charge of *not glorifying God*—a charge that stands good against us all, Rom. 3: 23. Then, when their sacrificial orgies were at their height, came this sentence, in Hebrew letters, which explains why they could not understand them—MENE! repeated, to make it doubly sure—*Thy kingdom is finished: finished—the very last day of it has come!* TEKEL—"thou art weighed," The Egyptians believed that Osiris weighed the actions of the dead in a literal balance. Jehovah weighs the actions of men otherwise, 1 Sam. 2: 3 and Ps. 62: 9. Like counterfeit coin, revolvers shall be rejected, Jer. 6: 30. UPHARSIN, should be rendered and Pharsin, or Peres, the Hebrew for Persian—an ominous word just then to the Chaldeans! Verse 29:—Daniel accepted now the rewards he had before declined, (v. 17) perhaps that the insignia of honour might secure for himself and his captive countrymen consideration at the hands of the new dynasty. That night Belshazzar was slain: Darius, in the name of Cyrus, took the kingdom, and so was fulfilled the words of the old prophet, about the breast and arms of silver, Ch. 2: 32. Isaiah foretold the fall of Babylon 170 years before; Is. 21: 9, and Jeremiah at a later period, Jer. 51: 31-39.

LEARN to avoid scenes of dissipation and revelry. You cannot serve God and Mammon. To escape the contamination of the ungodly, come out from among them and be separate. 2 Cor. 6: 17. The ultimate punishment of the impenitent is certain, Heb. 10: 26-29.

Our own Church.

WE invite attention to the advertisement, on another page of this number, respecting the meeting of THE GENERAL ASSEMBLY. The Supreme Court meets this year in the city of Hamilton, and within the Central Church there, on Wednesday, the 12th June, at 7:30 p. m. The Clerks of Presbyteries and Conveners of Standing Committees are requested to have all documents intended for the Assembly in the hands of the Clerk thereof, at the times specified in Dr. Reid's notice. All Commissioners should avail themselves of the offer to secure for them the advantages of reduced travelling fares, as speedily as possible, so as to avoid hurry and confusion at the last moment. It is hoped there will be a full attendance upon this occasion. Let the *Elders* suffer the word of exhortation:—"Come to the front!" Take your place alongside your Ministers, and help to lay the foundations of the Church of the Future in this grand Dominion! There is a great deal of very important work to be done at this time. Let congregations see to it that both Ministers and Elders have their travelling charges paid. Congregations who may have delayed sending their contributions for any of the Schemes of Church ought to remit whatever they intend to give, *at once*. Those in the Maritime Provinces to Dr. McGregor, Halifax; those in the West, to Dr. Reid, Box 2567, Toronto. The Treasurer of the French Evangelization Fund is Rev. R. H. War-den, Montreal.

ORDINATIONS AND INDUCTIONS.

KILSYTH AND NORTH DERBY: *Owen Sound:*—Mr. A. F. MacKenzie was ordained and inducted on 6th March.

ROCHESTERVILLE: *Ottawa Pres:*—The Rev. Joseph White was inducted on 12th March.

ALTON AND CHARLESTON:—The Rev. A. McFaul was inducted to the charge of Alton, recently united with Charleston, on March 19th.

CAVENDISH: *P. E. Island:*—The Rev. W. P. Archibald was inducted 22nd March.

WOODSTOCK: *St. John:*—Rev. J. McGregor McKay was inducted the 25th March.

LOBO AND CARADOC: *London:*—Rev. John Ferguson, B. A., was inducted on the 3rd April.

BELGRAVE: *Huron:*—The Rev. W. T. Wilkins, formerly of Stratford, was inducted 3d April.

NEWMARRET: *Toronto:*—Mr. Frizzel was ordained and inducted to this charge on the 4th April.

HULLETT AND LONDESBO: *Huron:*—Rev. John S. Lochead, formerly of Valleyfield, was inducted 21st April.

WOODSTOCK: *Paris:*—Arrangements have been made for the induction of Rev. W. A. MacKay, formerly of Baltimore and Coldsprings, to Chalmer's Church, Woodstock, on the 7th May.

CALLS:—The Rev. R. J. Craig has accepted a call to Millpoint, *Kingston Pres.* The Rev. Henry Gracey has been called to Gananoque, in the same Presbytery. The Rev. Alex. Tait has accepted a call to Mono and Caledon, *Toronto.* Rev. A. C. Morton, of Montreal, has received a call to the charge of North Gower, *Ottawa.* Rev. Mr. Pritchard has received a call to Manchester and Smith's Hill, in *Huron Presbytery.* Rev. J. McMechan, of Picton, Ont., has been called to Waterdown, and Rev. E. D. McLaren, of Cheltenham, to Simcoe.

The Crescent St. Church, Montreal, have given a call, numerously signed, to Rev. A. B. Mackay, of Brighton, England; stipend, \$4,000. The Rev. Principal Willis, now of London, England; Dr. Fraser, of Marylebone Church, London, and Rev. J. C. Baxter, D. D., of Montreal, were appointed to support the call before the Presbytery of London.

NEW CHURCHES; TORONTO:—The opening of a very handsome new church, for the use of the old St. Andrew's Congregation, Toronto, proved an interesting occasion, on account of the associations suggested by the removal of the congregation from its old church, erected in 1830. Rev. Dr. Barclay, for many years the pastor of this church, alluded in feeling terms to its early history and progress, and to some of the honoured names who had been connected with it. The opening services were conducted by Professor McLaren, Dr. Jardine, of Calcutta, and Rev. D. J. Macdonnell. The church has cost about \$31,000,

and the congregation, under Dr. Milligan, is in a flourishing condition.

THEDFORD, ONT.:—A beautiful white brick church was opened in this thriving village, on the 17th March. The Rev. J. Allister Murray, of London, preached morning and afternoon, and Rev. Thomas Duncan, of Forest, in the evening, to large audiences. The collections made at the opening services exceeded \$2,000, a sum sufficient to defray the entire debt on the building—a circumstance which redounds to the credit of the pastor, Mr. Currie, and his congregation.

GLASSVILLE, NEW BRUNSWICK:—On 20th March, the new church at Glassville was opened by Rev. J. McG. McKay. Rev. P. Melville, New Kincardine, also addressed the assembly. The sale of pews was sufficient to cover all expenses. Glassville was founded in 1861 by a colony of Scotch settlers, formed by Rev. C. G. Glass, now of Springhill, N.S. It has made rapid progress. The congregation has been supplied chiefly by catechists, Mr. W. Dawson having been there for the past year. Glassville and Florenceville number about 80 Presbyterian families. They have two comfortable places of worship.

CONGREGATIONAL REPORTS have been received from the following:—Crescent Street Church, Montreal; St. Andrew's and Daly Street Churches, Ottawa; St. Paul's, Peterborough; St. Andrew's and St. John's, Almonte; Maitland Presbyterian Church, N. S.; Orillia Presbyterian Church; Chalmer's Church, Kingston. All these reports are full and interesting, giving evidence of good management, progress and prosperity. We observe that in several of these the "Schedule System" has been adopted. In all of them, save one, the names of the contributors to the schemes of the church, with the amounts given by each, are printed in detail. Two or three of these congregations appear to be carrying a heavy load of debt, which it would be a grand thing for them if they could "lay aside."

THE VENERABLE MODERATOR of the General Assembly, Rev. Dr. Macleod, Sydney, C. B., has been laid aside by illness for a great part of the year. It is hoped, however, that he will be sufficiently recruited to attend the Assembly at Hamilton. Rev. R. Mackay, Summerside, P. E. Island, met with an accident, which well nigh proved fatal. He is slowly recovering.

A UNION MEETING of the congregations in the city of Ottawa was held in Knox Church

there, on the evening of 10th April, Rev. F. W. Farries presiding. There was a large attendance. Addresses were delivered, on Home Missions, by Mr. Croil of Montreal, on French Evangelization by Rev. John Scrimger, of St. Joseph St. Church, Montreal, and on Foreign Missions by Rev. Dr. Jardine, lately from Calcutta.

THE ASSOCIATION OF MINISTERS AND ELDERs of Halifax and Dartmouth, at a recent conference, recommended the Hymn Book of the Presbyterian Church of England to congregations that had not yet made a selection of a Hymn Book.

REVIVAL:—The readers of the RECORD will be pleased to hear that there has been a great religious awakening in the congregation of Mabou and Port Hood, C. B. For five consecutive weeks, meetings were held in Mabou, and for three and a half weeks in Port Hood. The pastor, Rev. A. F. Thomson, was ably assisted by the Rev. J. McLean, of Broad Cove, the Rev. E. T. Carbonell, Baptist Minister of Mayance, and Mr. John Hawley. Mr. Carbonell has been an honoured instrument in God's hands of doing good in other places, but he expresses it as his opinion that he had never before witnessed a work so deep and extensive. The Sacrament of the Lord's Supper was dispensed at Mabou on March 10th, and at Port Hood on March 17th, when 80 new names were added to the roll of church membership in the former place, and 38 at the latter—in all 118. When we remember that this is one of the smallest congregations of our church—numbering only about 50 families—the people and Ministers there may well say:—"The Lord hath done great things for us; whereof we are glad." Truly it is the work of God. For months people were anxious about their souls, but they had not the courage to tell others of their anxiety till those times of refreshing came; and now the honest, upright men—the business men, the sceptics and the profligate men of the place—have been brought humbly to bow to the mild sceptre.

WOMEN'S ASSOCIATIONS.

THE WOMEN'S FOREIGN MISSIONARY SOCIETY, of Halifax, held its first annual meeting on the 5th April. Including a handsome remittance of over \$300 from the Auxiliary in St. John's, Newfoundland, the receipts for the year amounted to over \$1,000. The Halifax Society guarantees the salary (\$400) of Miss Blackader, one of our Missionaries in Trinidad. The con-

tributions from Newfoundland are devoted to the support of Zenana work in India. An Auxiliary has been formed at Truro, and others are about to be organized.

THE ANNUAL MEETING of the Toronto Womans' Foreign Missionary Society of the Presbyterian Church in Canada, was held in Knox Church, Toronto, on the 9th April. There was a large attendance of members and representatives from the sister Society in Hamilton and others. The Annual Reports of the Managers and of the Home and Foreign Secretaries and Treasurer were read and a Committee of Management for the ensuing year appointed from which the following officers were chosen:—

President, Mrs. McLaren. *Vice-Presidents*, Mrs. Burns, Mrs. Reid, Mrs. Ewart, Mrs. Gregg. *Recording Secretary*, Mrs. MacMurchy. *Foreign Secretary*, Mrs. Harvie. *Home Secretary*, Miss Topp. *Treasurer*, Mrs. King.

Delegates from other Societies spoke hopefully of the work in different parts of the country. The reports of the Secretaries shewed a steady advance in all the departments. During the year \$2,400 has been paid to the Treasurer of the General Assembly's Foreign Mission Fund.

THE REV. K. F. JUNOR, our new missionary to Formosa, sailed with his wife and child from San Francisco in the "City of Peking" on the 1st of April. On the 15th February, the date of Rev. G. L. Mackay's last note, he was safe and well. He makes no further references to the recent disturbances.

Meetings of Presbyteries.

§ T. JOHN: 12th March:—Mr. Fitzpatrick declined the call to St. James. Three probationers and eleven Catechists were applied for to the Home Mission Board. The following Commissioners were appointed to the General Assembly: Rev Messrs Jack, Millen, MacRae, K. McKay, and Drs. Bernet and Waters, *Ministers*; and Cruikshank, M. Lindsay, G. Robertson, A. L. Wright, Judge Stevens, and Dr. Macdonald, of Hamilton, Ont., *Elders*. Moderation in a call was granted to Stanley and Nashwaak. On March 25:—The Presbytery met at Woodstock and inducted Rev. J. McG. McKay:—And on the 27th at Fredericton for visitation of St. Paul's Church. The demission of Rev W. Caven was tendered and reluctantly accepted by the Presbytery. He will carry with him the best wishes of both Presbytery and people.

TRURO: March 20th:—The Presbytery met at Truro. At the earnest solicitation of the people of Clifton, and with the concur-

rence of the Presbytery, Rev. J. Byers withdrew his demission of that charge. Rev. Dr. Jenkins was nominated Moderator of General Assembly. Messrs. Abram Tupper, Isaac McCurdy, A. B. Fletcher, or John S. Crowe, alternate, were appointed to the General Assembly. Congregations were enjoined to make collections before the 1st June to defray expenses of Commissioners. Moderation in a call was granted to the congregation of Coldstream, Rev J. W. Chase to preside.

Applications for \$100 each of Supplement was made for Coldstream and Parrsboro. The Presbytery adopted a resolution strongly disapproving of a Lottery scheme which has its headquarters at Truro.

WALLACE; March 12th:—The Presbytery held a very satisfactory and encouraging visitation of the congregation of St. Matthew's, Pugwash. The pastor, Mr. Sutherland, ministers to a widely scattered people, and progress is manifest from year to year.

LINDSAY: 26th Feb: The following Commissioners were appointed to the General Assembly, Revs. James T. Paul, John McNabb, A. Currie, and J. Hastie, *Ministers*: Messrs. J. C. Gilchrist, Alexander Leask, John McTaggart and Donald Gilchrist, *Elders*. Remits were considered. That on the Widows' Fund was approved. The appointment of one Agent for the Home Mission, French Evangelization and other Schemes was recommended. A common fund for the Colleges was approved. The names of retired ministers were recommended to be retained on the roll, and also those of ordained missionaries. Rev. E. Cockburn gave notice of an overture on the securing of uniformity in praise.

SAUGEEN: 12, 13 March:—The business was chiefly of local interest. Commissioners were appointed to the General Assembly as follows:—Revs. R. C. Moffat, J. McClung, Daniel Duff and John Baikie, *Ministers*: Messrs. James Murdoch, A. S. Allan, William Harkness, and Thomas Lauder, *Elders*. Rev. William Park gave in his resignation of the Clerkship which was allowed to lie on the table till next meeting.

GUELPH: 12th March:—The Commissioners appointed to the General Assembly were as follows:—*Ministers*, Messrs. Smellie, Torrance, Masson, McPherson, Wardrope, Mullan, and Ball: *Elders*, Messrs. Fordyce, McCrae, Robb, Davidson, Campbell, Muir, and Barnet. In reference to the remits: that on the Widows' Fund was referred to a small committee; the appointment of a Home Mission Agent was negatived; a common College Fund was disapproved; it was agreed that ordained missionaries em-

played for one year or more should have their names on the roll. A minute was adopted in reference to the death of Rev. Andrew Dryburgh of Hawksville and Elmira. Rev. Dr. Jenkins, of Montreal, was nominated for the Moderatorship of the General Assembly. Some time was spent in a conference on the state of religion, and addresses were delivered on pastoral visitation, and Evangelistic services. Sabbath School matters also engaged the attention of the Court. [In regard to the last named item of business, other Presbyteries would do well to imitate this Presbytery in their endeavours to promote Sabbath School interests.]

WHITBY: 17th March:—There was a full attendance of members. Proposals were considered for a readjustment of the Congregations in the Township of Pickering with a view to their greater efficiency. Mr. Rogers read an overture on Hymnology which was adopted by the Presbytery. Messrs Douglas, Chambers and Little, *Ministers*, were appointed Commissioners to the General Assembly, and Messrs. Fairbairn, J. C. Smith, and George Laing, *Elders*.

STRATFORD: 19th March:—The following Commissioners were appointed,—Messrs Hislop, Stewart, Renwick, Hamilton, McLeod and Scott, *Ministers*, Messrs A. R. Morrison, R. Patterson, Jas. McDonald, James Crerar, Alex. McTavish, and Wm. Fotheringham, *Elders*. Remits were considered. That on Widow's Fund approved, excepting that it was thought better to terminate the connection with the fund, of Ministers leaving the Church, by an equitable payment. The appointment of a Home Mission Agent, and a common College Fund, were both disapproved. It was agreed to recommend that the names of retired Ministers and ordained missionaries be retained on the roll with certain limitations.

GLENGARRY: 19th March:—A minute was adopted expressing the regret with which the Presbytery regarded the removal of Rev. J. S. Mullan from the bounds, and their appreciation of his many excellent qualifications of head and heart. Mr. Grant's resignation of Vankleek hill was accepted. Commissioners were appointed as follows, *Ministers*, Dr. Macnisch, Messrs J. S. Burnet, C. Cameron, and W. Ross; *Elders* Messrs J. R. Mackenzie, John MacLennan, A. J. Grant and R. Wilson. *In rebus* the Remits, it was agreed that the Widow's Fund regulations be approved: Home Mission Agency disapproved: Common Fund for Colleges approved: Retired Ministers and ordained Missionaries should

have their names on the roll. The draft of ecclesiastical procedure was approved with certain modifications, *inter alia*, that a uniform method of electing Commissioners should be appointed by the Assembly.

LONDON: 16th March:—Rev. John Thompson was appointed Moderator. Mr. McDermid's resignation of Burn's Church and Bear Creek, Moore, was reluctantly accepted on the ground of his ill health. The Rev. John Munro of New Glasgow accepted a call from Nissouri. On motion of Rev. Mungo Fraser, it was agreed to transmit an overture to the Synod anent a Hymn Book for use in public worship. Dr. Proudfoot was nominated for the Moderatorship of the General Assembly. The following Commissioners were chosen,—Messrs John Rennie, J. A. Murray, Geo. Sutherland, Mungo Fraser, and Dr. Proudfoot, *Ministers*: David Gray, C. McDougall, D. S. Robertson, T. Gordon, J. N. Robson, Adam Murray, John Wilson, James Cowan, and Peter McCallum, *Elders*.

HAMILTON: 19, 20 March:—Present 25 Ministers and 12 Elders. Mr. Hancock was appointed Moderator. A call from Waterdown to Rev. J. McMechan, of Picton, was sustained, and one from Simcoe to Rev. E. D. McLaren, of Cheltenham. The Rev. W. F. Clarke, in accordance with his own expressed desire, was declared to be no longer a minister or member of this Church. The following Commissioners were elected, viz.—Messrs. Cheyne, Livingstone, Herald, Campbell, Wilson, Fletcher, Laing, Burson and Dr. James, *Ministers*: Messrs. A. J. McKenzie, Charlton, W. Henderson, Buntin, McQueen, McCulla, Hutchison, Renton, and A. Wilson (Waterdown) *Elders*. Rev. John Laing introduced an overture to be presented to the General Assembly anent a Hymn Book for the use of congregations and Sabbath Schools. Dr. Jenkins of Montreal was nominated as Moderator of the next General Assembly. The Remits from the General Assembly were discussed.

BROCKVILLE: 19, 20 March:—Eighteen ministers and eight Elders were present. Rev. Thomas Duncan of Halifax was nominated as Moderator of next General Assembly. The following Commissioners were appointed,—Messrs. McKenzie, Chesnut, Cameron, Leishman, Canning, Burns, *Ministers*: and Hon. Alex. Morris, Messrs. Christie, Cassels, Cochrane, Hart and Cassels, *Elders*. Rev. George Porteous demitted his charge of Matilda, and Messrs. J. W. Chesnut and A. H. Cameron respectively resigned their charges of Dunbar, and South Gower and Mountain.

BARRIE: 25 March:—The Rev. William Cleland's resignation of the charge of W.

Gwillimbury and Innisfil was accepted. In dealing with Home Mission affairs the Presbytery made a number of changes in the grouping of its numerous and extensive mission fields. It was agreed to institute Presbyterial visitation of the congregations of the bounds. A committee was appointed to obtain ministerial supply during the summer at Bracebridge while Bishop Findlay is absent supervising the stations of the Muskoka District and pursuing his zealous explorations in distant parts of the field.

KINGSTON: 26, 27 March:—It was resolved to seek the services of *nine* missionaries for the ensuing summer. The Rev. D. H. Steele tendered his resignation of the charge of Amherst Island. A call from Mill Point in favour of Rev. R. J. Craig was sustained, and arrangements made for his induction on 1st May. Mr. Gracey's induction at Gananoque was fixed for 2nd May. Five graduates of Queen's College passed satisfactory examinations for licensure, viz:—Messrs. H. Taylor, A. McLean, A. H. Scott, T. S. Glassford, and J. Mordy. The following Commissioners were appointed, viz:—*Ministers*, Dr. Neill, Dr. Williamson, Andrew Wilson, Professor MacKerras, Principal Grant, John Burton, Alexander Young; *Elders*, Dr. Boulter, Alex. Macalister, A. G. Northrup, William Coveale, Walter Mackenzie, A. F. Wood, and W. G. Craig. The remittant Ecclesiastical Procedure was considered in part, and that anent a Widows' Fund, approved *simpliciter*.

PETERBOROUGH: 26th March:—Fifteen Ministers and eight Elders present. Rev. Wm. McKay was translated from Baltimore and Coldeprings to Chalmers' Church, Woodstock. The resignation of Mr. Hodnett to lie on the table for three months, in the hope that it will then be withdrawn. The Commissioners appointed to the General Assembly are, Messrs. Ewing, Windel, Smith, Bell, McWilliam, Cameron, *Ministers*: Sanderson, Russell, Carnegie, Fotheringham, Morrison, Smith, *Elders*. The Remit on the Widows Fund approved of with recommendation to substitute in the 11th clause \$2 for \$1. The appointment of a Home Mission Agent was not approved of. The present arrangement regarding the Colleges to continue for at least another year. Names of Ordained Missionaries to be put on Roll. Resolved that the names of Ministers retiring with leave of Assembly and living within the bounds be retained on the Roll of Presbytery. Committee appointed to examine and report upon Ecclesiastical procedure. Questions to Office bearers and the formula all approved of.

HURON:—It was agreed to translate Rev. H. Gracey to Gananoque, and the Presby-

tery recorded their high appreciation of Mr. Gracey's ability, zeal, and success in the discharge of his duties during the 13 years he has laboured within the bounds. Mr. Ferguson was appointed Convener of the Presbytery's Home Mission Committee. A Committee was appointed to consider the draft on ecclesiastical procedure and to report to next meeting. Arrangements were made for Mr. Lochhead's induction at Hullett and Londesboro' and for Mr. Wilkins induction at Belgrave.

MONTREAL: 2, 3 April.—*Inter alia*, the following Commissioners to the General Assembly were elected,—Revs. Dr. Muir, James Watson, James Patterson, John Mackie, Principal MacVicar, Dr. Jenkins, Robt. Campbell, James S. Black, Chas. A. Doudiet, *Ministers*: Messrs. Alexander MacPherson, David Macfarlane, A. C. Hutchison, Andrew Boa, A. C. Clark, Andrew Sommerville, David Morrice, Wm. Robb, James Lillie, *Elders*. The Home Mission report was given in by Rev. R. H. Warden and was highly satisfactory. The report on the state of religion was presented by the Convener, Rev. James Patterson. Dr. Jenkins was nominated as Moderator of the next General Assembly. The Rev. J. C. Baxter, D. D., Moderator of the Presbytery, having received an appointment as delegate to the united Presbyterian Synod which meets in Edinburgh this month, received leave of absence accordingly. Three students of the Presbyterian College of Montreal passed satisfactory examinations, Messrs. McKillop, McLeod and Russell. The Presbytery concluded consideration of the remit on ecclesiastical Procedure, and also of that pertaining to the Widows' Fund. Principal MacVicar introduced Messrs. Camerle, Internoscia, and Tanguay—expriests of the Church of Rome—and a committee appointed to examine them reported favourably, and was continued, to report further at next meeting.

Synod of Hamilton and London.

THIS Synod, which met at Stratford on the 9th April, has on its roll no less than 175 Ministers and an equal number of Elders. The Rev. John Laing, retiring Moderator, preached the opening sermon, after which the Rev. R. Hamilton, of Motherwell, was elected Moderator. Mr. Laing presented a very satisfactory report of a correspondence had with the Educational Department in reference to the use of the Bible in public schools, from which it was made clear that,—

Firstly—School Boards and Trustees can lawfully require their teachers to use the Bible or portions thereof as part of the ordinary exercises of the school, giving, however, such explanations only as are needed for a proper understanding of what is read; and, *secondly*—there is nothing in the regulations or programme respecting the public schools now in force which can prevent the introduction of such reading of the Holy Scriptures as part of the regular course of instruction and work of the school, when the Trustees or School Boards require this to be done. But, on the contrary, the law permits, and the regulations strongly recommend, the daily practice of such religious exercises.

Petitions for the formation of a new Presbytery were considered and transmitted to the Assembly. An Overture, anent a Hymn Book, was discussed. The Committee on Sabbath Observance presented an excellent report through Rev. R. N. Grant, Convener. The Rev. J. N. Mitchell gave in the annual report on the State of Religion, which elicited a number of short and suitable addresses, and led the Synod to urge on Presbyteries the duty of holding an Annual Conference in each, on the State of Religion within their bounds. Rev. James Sieveright read an interesting report on the subject of Temperance. The Rev. Mungo Fraser reported on behalf of the Sabbath School Committee, recommending—

1. Presbyterian Conferences with the teachers.
2. Classes for training teachers.
3. Teachers' weekly meetings for the study of the lessons.
4. That hereafter that portion of the report on the State of Religion, referring to Sabbath Schools, be forwarded to the Convener of the Sabbath School Committee.

It was agreed to hold the next meeting of Synod in the city of London.

The Colleges.

THE sessions of Knox College, Toronto, and the Presbyterian College, Montreal, were each brought to a close on the 3d of April, with the customary observances, and with certainly no decrease of interest on part of the spectators and the public at large. Indeed the Colleges appear to be gaining in the affections of our people, and we shall be greatly disappointed if, when the proper time comes, we do not hear of liberal things being done for their endowment and better equipment. Professor Gregg delivered the closing lecture at Knox, on "The Mosaic Authorship of the Book of Deuteronomy." Principal Caven, in announcing the names of successful competitors for prizes, took occasion to refer to the satisfactory condition of the College generally. The following are the names in the graduating class who are now in a position to apply for license to

preach, viz.: Messrs. A. T. Colter, F. R. Beattie, F. Ballantyne, J. B. Hamilton, J. Johnston, J. Wilkie, A. Leslie, J. McCoy, D. Ross, D. G. McKay, W. J. Smith, A. Fraser, T. Atkinson, D. Currie, and J. G. Watt—in all *fifteen*. The closing services of the Montreal College were conducted in Erskine Church, which was well filled on the occasion. Principal McVicar presided, and made the usual announcements. There were in all 63 students during the session, of whom *six* had now completed their Curriculum—making in all 42 graduates of the College. Forty or fifty of the students will be employed as Missionaries this summer; of these *nineteen* are French, or able to speak in French and English. The Rev. A. B. McKay, of Brighton, England, closed the proceedings with an excellent address to Christian workers.

The names of the graduates of this year are:—Messrs. J. R. McLeod, C. McKillop, W. D. Russell, A. B. Cruchet, J. Allan and G. F. Walker.

Obituary.

REV. GEO. CHEYNE. The death is announced of this venerable father who has been in the service of the Church from the year 1831, until quite recently, when the infirmities of age compelled him to retire from active ministerial duties. Mr Cheyne was a native of Aberdeenshire, born on the 15 July, 1802. He was educated at Merischal College, and was ordained by the Presbytery of Strathbogie in 1831, "to the office of the Ministry in the British Provinces of North America, wherever Providence may order his lot." He settled first at Amherstburgh, where he remained a number of years. He became minister of Saltfleet and Binbrooke in September, 1843. In the following year he identified himself with the Free Church. He was a man of fine parts and amiable dispositions, and it was to him a matter of great consolation that he lived to see the two Churches re-united after the lapse of a whole generation. He was very much respected and beloved.

MR. JOHN RATCLIFF, of Columbus, Ont., died suddenly on the 9th of March. He was born in Avondale, Lanarkshire, in 1813, and coming to this country in 1833, settled in the township of Whitby. Dr. Thorton was his first Pastor, and to him the deceased owed very much, as he was always forward to testify. He was ordained to the Elder-ship in 1856, about the time that Columbus and Brooklin were formed into a separate charge, and rendered eminent services to

the congregation and the district. Mr. Ratcliff was an enthusiastic Sabbath School teacher; he was a zealous and consistent advocate of temperance for twenty-two years, a faithful and upright magistrate, and, indeed, a man active in every good work. One of his sons is now the minister of our Church in Ancaster; others are receiving an education which will fit them for filling professional positions, we trust, in the spirit of their honoured father.

MR. WILLIAM BOA.—The congregation of Cote des Neiges, near Montreal, and its pastor, Rev. James Wellwood have sustained a great loss by the death of their highly esteemed senior Elder, Mr. Boa, who was called to his rest and reward on 24th February last. 'Tis sixty years since Mr. Boa left his native county of Roxborough, Scotland, and settled upon his farm near the village of St. Laurent, and during that long period he was an active and consistent member of the Presbyterian Church; first in connection with St. Andrew's Church, Montreal, subsequently with Erskine Church, in which he was ordained to the Eldership, and, latterly, with the Church at Cote des Neiges, in the erection of which he took a deep interest. He died at the ripe age of 80 years, leaving behind him the record of a well spent life. He feared God above many. His entire deportment and character were in harmony with his Christian profession. His death was that of the righteous. He departed this life on a Sabbath evening—in "perfect peace."

Ecclesiastical News.

THE SYNOD OF THE UNITED PRESBYTERIAN CHURCH OF SCOTLAND will inaugurate its new premises, formerly the Theatre Royal, Edinburgh, by holding its Annual Meeting there, commencing on the 13th instant. In some respects the meeting is looked forward to with more than usual interest, if not anxiety. The United Presbyterian Church has lately been "coming to the front" in respect of some of the burning questions of the day. None of the other churches have thought it necessary to propose a revision of the Standard of Orthodoxy, but the U. P. Church has done so, by the appointment at its last General Synod of a large committee, including the ablest theologians in the Church, to examine the Confession of Faith, and to report how it may be best adapted for the use of the Churches in the nineteenth century. In the meantime the libel served upon the Rev. Fergus Ferguson is being prosecuted, while the Rev. David McRae, who is evidently court-martyrdom in that way, has hitherto been allowed to escape discipline. Dr. Black and Rev. James Buchanan have been appointed prosecutors

in the Ferguson case. Dr. Cairns, professor of Apologetics in the U. P. Hall, Dr. Young of Glasgow, and, possibly, ex-provost Morton, of Greenock, are expected to visit Canada this summer and to appear as delegates in our General Assembly. On our part, Rev. J. C. Baxter, D.D., of Stanley St. Church, Montreal, has been commissioned to represent the Canadian Church in the U. P. Synod at Edinburgh, The Rev. John K. Campbell, of St. Andrew's U. P. Church, Greenock, together with full half of his Congregation, have joined the Established Church.

THE FREE CHURCH Assembly meets in Glasgow on the 23rd Inst. The Rev. Andrew Bonar D. D. of Glasgow is expected to be Moderator. At a recent meeting the Free Presbytery of Edinburgh, took up an overture calling upon the Assembly to declare that the movement recently entered upon by the self-styled *Constitutionalists* does not represent the church, and that no legislation applied to the Established Church could meet the Claim of Right adopted in 1842. Rev. W. Balfour opposed the overture, stating, among other reasons, that the disestablishment movement as at present advocated by a section of the Church was inconsistent with the Claim of Right. After a long debate, in which Dr. W. C. Smith, Dr. Begg, Dr. Rainy and others took part, the transmission of the overture was carried by 47 votes to 12.

The *Constitutionalists*, be it understood, is the name assumed by a number of Free Church ministers under the leadership of Dr. Begg, Dr. Kennedy, of Dingwall, Dr. Thomas Smith of Edinburgh, and Mr. Balfour, who, while professing to hold the true principles of the Free Church are charged by the recognised leaders of the Free Church with divisive and *unconstitutional* courses, inasmuch as their intention is alleged to be a design to undermine the attachment of the Highlanders to the Free Church, and to make them look to a junction with the Establishment as "a return to Canaan!" From this it may be gathered that the forthcoming Assembly in Glasgow will not likely be a very harmonious one.

At the closing of the new College, Edinburgh, Dr. Rainy adverted to the proposal to shorten the theological Curriculum from four to three years. Speaking of the influence of Missionaries, he said they might rebuke those who were sitting upon their eggs at home, hatching maggots about original sin, splitting hairs over disputed texts, and generally, seeking to perfect their theory of the irregular verb. The STUDENTS of the new College, at a largely attended meeting, passed a series of resolutions *against* the proposed shortening of the Curriculum of Study, in which it is set forth that the advance of culture in the community, the extended range of theological enquiry, and the increased attention devoted to theological questions, point to the necessity of maintaining a higher standard of efficiency in the ministry than ever before, and that it is impossible to crowd the work of four sessions into three without doing great injustice to the subjects and to the students also.

DR. JOHN TULLOCH, the accomplished Principal of St. Andrew's University, will be the Moderator of the general Assembly of the Established Church, which also meets in Edinburgh on the 23rd Inst. THE ENDOWMENT SCHEME of this Church is one of its most popular and successful enterprises. It commenced in 1845. In the course of 30 years under the management of Dr. Robertson and Dr. Smith, 250 new parishes were erected, being equal to an increase of one fourth on the original number. In 1876, yet another hundred parishes were ventured upon, and, already, twenty-one have been endowed.

The American Churches are already moving in the matter of the GENERAL PRESBYTERIAN COUNCIL to be held in Philadelphia in 1880. A meeting of the General Committee is to be held at Pittsburgh, Pa., on the 21st inst. Rev. Dr. Beadle of Philadelphia is the Convener of the Committee. In the hands of the American brethren the Council is certain to be a great success.

THE MILDMAY PROPHETIC CONFERENCE held in England in March last was largely attended, and much interest was manifested in the discussion by the space of three days, of the premillennial Advent and personal reign of the Lord Jesus Christ. Among the leading expounders of this interesting subject were Lord Shaftsbury, Canon Hoare, Dean Freemantle, Canon Auriol, Dr. Horatio Bonar, and many others, who expressed their united and firm conviction that our Lord's second coming is both personal and premillennial, and that no other hope can be entertained of relief for this sin-stricken world, but that arising from the appearing of our Saviour on earth to take unto himself his great power and reign, when,—"the earth shall be full of the Knowledge of the Lord, as the waters cover the sea." The advocates of this theory look for the restoration of the Jews to Palestine as an event that may be expected any day; that they will rebuild the Temple in its original splendour; that the Saviour will reappear on the Mount of Olives; that the eyes of Israel will then be opened to see their Messiah;—they shall look believably "on Him whom they have pierced;" and, that then, and not till then, shall be the time of the world's conversion.

A heavy blow has fallen upon the Victoria Nyanza Mission of the Church Missionary Society. There is reason to fear that two more good and true men have been called to lay down their lives on behalf of Africa. A telegram has been received conveying the sad intelligence that Lieutenant G. S. Smith, the leader of the Missionary Expedition, and Mr. O'Neil, a fellow-labourer with him, had lost their lives by violence.

Our Home Missions.

WESTERN SECTION.

THE Committee for this Section met in Toronto on 26th March. Rev. Dr. Cochrane, Convener, Rev. R. H. Warden, Secretary. The claims of Presby-

teries for services rendered to Supplemented congregations and mission stations during the past six months were carefully considered and appropriations made to the extent of \$9002.01 in all. Letters were read from the Presbytery of Manitoba, asking the appointment of seven additional missionaries—including one to Prince Albert, and one to the Canada Pacific Railway. The committee were enabled then and there to make three appointments out of the seven asked, viz:—The Rev. Alex. Smith, formerly of Chelsea, Que., Rev. A. H. Cameron of North Gower, Ont., and Rev. J. Douglas of Port Perry, Ont. LAKE SUPERIOR:—The Committee recorded its satisfaction with the services of Rev. D. McKerracher at *Thunder Bay*, and expressed the hope that he will see his way to the acceptance of a call to the stated oversight of this congregation. Mr. J. R. McLeod, a graduate of Montreal Presbyterian College was appointed to *Sault Ste. Marie* for the summer months, in the hope that he may be induced, in accordance with the wishes of the people, to remain there for a term as ordained missionary, in which case he should be guaranteed a stipend of at least \$800 per annum, with the assurance of generous support from the committee. MUSKOKA.—The Rev. A. Findlay, ordained missionary in this district, was present and gave a most interesting and comprehensive sketch of the field and its pressing needs. It was resolved to appoint a missionary for *Parry Sound* District in place of Mr. Reeve who retires.

APPOINTMENTS were made for ninety-six student missionaries to labour in various fields during the ensuing summer. The estimated expenditure for the year in this Western Section is \$35,000. The receipts to 26th March were \$21,400, leaving a balance against the Fund of \$13,600—a large portion of which it is expected will be forthcoming before the termination of the ecclesiastical year, i.e., this 1st May.

Ladies' French Evangelization Society.

SO quietly and unostentatiously does this Society carry on its work that many of the readers of the RECORD may not even be aware of its existence. Established about three years ago, for the purpose of ministering to the temporal, moral, and spiritual interests, especially of the wives and children of French Canadian converts from Romanism, it has by God's blessing done not a little to elevate these classes, and has rendered good service in the cause

of French Evangelization. It has enlisted the sympathy and practical co-operation of many of the active Christian ladies in the various Presbyterian Congregations of Montreal, and deserves the cordial support of the friends of French Missions throughout the entire Church.

The Society conducts weekly sewing classes in both the Eastern and Western sections of the city for French Canadian mothers, at which religious instruction is given. These have accomplished much, in fostering a spirit of self-reliance among the converts, an illustration of which is found in the fact that steps are now being taken by the Russell Hall congregation to organize a self-supporting Dorcas Society to provide for their own poor. The Society also conducts sewing classes every Saturday afternoon in both sections of the city for French Canadian girls. These have been well maintained and have been a mean of blessing, it is believed, to not a few of the young. In addition to the personal services of its members in connection with these classes, and in other ways, the Society employs a number of paid labourers. One of these, Miss Bean, besides visiting the homes of the converts, giving religious instruction, and enquiring into and relieving extreme cases of poverty, &c., spends much time in obtaining work for those desiring it and in procuring situations for the unemployed. Another, a Bible woman, devotes her time to visiting, chiefly with a view to gathering recruits for the Society's Day and Sabbath Schools and the other classes for religious instruction. Last autumn, the Society opened two Mission Day Schools, one in connection with the Russell Hall Congregation and the other in the Canning Street Church. These are taught by Lady teachers supported entirely by the funds of the Society.

To maintain all this work involves an Expenditure of about \$1200 annually, to meet which the Society is wholly dependent upon the Christian liberality of its members and friends. The revenue heretofore has been derived almost exclusively from the City of Montreal. The work being a *national* one, and especially one to advance the interest of Christ's cause in connection with our denomination, the Society takes this opportunity to appeal for pecuniary help to the friends of the work throughout the Church generally. To meet present pressing liabilities, and close the year free from debt, about \$500 are required. On behalf of the Society liberal contributions are respectfully solicited. These should be forwarded without delay to the Treasurer, —Miss M. H. Gordon, care of Joseph Mackay, Esq, 1059 Sherbrooke Street, Montreal,

from whom, or from the President—Mrs. (Rev. Dr.) Jenkins—copies of the last report or any other information as to the Society's work may be obtained. All contributions will be duly acknowledged in the next annual report to be published in October.

Sabbath School Association of Canada.

WE invite the attention of our readers to the following communication from Mr. Millard, and hope that the request it contains will meet with a generous response from many of the Sabbath Schools in the older and highly favoured settlements of the country, as well as from those in the towns and cities who are blessed with the means of helping others to share in the advantages they themselves enjoy so largely:

TORONTO, March 25th, 1878.

This Association, in addition to its other important work, is now employing an agent in visiting the new settlements North, North-east and North-west of Muskoka, for the purpose of aiding any needy Sabbath-Schools that may have been established, and of organizing such Schools where there are none.

A great many families have, during the past few years, settled in these directions—a few have taken up Sabbath School work, but it is believed there is a great lack of these Schools; that the settlers, with the many demands upon them, are unable to furnish such Schools with books and suitable reading matter. It is also believed that many of the well furnished Sabbath-Schools in the older districts of Canada, and in its towns and cities, have books in their libraries that have been read, and are not now much in use. This Association, therefore, begs, through the PRESBYTERIAN RECORD, the grant of any such books—indeed any aid towards this Mission which seeks to supply religious instruction by means of Sabbath Schools, where there are none, and as far as it has power—to benefit all needy Schools, that the youth of our land may grow up wise unto life eternal, will be thankfully received by its General Secretary.

WILLIAM MILLARD,
26 Carlton Street, Toronto.

Desert not Christ's army in the time of war. Desert it not in the field of battle, lest He treat thee as an enemy.

Our New Hebrides Mission.

EXTRACT OF A LETTER FROM REV. DR. STEEL,
OF SYDNEY, 28TH FEBRUARY, 1878.

THERE has been a fearful hurricane in the islands. Rev. J. W. McKenzie writes me that it has caused great destruction of property. The Mission premises in some places have been greatly damaged. There is a native famine, as the season had been very dry, and yams were poor. The destruction of bananas and other fruits has followed, by the hurricane. Mr. Robertson, who is with us in Sydney, is in fear about his premises. He and Mrs. Robertson and children are profiting by their change to this colony for a time.

We have not heard from the other Missionaries, and fear that they may have suffered from the hurricane. One of Her Majesty's gun-schooners sailed yesterday for the New Hebrides. I duly received the minutes of the General Assembly, as well as the RECORDS. I rejoice to see the progress of the work of the Lord among you.

ROBERT STEEL.

Trinidad.

THE following brief but comprehensive statement was printed for circulation in Trinidad.—

TO THE PATRONS AND FRIENDS OF THE MISSION TO INDIAN IMMIGRANTS, TRINIDAD.

At the beginning of the Second decade of our Mission, we beg respectfully to submit the following Report.

Ten years ago the first Missionary began to acquire the language, and opened a School in Iere Village. Seven years ago the second Missionary begun his work in San Fernando, and four years ago a third settled in Couva.

At the outset, stern persistent opposition was offered to our work, both among the young and old. Now prejudices have softened, and opposition greatly broken down, even among those who have not accepted the truth.

For 3½ years not a Convert was baptized, and during the next few years comparatively few; but the number has been increasing from year to year, and during the year just closed 70 adults and 25 children have been baptized. These have been gathered out of every caste. Here it may be right to remark that many more, both adults and children, might have been baptized but for

the care which we feel it necessary to exercise in the matter of Christian instruction and in taking heed that those seeking baptism have no hopes for worldly gain for themselves or their children.

Five of our Converts now devote all their time as Catechists to preaching to the adults, and a number are engaged in our Schools, successfully teaching the young. Most of them either read or are learning to read the Bible in their own language. They attend Church regularly, abstain from strong drink, opium, and Indian hemp, and endeavour, by their industry, to support themselves and families. During the year their Church offerings amounted to \$600 which, with a bequest of \$150, make their total contributions \$750. Twenty-four couples have been married during the year. It is not pretended that all these converts from heathenism have proved sincere, nor can this be asserted of Christians in any land. But there has been no special discouragement whatever on this account.

In 1877 we imported \$200 worth of Bibles and other books from India, a large part of which has already been sold.

SCHOOLS.

Fifteen Schools have been in operation: namely, San Fernando, Marabella, Concord (north), Picton and Wellington, Canaan, La Fortuné, Jordan Hill, Mount Stewart, The Mission, Fairfield; Esparanza, Sevilla, Exchange, Perseverance, and Spring, with 694 on the Roll and an average daily attendance of 441. English is taught in all these Schools, except one—as English must be the future language of those who remain in Trinidad; but means are taken to teach them to read also in their mother tongue, so that a fair proportion of them can read Hindustani freely.

We have to acknowledge, with thankfulness, the interest taken in our work by the proprietors of Estates, and by the planters and public generally.

The following are Annual contributions to the work of this Mission—

| | |
|-------------------------------|---------|
| Hon. A. P. Marryat | £35 0 0 |
| John Cumming, Esq. | 155 0 0 |
| Wm. Burnley, Esq. | 150 0 0 |
| G. Turnbull, Esq. | 150 0 0 |
| John Spiers, Esq. | 50 16 8 |
| John Lamont, Esq. | 75 0 0 |
| Louis Preau, Esq. | 20 0 0 |
| M. Lennon, Esq. | 25 0 0 |
| Messrs Charles Tennant & Sons | 80 0 0 |
| C. B. Pasley, Esq., M.D. | 25 0 0 |

£765 16 8

Of this £300 is contributed for the support of a Missionary in Couva, and the balance for Schools.

Though not on the list of Annual contributors, we have to make special mention of

indebtedness to Messrs. WM. FROST and H. B. DARLING, for both liberality and encouragement; and our thanks are also due to many who have liberally contributed to the erection of our buildings.

The Presbyterian Church in Canada has expended \$36,000, and it is her desire to give the Gospel to all these Indian immigrants. We, her agents, have devoted ourselves to this work, and, encouraged by the past, are resolved to prosecute it with all diligence.

JOHN MORTON.

K. J. GRANT.

THOS. M. CHRISTIE, B.A.

} *Mission-
aries.*

LETTER FROM REV. KENNETH J. GRANT.

San Fernando, 4th March, 1878.

AS I write this morning, the air is delightfully cool after the intense heat and drought which has scarcely been relieved by a shower for seven weeks. Our supply of water in this town is very limited, and any lengthened season of dry weather occasions hardship and suffering, particularly amongst those unsupplied with tanks.

Mr. Morton spent yesterday, as our Session had arranged, to dispense the Lord's Supper at La Fortune in the morning and at San-Fernando at eleven. Forty-seven Asiatics in a reverential manner received the symbols consecrated by our Lord to the remembrance of His death—twenty-one at La Fortune and twenty-six at San-Fernando.

These all are within my District. We believe they partook as discerning the Lord's body. The audiences were all good and the whole services solemn. I trust very profitable. Mr. Morton did his part unusually well.

Of those who partook for the first time, was one named Redai Ram, who has chosen to be called Daniel Redai, omitting the termination, which is the name of a *desta* whose praise is frequently celebrated by the Hindoos. He also cut off his long matted hair, and shaved his face, as his former appearance indicated his religious standing. He belonged to a class of reformers known as the Sion Narayan Sect. In faith and worship they are far removed from the orthodox Hindu. They do not worship idols, they eat flesh, or I may say there is no restriction in food as with the Hindu—and taking strong drink constitutes an essential in their worship. Consequently most of them are drunkards, just what we might expect where drinking is encouraged. At the time of initiation the Guru or priest and

his disciple are screened from the gaze of the assembly. The Guru whispers a sacred mantr in the ear, but, lest a word from his lips should fall upon the ear of any other in the assembly, the whole company set up unearthly sounds by blowing shells, beating drums, chanting Sloka &c. What meaneth this? Be it known that every one who hears the mantr becomes a disciple of the one who utters it. But if he were already initiated he becomes *grumak* twice, or he has two godfathers and his soul is thereby jeopardized. They believe in a fabulous river, corresponding to the styx of the ancients, named Baitarni which is to be crossed by the dead on their way to the world of spirits. Across this river they are to be conveyed by their Gurus. Now, if there be two, who shall be the guide? whose disciple shall he be on the other side? Farther, at initiation, a *paruana* or pass is given by the Guru which is sacredly kept during life, and in death is laid upon the breast of the deceased, and without it there is no admission to the better world. Now Redai belonged to this sect, and claimed to have made progress above many in the mysteries of his faith. He was High Priest. He claims to have about 100 disciples. He is widely known, is addressed as a superior, and from his *chelas* has been the recipient of many gifts. His position was something like that of a much respected minister at home, and it was indeed a hard struggle to renounce all he had taught and to abandon those whom he had initiated to accept a new faith and to join a new brotherhood. For six years he has been listening to the word of life. At one time we would be encouraged to think that he was about to emerge from the darkness into the full glory of Gospel light and day, but at our next interview we would find him choosing darkness rather than light. Now and for a year past, a marvellous change has taken place. For months he has been diligent in telling and in singing the Gospel. He has visited his disciples in different parts of the Island, and through his instrumentality several have been led to give an attentive ear and a few have received baptism. He is daily under the instruction of LalBihari who is an ever faithful worker. He has relinquished much, may he receive the hundredfold in this life, and in the world to come life everlasting.

TRAINING SCHOOLS.

Already the question of providing some more systematic instruction for our Catechists and other workers has been submitted to your Board. Personally, it has given me much anxiety. I have five men daily preaching Christ. LalBihari is

well grounded, the advantages of the others have been few. We cannot do without this agency: we must call in the aid of these humble God-fearing men. We need them at once. We must soon clothe some of them with more official power than they now possess. But systematic training is necessary. I asked Mr. Morton if he would cease from some of his other labours and undertake the work for a month, proposing to send him all my native helpers. He agreed, feeling how important that our young men of the general Districts should be brought together. I wrote Mr. Christie and he at once expressed his approval. So that our arrangements are that all our young men shall meet on Monday 11th to continue together for four weeks. The time to be occupied in the systematic study of the word of God. We are gratified to know that your Board has resolved to prosecute this Mission with renewed vigour.

Juvenile Mission Scheme.

IT is requested that S. Schools supporting orphans or schools in India, which have not forwarded their remittances to the Treasurer before this number of the RECORD is received, will send in their remittances without delay, so that no arrears may remain unpaid when the annual statement is made up.

The following extracts from a letter, dated Indore, March 2nd, received by the Secretary-Treasurer of the Juvenile Mission Scheme, will deeply interest those of our readers who are following our Mission at Indore in their thoughts and prayers:

"Your hearty response to our request cheered us all. I am delighted to see by papers and letters that the interest in our little Indian Mission is growing in the Church. Dr. Reid has written me about your remittance in favour of Yamoona and Venoo. Yamoona works with Miss Fairweather and Venoo with Miss McGregor.

"Our work is full of interest, and the Master has cheered us by the hopeful conversion of two high-caste Brahmin gentlemen. Their baptism will take place in a few days. They have counted the cost, and are willing to forsake wife and children, friends and property, to follow Christ. They must leave the city immediately after baptism, as their lives would not be safe a day. Our little Mission craft may encounter storm ere this comes to your hand, but the Lord will give her strength to weather the breeze. Will God's people in Canada daily hold us up in prayer, a little company in

the midst of 200,000 cruel and superstitious heathens? After the baptism, I will give the Church some account of these men, and God's dealings with them.

"*Sookamardon* and *Naryan* are cousins. The father of the former is a personal servant to His Highness *Holkar*, and has charge of the royal jewels and wardrobe. The baptism of these men will test the question of religious toleration in Central India. I send the first issue of our *Mission Press*. I want help in this matter. The printing is our own work. I hope to issue Gospel leaflets in Hindi next week. It is the most hopeful way of sowing the seed. People won't buy the Bible in three large volumes, but we break it into *crumbs* and give it away.

"Maharajah Kemar Arjan Sing' sent to me for an English Bible a few days ago. He is reading. May God give him light.

"JAMES M. DOUGLAS."

¶ The "first issue of the *Mission Press*" sent consists of leaflets bearing the Ten Commandments and passages of Scripture—Verses from S. John 3rd, &c.—very clearly and neatly printed.

India.

REPORT OF REV. J. FRASER CAMPBELL FOR 1877.

MY former Report was written in Madras when I had decided on leaving that field and coming to this. Before leaving I joined with my excellent fellow-labourer, Mr. Todd, of the Free Church, in making another special effort for the educated men, appealing this time, especially, to the conscience and heart. We were aided by others, and were cheered by the degree of success given to us. I left Madras in the end of May, having arranged to visit three important places on the way, North Bellary, Poona and Bombay, in which I should have an opportunity of addressing good audiences of young men. In each I gave a missionary sermon or address to Europeans, and addressed a meeting of educated natives. In Poona I also visited the Orphanage in which several girls have been supported by churches, etc., in Canada, one of whom is now a Bible woman in the employ of our mission in India, a good girl and much liked. In Bombay I was laid up for several weeks by sickness, and experienced from Mr. MacPherson, the Church of Scotland Chaplain, a degree of kindness which only few men are capable of showing; Dr. McDonald, of the Medical Mission, was also most kind and attentive, visiting me sometimes twice a day and positively refusing to accept a fee.

REMOVAL TO MHOW.—It was the 4th of

July when I again went out, and the 5th when I left for Indore, where I arrived on the night of the 6th. I came to Mhow on the 13th, and here a question meets me, which having been put in a private letter by the Secretary of the Eastern Section, is probably in the mind of others: "Would you not do more good together, you and Mr. Douglas, than apart?" We certainly both expected to be together when the question of leaving Madras was being considered by me, but some time before my arrival, Mr. Douglas was led to believe that for us to increase our force in India would be apt to stir up opposition. Whether he was correct in this opinion or not, he was plainly in the best position to know, and I therefore acquiesced unquestioningly. And though I had indeed looked forward with much pleasure to our working and consulting together in India, yet, on the other hand, it seemed to me desirable for us to plant as rapidly as possible the standard of the Gospel in every principal place in the region we hoped to evangelize. As to my choice of Mhow as the station I should occupy, it can hardly be called a choice, for the state of my health precluded my going to any other at that time, and several months had passed before it became prudent for me even to visit others. Besides, it seemed to us both at that time to be the one next in importance to Indore for us to occupy. The one objection to it in my mind has been that others were before us, and that we were entering a place where christianity is made known, however defectively, while others are totally destitute. There has been for several years a small local mission here, which, though under High Church control, and not very vigorously or satisfactorily conducted, is yet much better than none. It is under the supervision of the Church of England Chaplain, and now consists of a school of 60 or 70 boys, under one christian and one or two other masters, and an orphanage containing three or four children. In former years a catechist was employed, but as two or three in succession turned out badly, this was discontinued. There was also a girls' school, but so poorly attended that it was given up at the close of 1877, partly on the ground that we were beginning one, though that need not have at all interfered. It is supported mostly by local contributions, and the Chaplain in his last report signifies that it must be given up unless these increase. A Methodist Episcopal Missionary had also come here before me, one of those who are working on the plan proposed by Dr. William Taylor, of founding a self-supporting mission to

reach the heathen, through nominally christian Europeans and Eurasians. The Roman Catholic Chaplain has also started a school, but, so far as is known to me, it has been only since my beginning work. We are thus the third to enter this station, and there are other important places not far distant, where there are none. Consequently, before I became well enough to do much anywhere, I contemplated beginning work in some more neglected place, till I yielded to the advice of other friends who assured me that on the self-supporting plan (which requires for its success large centres where there are many Eurasians and Europeans of the more permanent class) our Methodist brethren could not carry on mission work to any extent, and that if there was to be an efficient evangelical mission here, we must plant it. This became increasingly apparent. I have now, with his full consent, rented for our girl's school the building in which the Methodist Minister had hoped to start a boy's school; the sabbath school which he had for a few months kept up, and to which the boys attending my school were sent instead of my opening a separate one, fell into my hands through the absence of his teachers from Mhow, and when I offered it back to him with the use of the building, he decided not to attempt it again, at least for the present. I have thought it desirable to explain these things, lest we should at any future time be accused of interloping.

ACTING AS CHAPLAIN.

While I was still in Madras, Mr. Douglas had consented to act as Chaplain for the Presbyterian troops here, and on the understanding that all pay so received should go to the funds of the mission, which had been his own intention, I willingly agreed to share the work with him. Owing to his long-continued ill health, &c., the large share fell to me, and between two services on Sabbath, and other work, it involved a considerable expenditure of time and strength. But it was a privilege to be able to preach Christ to nominal christians, in my own language, when I could not preach Him to others for want of their language; and it was fitted to tell on our own especial work. It was, so far, an application of Dr. Taylor's theory,—seeking first the conversion of merely nominal christians, and the stirring up of real christians as a means to the conversion of the heathen. And in addition to the pay of 100 rupees per month, (in itself not contemptible when our Church seems so ill able to provide what is necessary) it has helped us in other ways. Among these it is a very gratifying fact that Quarter Master

Sergts. Munro and Wheeler, and Sergt. Clark of the R. A., are building, as a present to the mission, a tanga (a kind of carriage) for the use of the ladies here—a present which will be worth about 250 rupees. I have lately lightened the burden of the chaplaincy work, and promoted the unity of the Church by arranging with the Methodist Minister to unite our evening services, and I hope that before long we may be relieved of it altogether by the appointment of a Minister of the Church of Scotland, through the additional Clergy Society lately organized in Bombay Presidency. I indulge the hope that God may send such a man as will be of great use to us, and perhaps even make it possible for us to occupy an additional station.

FINDING A HOME.

The first requisite on my arrival here was to find a place in which to live. For more than a month I was forced to remain in the Travellers' Bungalow, and when the inconvenience to which I was putting travellers compelled me to remove, I had to accept the kind hospitality of Major (now Col.) Van Heythuysen, and six weeks more passed before the Doctor allowed me to come to my present quarters, which are healthy, except in and immediately after the wet weather. During almost the whole of that time I was ill, and under the Doctor's hands, but generally was able to work at Hindustani, and to preach frequently, though I was not really fit to do the latter, and was no doubt retarded by it. I also had conversations with a few who could speak English, especially with my Munshi who from the beginning professed himself an enquirer, seeking salvation, and at times spoke in a most cheering way. He was a teacher in the Church of England Mission School, where he had received most of his knowledge of christianity, but has been away from Mhow for some time through ill health. He is the son of Kazi, or head of the Mohammedans of Mhow. These conversations with the English-speaking have of course continued all along with as many as have accepted my invitations to call on me, or have fallen in my way elsewhere, and are almost the only efforts I have made for that class. A very few have occasionally been induced to come to Church, and one has come to me regularly till he has just finished a course of christian evidences, (which will be of less use to him because, as he long ago told me, his principal hindrance is fear of the worldly consequences of becoming a christian,) but I have as yet given no public addresses for them, partly because my hands seemed already too full with the learning of the

language and the organizing of the mission, together with the work among Europeans, and partly because it seemed preferable to wait till a larger number could be got hold of privately, and interested enough to attend. A number have come to me occasionally, manifesting various degrees of enlightenment according as they had been educated in Mission Schools or otherwise. Some declare that they have entirely abandoned idolatry, of whom one is slowly reading the Gospels, and another avows the views of the Brahmo Somaj, and talks of the transcendentalism of Francis Newman, but, when arguments are presented which he cannot answer, seems disinclined to renew the conversation.

MHOW AS A STATION.

It may be well to explain briefly the kind of material we meet with in Mhow. This is essentially a camp, and the native population, though estimated at 20,000, may be said to consist, along with two native regiments, of government employees, servants, merchants, tradesmen, and those who serve, supply, teach, or depend on these. As to religion, they may be divided into Zoroastrians, Mohammedans and Hindus. The Parsees though active, energetic, intelligent, liberal, and advanced in worldly things, are the least hopeful religiously, being as ignorant about their own religion as they are uncompromisingly bigoted in their adherence to it. Their real devotion is to wealth, and their religion a matter of a name, some rites, and words whose meaning they do not know. The principal school in Mhow, in one end of which I live, is theirs; it has some half dozen masters, and is attended by Parsees, Mohammedans and Eurasian Christians. It is sad to see the forming of so many fine lads in their hands instead of ours. My attempts to get them to visit me as they passed to and from school, that I might teach them of Christ, were at once so resented that I nearly had to vacate my quarters, and ever since, they seem so shy of me as to lead me to suspect that they have been warned against me. Yet in spite of the general opposition to enquiry, a few seem in a more hopeful state of mind. Mohammedans do not seem to be as inaccessible as I had supposed. If more ignorant in other things they have more correct religious views than the other classes, though many are so corrupted by heathenism as to be apparently little different—saint worshippers in short, and their acknowledgement of the truth of the Scriptures, and of Jesus as a true prophet, takes the ground from beneath their feet so that one can easily silence them, if that were only to convert them.

(Continued next month.)

THE BIBLICAL CATECHISM.

(Concluded.)

Q. What motive and example do the Scriptures employ to this end?

A. "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through His poverty might be rich."—2 Cor. viii. 9.

Q. With whom did the sinful love of property end in ruin?

A. Lot—Gen. xiii. and xix. Achan—Josh vii. Gehazi—2 Kings v. 20-27. Israel—Hag. i. 3-6; Israel—Mal. iii. 7-9. The rich Miser—Luke xii. 15-21. The rich Epicure—Luke xvi. 19-31. Judas—Matt. xxvi. 15; xxxvii. 15; xxvii. 3; Acts i. 18, 20. Ananias—Acts v. Demas—2 Tim. iv. 10.

Q. With whom did the right use of property end in posterity?

A. Abraham—Gen. xiv. 13-24; xxii. 15, 18. Jacob—Gen. xlviii. 15. David—1 Chron. xix. Nehemiah—Neh. v. 14-19. Gaius—Rom. xvi. 23; 3 John i. 2. Onesiphorus—2 Tim. i. 16. Philemon—Phil. 1. Illustrating 1 Sam. ii. 30; Prov. xi. 24.

Q. What instances of remarkable liberality are found in the Scriptures?

A. Israel, for the erection of the Tabernacle—Ex. xxxv. xxxvi. Israel and David, for the Lord's Temple—1 Chron. xxviii., xxix. Computed by Dr. Brown at £18,000,000 by David, and £30,000,000 by Israel. Widow of Zarephath—1 Kings xvii. 8-24. The poor Widow—Mark xii. 41-44. Mary of Bethany—John xii. 3. The Pentecostal Church—Acts ii. 44-45. Barnabas—Acts iv. 36-37. The Macedonian Church—2 Cor. viii. 1-5; Phil. iv. 15, 16.

Q. What examples of liberality in the regular and proportionate devotement of property are found in modern biography and among living men?

A. The following distinguished personages: The Lord Chief Justice Hale, the Hon. Robert Boyle, Archbishop Tillotson, the Rev. Drs. Hammond, Annesley, Watts, and Doddridge, the Revd. R. Baxter and John Wesley, the Countess of Huntingdon, Mrs. Rowe, and Mrs. Rory, gave one-tenth at least, some more, and others almost all they had. The names of Richard Reynolds, Thomas Wilson, and Samuel Budget, remind us of noble deeds of the past generation. Men in all sections of the Church are giving from one-tenth to three-fourths of their incomes, some literally by previous *Weekly Storing*. Instances also

are found of its happiest influence among the poor, and in forming the juvenile character on a noble model.

NOTE.—Four youths at school resolved after hearing a Lecture on *Weekly Storing* lately, to lay by for God threepence in the shilling of their pocket-money.

Q. How does the Saviour, and also the apostle Paul, advise us, as God's stewards, to use earthly good?

A. "I say unto you, make to yourselves friends of the mammon of unrighteousness; than when ye fail, they may receive you into everlasting habitations."—Luke xvi. 9. "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God who giveth us all things richly to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate."—1 Tim. vi. 17, 18.

Q. How does the Saviour regard parsimony, and Christian bounty? and how will he reward the latter?

A. "He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully."—2 Cor. ix. 6; Matt. xxv. 34-46; Mark ix. 44: xiv. 3-9.

Q. Seeing that the love of money is so strong and dangerous, what should be our prayer concerning it;

A. "Lord what wilt thou have me to do?"—Acts ix. 6. In other words, What wilt Thou have me to give?"

Q. How should each one resolve to act in this matter?

A. As the Psalmist, when he said, "I made haste, and delayed not to keep Thy commandments."—Ps. cxix. 60. And as Joshua, when he also said, "As for me and my house, we will serve the Lord."—Josh. xxiv. 15.

Q. What motive calls for large and frequent *Storing for God*?

A. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again."—2 Cor. v. 14, 15.

Q. By what gracious considerations does the Saviour animate to lofty liberality?

A. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matt. xxv. 40. "It is more blessed to give than to receive."—Acts xx. 35.

The Presbyterian Record.

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REMITTANCES and all other matters of business to be addressed to JAMES CROIL, 210 St. James Street, Montreal.

We can supply a few sets of the RECORD for 1876-77, the two volumes bound in one, price \$1.50.

SYNOD OF TORONTO AND KINGSTON.

The Synod of Toronto and Kingston will meet at Kingston, and within St. Andrew's Church there, on Tuesday, the 14th May next, at 7.30 p.m., when a sermon will be preached by the Rev. Thomas Wardrope, the retiring Moderator. Clerks of Presbyteries, will forward their rolls, along with reports of ordinations, inductions, translations, censures, deaths, demissions, and erection of Congregations and Mission stations, to the undersigned, at least eight days before the meeting.

All papers for the Synod are requested to be sent in, eight days before the meeting.

JOHN GRAY, M.A.

Synod Clerk.

Orillia, 1st May, 1878.

SYNOD OF MONTREAL AND OTTAWA.

The Synod of Montreal and Ottawa is appointed to meet at Montreal and within Erskine Church there, on Tuesday, the fourteenth day of May next, at 7.30 p.m. Clerks of Presbyteries to take order that their papers be in the hands of the Clerk of Synod eight days before.

JAMES WATSON, A. M.

Clerk of Synod.

Huntingdon, 1st May, 1878.

MEETING OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN CANADA.

The fourth session of the General Assembly of the Presbyterian Church in Canada will be opened in the City of Hamilton, and within the Central Church there, on Wednesday, 12th June next, at 7:30 p.m.

Presbytery Clerks will please forward rolls, so as to be in the hands of the Clerks of General Assembly at least eight days before the meeting.

Reports of ordinations, inductions, censures, deaths, demissions and depositions within the several Synods, should be sent by their respective Clerks, so as to be in the hands of Clerks of Assembly at least eight days before the meeting.

All papers for the Assembly should reach the hands of Clerks of Assembly at least eight days before the meeting.

The Conveners of Standing Committees should have their reports ready to hand to the Committee on Bills and Overtures at the second sederunt of the General Assembly.

Rolls and other documents should be addressed to Rev. Dr. Reid (Drawer 2567), Toronto.

WILLIAM REID, } Clerks of
J. H. MACKERRAS, } Gen. Assem.
W. FRASER, }

RAILWAY ARRANGEMENTS.

Arrangements will be made with the leading lines of Railway, and with the Steam-boat line, for return tickets at reduced rates. Certificates will be sent so as to reach members by the 25th May; should any not have received them by that date, they will please communicate with Dr. Reid, Toronto.

Presbytery Clerks are requested to send to Dr. Reid, as soon as possible, lists of ministers and elders entitled to receive certificates, with their POST-OFFICE ADDRESSES and the RAILWAY STATIONS from which they will begin their journey. Inattention to this will occasion great inconvenience and trouble.

There never did, and there never will, exist anything permanently noble, or excellent, or good in any character which is a stranger to the exercise of resolute self-denial.

There is a great difference between believing that Christ will come and looking for His coming. Just the difference between one who, sitting before the fire, says, 'It is all right, my friend will come,' and another who goes to the platform eagerly awaiting his arrival. Are you looking out and longing for the coming of your Lord?—DR. A. A. BONAR.

A Page for the Young.

THE FROG'S SERMON.

FROGGIES came from far and near,
Words of wisdom there to hear.
"Jug-rum!" croaked a solemn frog,
Seated on a moss-grown log.
"Little froggies, listen all!
Bad names you must never call."
But each little froggie green
Whispered: "*Me* he cannot mean.
How I pity all the others.
Take this warning, sisters, brothers!"

Then the old frog rolled his eyes,
And he looked so wondrous wise:
"Unto others always do
What you'd have them do to you.
Little froggies often fight.
Do you think this can be right?
Some are selfish and unkind,
Some will not their parents mind."
Thought each little froggie; "Truly,
Other frogs are most unruly!"

"Little froggies, now take heed.
Gentle be in word and deed."
Sighed each little froggie dear:
"How I hope my neighbors hear!"
All the little froggies went
On their way in sweet content.
They were puzzled to determine
When they'd heard a better sermon.
Maybe there's a moral hidden
Other frogs will see unbidden.

OUTDONE BY A BOY.

A lad in Boston, rather small for his years, works in an office for four gentlemen who do business there. One day the gentlemen were chaffing him a little about being so small, and said to him:

"You never will amount to much, you never can do much business, you are too small."

The little fellow looked at them:

"Well," said he, "as small as I am, I can do something which none of you four men can do."

"Ah, what is that?" said they.

"I don't know as I ought to tell you," he replied. But they were anxious to know, and urged him to tell what he could do that none of them were able to do.

"*I can keep from swearing!*" said the little fellow. There were some blushes on four manly faces, and there seemed to be very little anxiety for further information on the point.

THE BOY MAKES THE MAN.

Boys often think it does not make any difference how they live when they are young. When they come to settle down as men, they can leave all their wild ways and begin again. Whenever they stop doing wrong, they think, they will be just the same as if they always had done right. But this is a great mistake. Everything a boy or a man does helps to *make him*.

Every boy should be careful not to fall into any habits he does not want to carry with him after he grows up, for he will find it very hard work to throw them off. Whatever he would like to be when he becomes a man, he should try to be while he is a boy.

SEEKING HELP.

A few days out from New York, a great ship was overtaken by a terrible storm, which lasted nearly a week.

One day, at the height of the tempest, the rigging at the mainmast-head got tangled, and some one had to go up and straighten it. The mate called a boy belonging to the ship and ordered him aloft.

The lad touched his cap, but hesitated a moment, cast one frightened glance up and down at the swaying mast and furious sea, and then rushed across the deck and down into the fore-castle. In about two minutes he appeared, and without a word seized the ratlins—the rope-ladders of the vessel—and flew up the rigging like a squirrel. With dizzy eyes the weather-beaten crew watched the poor boy at such a height. "He will never come down alive," they said to each other.

But in twenty minutes the perilous job was done, and the young boy descended; and straightening himself up, walked to the stern of the ship.

"What did you go below for when ordered aloft?" asked a passenger of the ship.

"I went—to pray," replied the boy, with a blush and a quiver of the lip.

MAKE READY.

Boys! did you ever think that this great world, with all its wealth and woe, with all its mines and mountains, its oceans, seas and rivers, steamboats, railroads, and printing presses, and telegraphs, will soon be given to the boys of the present age? Look upon the inheritance, and get ready to enter upon your duties.

ACKNOWLEDGEMENTS

RECEIVED BY REV. DR. REID,
AGENT OF THE CHURCH AT TO-
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ASSEMBLY FUND.

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|---|-----------|
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| Adjala | 2.00 |
| Brockville first | 55.50 |
| Burlington, Knox Ch | 5.00 |
| Flamboro West | 8.00 |
| Campbellford | 2.00 |
| Duffins Creek, St Andw's .. | 6.00 |
| Hollin | 6.00 |
| Glenallan | 6.00 |
| Ridgetown | 10.10 |
| Arthur | 3.00 |
| Craigvale | 10.00 |
| Vaughan | 9.75 |
| Bolton, Caven Ch | 7.00 |
| Orillia | 10.00 |
| Chatsworth | 6.10 |
| Ayr, Stanley St | 19.05 |
| Toronto, Cooke's Ch | 50.00 |
| Galt, Union Ch | 20.00 |
| Oshawa | 15.00 |
| McNab | 5.00 |
| Millbrooke | 7.81 |
| Centreville | 5.01 |
| Streetsville | 14.00 |

\$1784.16

| | |
|---|--|
| With Rates from Revds J Whyte, R Hume, W Burns, W Richardson, J Ferguson, G McLennan, A Cross, J McMechan, D Beattie, William Ross, \$12; J J A Proud- foot, \$32.00; R P McKay. | |
|---|--|

MANITOBA COLLEGE, BUILDING
FUND DEBT.

| | |
|----------------------------|----------|
| Received to 2nd March .. | \$317.21 |
| James Osborne, Hamilton .. | 10.00 |
| Fullarton | 33.00 |
| Oshawa | 6.00 |

\$366.21

MANITOBA COLLEGE, ORDINARY
FUND.

| | |
|--------------------------|----------|
| Received to 2nd March .. | \$205.99 |
| Ottawa, Bank St | 50.00 |
| Cobourg | 10.00 |
| Jarvis | 3.00 |
| Walpole | 1.00 |
| Alexandria | 2.00 |
| Flamboro West | 4.00 |
| St Helen's | 3.00 |

| | |
|--------------------------|-------|
| Whitechurch | 4.50 |
| Normanby | 2.00 |
| Carlingford | 4.00 |
| Hamilton, McNab St | 25.00 |

\$314.49

BURSARY FUND, KNOX COLLEGE.

| | |
|-----------------------------|----------|
| Received to 2nd March .. | \$710.00 |
| Galt, Knox Ch | 50.00 |
| Friend | 40.00 |
| Hamilton, Central Ch S S .. | 60.00 |
| J O Anderson | 10.00 |
| James Loghrin, Speedside .. | 50.00 |
| M C Cameron, Goderich | 60.00 |
| Toronto, Charles St | 40.00 |

\$1020.00

MONTREAL COLLEGE BURSARY
FUND.

| | |
|---------------------------|---------|
| Hamilton, McNab St S S .. | \$45.00 |
|---------------------------|---------|

COLLEGES ORDINARY FUND.

| | |
|--|-----------|
| Received to 2nd March .. | \$3748.42 |
| Nissouri South | 19.00 |
| King, St Andrew's | 25.00 |
| Caledon Centre Road | 5.00 |
| Galt, Knox Ch | 75.00 |
| Primrose | 14.00 |
| Shelburne | 12.00 |
| Mount Pleasant | 20.00 |
| St Thomas | 20.00 |
| Coldsprings | 25.00 |
| North Easthope, St Andw .. | 10.00 |
| Lakefield & North Smith .. | 25.00 |
| Hamilton, Central Ch | 180.00 |
| Alma | 25.00 |
| Ottawa, Bank St | 70.00 |
| North Bruce | 21.27 |
| Stayner | 10.00 |
| Widder | 5.36 |
| Caistor | 2.00 |
| London, St Andrew's | 160.00 |
| Greenbank, addl | 2.00 |
| Durham | 6.88 |
| Jarvis | 26.00 |
| Walpole | 5.00 |
| Price's Corners, Bethel Ch .. | 5.00 |
| Vernonville | 12.00 |
| Ethel | 3.00 |
| Clinton, Willis Ch | 33.00 |
| Lyn and Yonge | 10.00 |
| Keene | 15.00 |
| Sunnidale, Zion Ch | 10.00 |
| Dalhousie & N Sherbrooke .. | 7.00 |
| Vaughan | 32.00 |
| Bolton, Caven Ch | 17.18 |
| Thornhill | 10.00 |
| Puslinch, Duff's Ch | 64.00 |
| Dundas | 4.00 |
| Mt Pleasant, Lakevale, &c .. | 15.00 |
| Guelph, Chalmers | 80.00 |
| North Mornington | 14.60 |
| Port Albert | 3.00 |
| Balaklava | 10.00 |
| North Augusta | 3.00 |
| East Nattawasaga and Creemore | 15.00 |
| Ashfield | 15.00 |
| Berne | 6.00 |
| Bayfield Road | 7.00 |
| Sydenham, Knox Ch | 5.00 |
| Markham, Melville Ch | 15.60 |
| do Brown's Corners | 7.88 |
| Cranbrooke, Knox Ch | 10.00 |
| Brockville, 1st Church | 17.00 |
| Burlington, Knox Ch | 15.00 |
| Kirkfield & Victoriaville .. | 5.00 |

| | |
|--------------------------------|--------|
| Newcastle..... | 15.00 |
| Flamboro West..... | 25.00 |
| Langside..... | 11.94 |
| Campbellford..... | 2.00 |
| Port Hope 1st..... | 20.00 |
| Duffins Creek, St Andw's..... | 6.00 |
| Hollin..... | 10.00 |
| Glenallan..... | 16.00 |
| Ridgetown..... | 14.00 |
| Toronto, Charles St..... | 150.00 |
| Weston..... | 13.00 |
| Woodbridge..... | 8.00 |
| Arthur..... | 7.00 |
| Craigvale..... | 10.00 |
| Walkerton, St Paul's..... | 13.00 |
| Woodstock, Knox Ch..... | 100.00 |
| Grafton, addl..... | 1.00 |
| Avonbank..... | 7.00 |
| Elora, Knox Ch S S Bib Cl..... | 10.38 |
| Beaverton..... | 31.70 |
| West Gwillimbury 2nd..... | 8.00 |
| Normanby..... | 5.00 |
| Orillia..... | 17.00 |
| Peabody..... | 1.00 |
| Mill Point..... | 1.60 |
| Chatsworth..... | 8.75 |
| York Mills..... | 8.00 |
| Brantford, Zion Ch..... | 30.00 |
| Toronto, Cooke's Ch..... | 180.00 |
| Keady..... | 3.00 |
| Belgrave..... | 9.90 |
| Carlingford..... | 9.00 |
| Kemptville..... | 6.00 |
| Galt, Union Ch..... | 63.00 |
| Oshawa..... | 50.00 |
| Tecumseth 2nd..... | 10.00 |
| Paris, Dumfries St..... | 40.00 |
| Hamilton, McNab St..... | 200.00 |
| McNab..... | 17.00 |
| Dalhousie..... | 3.00 |
| Middleville..... | 2.00 |
| Toronto, Knox Ch..... | 550.00 |
| Friend, Hollin..... | 20.00 |
| Desboro..... | 1.00 |
| Millbrooke..... | 10.00 |
| Centreville..... | 12.00 |
| Ratho..... | 24.00 |
| Innerkip..... | 20.00 |
| \$6749.36 | |

AGED AND INFIRM MINISTER'S FUND.

| | |
|------------------------------|-----------|
| Received to 2nd March | \$1318.99 |
| Galt, Knox Ch..... | 45.00 |
| St Thomas..... | 14.00 |
| North Easthope, St Andw..... | 4.00 |
| Ottawa, Bank St..... | 20.00 |
| Stayner..... | 5.00 |
| Montreal, St Joseph St..... | 5.00 |
| Roxborough, Knox Ch..... | 8.00 |
| Gananque, St Andrew's..... | 8.00 |
| Caistor..... | 2.00 |
| St Sylvester..... | 4.00 |
| Durham..... | 15.90 |
| Jarvis..... | 6.00 |
| Walpole..... | 2.00 |
| Manilla..... | 1.00 |
| Mt Pleasant & Lakevale..... | 10.00 |
| Langside..... | 3.00 |
| Brockville 1st..... | 44.75 |
| Toronto, Charles St..... | 30.00 |
| Weston..... | 5.00 |
| Woodbridge..... | 4.00 |
| Arthur..... | 4.00 |
| Woodstock, Knox Ch..... | 25.00 |
| Avonton..... | 8.30 |
| West Gwillimbury 2nd..... | 2.00 |
| Normanby..... | 4.00 |
| Peabody..... | 1.00 |
| Indian Lands..... | 5.90 |
| Hamilton, McNab St..... | 40.00 |
| Leeds..... | 4.00 |
| Keady..... | 1.00 |

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|-----------------------|--------|
| Belgrave..... | 6.77 |
| Carlingford..... | 2.00 |
| Tecumseth 2nd..... | 10.00 |
| Rockburn & Gore..... | 6.61 |
| Toronto, Knox Ch..... | 100.00 |

\$1775.32

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|--|--------|
| Rates Received to March 2nd, 1878..... | 712.08 |
| With Rates from Revds J Whyte, \$4.00; R Hume, \$2.50; W Burns, \$5.00; J Ferguson, \$3.75; J M Goodwillie, \$3.50; L Cameron, \$4.50; G McLennan, \$4; Arch Cross, \$4; J M McEechan, \$3; W Ross, \$3.50; A Tolmie, \$4.50; J S Lochhead, \$5.00; J M Aull, \$4..... | 51.25 |

\$763.33

KNOX COLLEGE, BUILDING FUND.

| | |
|--|-------------------|
| Received to 2nd March | \$6556.03 |
| Robt Ormiston, Columbus T Gibson, M P P, Wrexeter Alex L Gibson, do..... | 20.00 10.00 10.00 |
| West Essa, Burn's Ch, per J G Hood..... | 14.50 |
| Molesworth, per Andrew Mitchell..... | 10.00 |
| Mrs R Deans, Colborne .. J M Williams, M P P, Hamilton..... | 5.00 50.00 |
| Bayfield, per Rev R Danby Greenbank, per A Leask..... | 81.33 32.00 |
| Miss Eadie, Clinton..... | 8.00 |
| North Mornington, per J Watson..... | 6.00 |
| Keene, per Jas McNeil..... | 87.50 |
| St Helens, per Rev R Leask..... | 28.00 |
| Jarvis and Walpole, per Rev Thos McGuire..... | 17.00 |
| Wick, per Alex Leask..... | 26.00 |
| Beaverton, per D Cameron Norwood, per W Roxborough..... | 47.00 40.25 |
| Hampstead, per Rev R Watt..... | 14.00 |
| Rev J A Proudfoot, D D Ratho, per Rev J M Aull..... | 50.00 73.00 |
| Innerkip, do..... | 55.00 |
| Rev William Blain, Tara..... | 5.00 |

\$7245.61

KNOX COLLEGE, DEFICIENCY ON ORDINARY FUND.

| | |
|---|-----------|
| Received to 2nd March | \$2762.75 |
| St Thomas, addl, per Rev J M King..... | 10.00 |
| Teeswater, per do..... | 1.00 |
| Rev J James, D D, Hamilton, per Rev Dr Topp..... | 25.00 |
| Port Hope, Cobourg, Belleville, Kingston & Peterborough, per Dr Robb .. | 511.00 |

\$2309.75

HOME MISSION.

| | |
|-----------------------------|------------|
| Received to 2nd March | \$11839.96 |
| Nissouri South..... | 23.50 |
| King, St Andrew's..... | 20.00 |
| Lingwick..... | 5.00 |
| Mono Mills..... | 34.31 |
| Caledon Centre Road..... | 20.42 |

| | |
|--|--------|
| Colborne..... | 12.25 |
| do Tithe..... | 3.00 |
| Galt, Knox Ch, addl..... | 113.00 |
| Primrose..... | 14.25 |
| Shelburne..... | 17.00 |
| Smith's Falls, Union Ch SS..... | 5.00 |
| Cheltenham..... | 23.00 |
| Mount Pleasant..... | 22.18 |
| Union Ch, Esquering, addl..... | 1.00 |
| St Thomas..... | 41.75 |
| Coldsprings..... | 80.00 |
| North Easthope, St Andw..... | 7.00 |
| Bethany, addl..... | 7.00 |
| Brooklin Sab Sb..... | 7.20 |
| Roslin and Thurlow..... | 43.00 |
| Lakefield & North Smith..... | 30.00 |
| Hamilton, Central Ch..... | 402.00 |
| do do S Se..... | 180.00 |
| Hillsburgh..... | 8.87 |
| Alma..... | 25.00 |
| Ottawa, Bank St..... | 90.00 |
| North Bruce..... | 43.36 |
| Bathurst, Mission Station..... | 1.31 |
| Valleyfield..... | 11.65 |
| North Augusta..... | 5.00 |
| Mosa, Burn's Ch..... | 18.00 |
| Stayner..... | 8.20 |
| Port Dalhousie..... | 14.67 |
| Scarborough, St Andrew's..... | 49.10 |
| Roxborough, Knox Ch..... | 5.00 |
| Gananque, St Andrew's..... | 15.00 |
| Blakeney and Clayton Miss'y Meeting..... | 14.44 |
| Caistor..... | 6.00 |
| West Winchester..... | 12.00 |
| London, St Andrew's..... | 175.00 |
| do do S Se..... | 10.00 |
| Greenbank..... | 23.50 |
| Fenelon Falls..... | 24.00 |
| Durham..... | 19.95 |
| do Sab Se..... | 8.33 |
| Jarvis..... | 30.00 |
| Walpole..... | 8.00 |
| Price's Corners, Bethel Ch..... | 7.00 |
| Vernonville..... | 15.00 |
| Kippen..... | 9.45 |
| Hillsgreen..... | 5.00 |
| Ethel..... | 12.00 |
| Montreal, Knox Ch..... | 150.00 |
| do Stanley St S Se..... | 20.00 |
| Madoc, St Peter's, addl..... | 5.00 |
| do do S Se..... | 2.50 |
| Edwardsburgh, addl..... | 10.69 |
| Iroquois..... | 18.90 |
| Matilda..... | 12.50 |
| North Williamsburgh..... | 6.67 |
| Clinton, Willis Ch..... | 70.00 |
| Lyn and Yonge..... | 25.00 |
| Keene..... | 50.00 |
| Stouffville, St James Ch..... | 34.35 |
| Johnson..... | 2.00 |
| Hampden..... | 5.40 |
| Leith..... | 4.00 |
| Sunnidale, Zion Ch..... | 6.00 |
| Manilla..... | 7.85 |
| Rodgersville..... | 57.25 |
| J McClure, Drummondville..... | 100.00 |
| Brantford, Zion Ch, addl..... | 80.00 |
| Mount Albert..... | 11.49 |
| Ballantrae..... | 5.40 |
| Vaughan..... | 43.00 |
| Bolton, Caven Ch..... | 30.00 |
| Alexandria..... | 4.00 |
| Perth, St Andrew's, addl..... | 38.26 |
| Ottawa, St Andrew's..... | 350.00 |
| Caledon, St Andrew's..... | 17.20 |
| Thornhill..... | 35.60 |
| Puslinch, Duff's Ch..... | 72.00 |
| Watford..... | 20.00 |
| Annan..... | 28.62 |
| Mt Pleasant, Lakevale, &c..... | 30.00 |
| Mono Centre..... | 8.75 |
| Lancaster, Knox Ch..... | 76.30 |

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|----------------------------------|--------|-------------------------------|------------|----------------------------------|--------|
| Annan | 1.40 | Galt, Union Ch | 47.00 | Walpole | 8.00 |
| Guelp, Chalmer's Ch | 100.00 | Caledonia, Argyle St and | | Price's Corners, Bethel Ch | 2.00 |
| North Plymton | 16.00 | Allan Settlement | 52.00 | Kenyon | 12.60 |
| Port Albert | 4.00 | Oshawa | 35.00 | Vernonville | 10.00 |
| Balaklava | 5.00 | Tecumseth 2nd | 40.00 | Ethel | 3.00 |
| Vroomanton | 10.00 | Rockburn and Gore | 6.60 | Montreal, Knox Ch | 100.00 |
| Sunderland | 10.00 | Hamilton, McNab St | 426.00 | Madoc, St Peter's | 3.97 |
| Howick | 12.00 | do | 43.25 | Edwardsburgh | 4.50 |
| East Nottawasaga and | | do | 22.00 | Holstein | 12.60 |
| Creemore | 15.00 | McNab | 6.00 | Amos | 14.17 |
| Berne | 4.30 | Dalhousie | 2.36 | Fairbairn | 4.84 |
| Bayfield Road | 14.50 | Kintyre | 8.00 | Clinton, Willis Ch | 33.75 |
| Lanark | 13.35 | Bowmanville Sab Sc | 15.00 | Lyn and Yonge | 8.00 |
| Sydenham, Knox Ch | 7.00 | Feversham | 6.15 | Keene | 10.00 |
| Lake Shore | 4.00 | Toronto, Knox Ch | 600.00 | Embro | 80.00 |
| Markham, Melville Ch | 18.85 | Fenelon | 20.00 | Hampden | 5.00 |
| do Brown's Corners | 10.18 | Portage La Prairie | 5.85 | Sunnidale, Zion Ch | 4.00 |
| Montreal, Cote St Ch | 350.00 | Burnside | 3.15 | North Plymton | 5.00 |
| Tecumseth first | 10.00 | Woodside | 4.10 | Rev J M Goodwillie, Cam- | |
| Adjala | 10.00 | Golden Stream | 2.60 | lachie | 10.00 |
| Beckwith, Knox Ch, addl | 10.00 | Palestine | 6.52 | Manilla | 4.00 |
| Cranbrooke | 14.00 | Beverley | 49.00 | Rodgerville | 57.25 |
| Brookville, first Ch | 88.45 | Kinburn | 8.00 | Miss Maria Chalmers, | |
| Burlington, Knox Ch | 58.00 | Trenton | 7.00 | Smith's Falls | 5.60 |
| Kirkfield & Victoriaville | 8.00 | Millbrooke | 35.00 | Mount Albert | 11.48 |
| Malton, Burn's Ch | 10.00 | Centreville | 40.00 | Vaughan | 35.00 |
| Flamboro West | 73.00 | Ratho | 24.00 | Bolton, Caven Ch | 21.00 |
| Langside | 18.05 | Knox Ch, Toronto Sab Sc | 65.00 | Alexandria | 3.00 |
| Napanee | 14.00 | Duchess, St, do Sab Sc | 31.43 | Perth, St Andrew's, addl | 20.00 |
| Morewood | 20.00 | | | Ottawa, St Andrew's | 260.00 |
| Campbellford | 16.14 | | \$19653.98 | Thornhill | 10.00 |
| Port Hope 1st | 100.00 | | | Puslinch, Duff's Ch | 42.00 |
| do Sab Sc | 15.00 | | | Watford | 10.00 |
| Westwood | 10.00 | | | do Missy M't'g, China | 6.89 |
| Prince Arthur's Landing | 10.00 | | | Annan | 11.98 |
| Fort William | 3.00 | | | Mt Pleasant, Lakevale, &c | 15.00 |
| Duffins Creek, St Andw's | 6.00 | | | Fenelon S S, China | 4.35 |
| Hollin | 30.00 | | | Bear Creek | 19.96 |
| Glenallan | 30.00 | | | Lancaster, Knox Ch | 83.32 |
| Ridgetown | 27.00 | | | Guelp, Chalmer's Ch | 50.00 |
| Bequest of the late Robt | | | | Harwich | 20.00 |
| Ewen, Hamilton | 560.00 | | | North Mornington | 17.00 |
| Sherbrooke Missy Meet'g | 12.17 | | | Port Albert | 3.00 |
| Windsor Mills | 3.96 | | | Balaklava | 10.00 |
| Kingsbury | 9.00 | | | Eddies | 19.00 |
| Richmond & Mel- | | | | Bluevale | 10.00 |
| bourne | 2.55 | | | Rockwood | 3.00 |
| Brompton Gore | 2.32 | | | Vroomanton | 2.60 |
| St Helen's | 19.60 | | | Howick | 12.50 |
| Whitchurch | 30.00 | | | East Nottawasaga and | |
| Huron | 10.00 | | | Creemore | 15.00 |
| East King | 16.00 | | | Berne | 4.00 |
| Toronto, Charles St | 200.00 | | | Bayfield Road | 14.50 |
| Weston | 19.65 | | | Sydenham, Knox Ch | 5.00 |
| Woodbridge | 14.20 | | | Lake Shore | 4.00 |
| Granton Sab Sc | 5.00 | | | Markham, Melville Ch | 26.95 |
| Arthur | 15.00 | | | do Brown's Corners | 7.13 |
| Craigville | 20.00 | | | Cranbrooke | 8.00 |
| Walkerton, St Paul's | 8.00 | | | Tecumseth first | 6.00 |
| Brantford, Zion Ch, addl | 45.00 | | | Adjala | 3.00 |
| Owen Sound, Division St | 45.00 | | | Montreal, Cote St, addl | 25.00 |
| Woodstock, Knox Ch | 150.00 | | | Brookville first | 35.00 |
| do | | | | Burlington, Knox Ch | 10.00 |
| do | | | | Malton, Burn's Ch | 10.00 |
| Indians of North West | 35.00 | | | Kirkfield & Victoriaville | 16.00 |
| Avonbank | 7.00 | | | Scolstown | 7.75 |
| Muskoka Mission Stations | 38.57 | | | Newcastle | 10.00 |
| Elora, Knox Ch SS & Bib Cl | 10.38 | | | do S S, Formosa | 7.00 |
| Walton | 15.00 | | | Flamboro West | 20.00 |
| Beaverton | 55.75 | | | Langside | 4.00 |
| Reserve | 7.00 | | | Napanee | 10.00 |
| West Gwillimbury 2nd | 21.00 | | | Morewood | 12.50 |
| Normanby | 8.00 | | | Port Hope first | 40.00 |
| Paris, Dumfries St | 70.00 | | | do | 10.86 |
| Orillia | 50.60 | | | do Sab Sc | 9.00 |
| Essa first | 40.00 | | | Hollin | 9.00 |
| Pickering, Erskine Ch | 1.50 | | | Glenallan | 12.00 |
| Dunwich, Duff's Ch | 13.00 | | | Ridgetown | 13.00 |
| Chatsworth | 24.25 | | | Bequest of the late Robt | |
| York Mills | 31.60 | | | Ewen, Hamilton | 500.00 |
| Indian Lands | 5.00 | | | East King | 5.00 |
| Brantford, Zion Ch S Sc | 30.00 | | | Kippen | 19.50 |
| Toronto, Cooke's Ch | 150.00 | | | Hillsgreen | 5.50 |
| Belgrave | 13.40 | | | St Helens | 8.50 |
| Carlingford | 17.00 | | | Whitchurch | 15.00 |
| Kemptville | 6.00 | | | | |

FOREIGN MISSION.

| | |
|---------------------------------|-----------|
| Received to 2nd March | \$9827.95 |
| Nissouri South | 22.00 |
| Teeswater, Zion Ch | 22.00 |
| King, St Andrew's | 30.00 |
| A friend, at Bromley | 10.00 |
| Caledon Centre Road | 20.00 |
| Keady | 2.15 |
| Brighton | 7.75 |
| Friend, Bright | 4.00 |
| Galt, Knox Ch | 55.00 |
| Primrose | 8.00 |
| Shelburne | 6.00 |
| Mount Pleasant | 21.57 |
| Union Ch, Esquesing | 57.40 |
| Norval | 20.05 |
| Smith's Falls, Union S Sc | 5.00 |
| St Thomas | 20.10 |
| Kintyre | 7.00 |
| Coldsprings | 40.00 |
| North Easthope, St Andw | 5.00 |
| Bethany | 7.50 |
| Roslin & Thurlow | 10.00 |
| Lakefield & North Smith | |
| Sab Sc | 20.00 |
| Hamilton, Central Ch | 70.00 |
| do | 30.00 |
| do | 20.00 |
| Alma | 20.00 |
| Ottawa, Bank Street | 160.00 |
| North Bruce | 25.29 |
| Montreal, St Joseph St | 10.00 |
| Staynel | 9.36 |
| Ottawa, Bank St Sab Sc, | |
| Formosa | 20.00 |
| Port Dalhousie | 7.33 |
| Roxborough, Knox Ch | 10.00 |
| Ganancque, St Andrew's | 10.00 |
| Caistor | 3.00 |
| West Winchester | 40.00 |
| J McClive, Drummond- | |
| ville | 100.00 |
| London, St Andrew's | 190.00 |
| do | 20.00 |
| do | 20.00 |
| do | 20.00 |
| do | 1.00 |
| do | 23.00 |
| do | 6.19 |
| do | 10.27 |
| do | 8.33 |
| do | 20.00 |

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|----------------------------------|--------|
| Huron..... | 10.00 |
| Toronto, Charles St..... | 100.00 |
| Weston..... | 11.00 |
| Woodbridge..... | 10.00 |
| Granton Sab Se..... | 5.00 |
| Arthur..... | 9.00 |
| Dunganon..... | 4.00 |
| Craigvale..... | 12.00 |
| Walkerton, St Paul's..... | 5.00 |
| Claremont..... | 10.50 |
| Brantford, Zion Ch..... | 75.00 |
| Woodstock, Knox Ch..... | 80.00 |
| do do S S, China..... | 35.00 |
| do do do Indore..... | 35.00 |
| Avonbank..... | 8.00 |
| Fullarton..... | 17.50 |
| Teeswater, Westm'ster Ch..... | 39.00 |
| do Family Miss'y Box..... | 1.50 |
| Elora, Knox Ch S S & Bib Cl..... | 10.38 |
| Hemmingford..... | 6.50 |
| Avonton..... | 24.70 |
| Beaverton..... | 49.25 |
| do Sab Se..... | 6.00 |
| Wick..... | 34.00 |
| Reserve..... | 7.00 |
| West Gwillimbury 2nd..... | 17.00 |
| Normanby..... | 8.00 |
| Paris, Dumfries St..... | 107.00 |
| Orillia..... | 13.09 |
| Essa first..... | 30.00 |
| Peabody..... | 1.00 |
| Pickering, Erskine Ch..... | 1.60 |
| Mill Point..... | 2.11 |
| Dunwich, Duff's Ch..... | 7.00 |
| Chatsworth..... | 14.75 |
| Ayr, Stanley St..... | 40.00 |
| York Mills..... | 10.00 |
| Indian Lands..... | 5.00 |
| Toronto, Cooke's Ch..... | 75.00 |
| Belgrave..... | 12.15 |
| Carlingford..... | 13.00 |
| Kempville..... | 17.25 |
| Galt, Union Ch..... | 37.00 |
| Oshawa..... | 50.00 |
| Tecumseth 2nd..... | 10.00 |
| Allie & Pettawawa..... | 4.00 |
| Hamilton, McNab St..... | 204.00 |
| do do S Se..... | 40.00 |
| McNab..... | 14.00 |
| Dalhousie..... | 2.00 |
| Middleville..... | 2.00 |
| Mosa, Burn's Ch..... | 8.50 |
| Feversham..... | 6.05 |
| Toronto, Knox Ch..... | 350.00 |
| Fenelon..... | 12.87 |
| Beverley, addl..... | 1.00 |
| Ayr, Knox Ch..... | 63.72 |
| Friend, Hollin..... | 20.00 |
| Port Elgin, China..... | 6.40 |
| Millbrooke..... | 20.00 |
| Centreville..... | 20.00 |
| Galt, Knox Ch Sab Se..... | 42.52 |
| Innerkip..... | 20.43 |
| Knox Ch, Toronto Sab Se..... | 75.00 |
| Duchess St, do Sab Se..... | 20.06 |

\$15035.09

RECEIVED BY REV. DR. MCGREGG, AGENT OF THE GENERAL ASSEMBLY, IN THE MARITIME PROVINCES, TO APRIL.

FOREIGN MISSIONS.

| | |
|---|-----------|
| Acknowledged already..... | \$4609.77 |
| Scotsburn, including \$1395 from Plainfield District..... | 108.00 |
| Lady friend in Parrsboro..... | 1.00 |
| Friend of Foreign Missions, per Rev T Cumming..... | 4.00 |
| Waweig & Bocabec..... | 7.00 |

| | |
|--|-----------|
| St John's Ch, Halifax.... | 60.00 |
| A Wingood, Hamilton, Bermuda..... | 24.33 |
| Redbank S S, Miramichi..... | 7.00 |
| Ebenezer Ch, Saltsprings..... | 28.00 |
| Brown's Creek & Valley-field..... | 58.00 |
| Loch Lomond, C B..... | 5.75 |
| Nine Mile River, Middle and Back Settlements..... | 7.50 |
| Sarah Beers (teacher) Glenelg..... | 5.00 |
| United Ch, New Glasgow..... | 26.50 |
| Little Narrow's, C B..... | 4.00 |
| Bass River & Mill Branch Gabarus..... | 7.50 |
| Broad Cove, C B..... | 4.00 |
| Broad Cove, C B..... | 14.00 |
| Broad due for support of teacher in Faté from Knox Ch, S S, Shediac..... | 2.60 |
| Antigonish & Cape George..... | 60.00 |
| Little River, C B..... | 2.00 |
| Elmsdale..... | 20.00 |
| Wallace Cong, late Rev John Munro..... | 20.05 |
| Lake Ainslie, C B..... | 5.33 |
| New Carlisle, Hopetown, and Port Daniel..... | 10.00 |
| St Andrew's Ch, Campbelltown..... | 15.00 |
| Yarmouth..... | 6.75 |
| ..... | \$5303.08 |

DAYSpring AND MISSION SCHOOLS.

| | |
|---|-----------|
| Acknowledged already..... | \$2319.76 |
| Sale of Horse purchased for Evangelist in San Fernando District..... | 131.80 |
| Rev T Christie, bal. due to Board on house occupied by him..... | 43.19 |
| Do do Bal. on hand for schools not expended in 1877..... | 73.00 |
| Scotsburn Bible Class..... | 6.57 |
| Redbank S S, Miramichi..... | 3.00 |
| St John's Ch S S, Chatham Elmsdale Sab Se..... | 34.30 |
| Great Village S Se, Londonderry..... | 8.00 |
| 1st Presb Ch, St Catherine, Ont. for support of a boy at Couva..... | 8.50 |
| Jennie Hingley, Oxford..... | 36.00 |
| M'y Sutherland, Pugwash..... | 0.50 |
| Wallace Cong, late Rev John Munro..... | 0.50 |
| New Carlisle, Hopetown and Port Daniel..... | 17.06 |
| Carleton & Chebogue..... | 4.00 |
| Young Men of Prince St Ch, Pictou, for support of Trinidad Catechist..... | 13.50 |
| ..... | 61.00 |

\$2760.68

NOTE.—In RECORD for March under this heading for Lower Londonderry, read Upper Londonderry, \$24.00.

HOME MISSIONS.

| | |
|---|-----------|
| Acknowledged already..... | \$4010.65 |
| Waweig and Bocabec..... | 7.09 |
| St John's Ch, Halifax..... | 30.00 |
| Brown's Creek & Valley-field..... | 28.00 |
| Loch Lomond, C B..... | 1.75 |
| Elmsdale..... | 10.00 |
| Nine Mile River, Middle and Back Settlements..... | 5.00 |

| | |
|--|-----------|
| Little Narrow's, C B..... | 6.40 |
| Bass River & Mill Branch Gabarus..... | 7.50 |
| Broad Cove, C B..... | 2.00 |
| Redbank, Miramichi..... | 14.00 |
| New Carlisle, Hopetown, and Port Daniel..... | 4.00 |
| Yarmouth..... | 15.00 |
| Eastville Sewing Circle, Springside..... | 3.75 |
| ..... | 7.40 |
| ..... | \$4152.45 |

SUPPLEMENTING FUND.

| | |
|----------------------------|-----------|
| Acknowledged already..... | \$4693.57 |
| Waweig and Bocabec..... | 8.00 |
| St John's Ch, Halifax..... | 40.00 |
| Elmsdale..... | 10.00 |
| Whyecocomah, C B..... | 16.60 |
| Margaree, C B..... | 2.03 |
| Yarmouth..... | 9.62 |
| ..... | \$4785.82 |

COLLEGE FUND.

| | |
|--|-----------|
| Acknowledged already..... | \$4619.86 |
| Waweig and Bocabec..... | 4.00 |
| Interest..... | 38.00 |
| St John's Ch, Halifax..... | 60.00 |
| Dividend on 21 shares B of B N A..... | 127.74 |
| Elmsdale..... | 13.25 |
| Gabarus..... | 1.00 |
| Greenock Ch, St Andrew's N B..... | 9.00 |
| Middle River, C B..... | 1.51 |
| New Carlisle, Hopetown, and Port Daniel..... | 4.00 |
| Yarmouth..... | 4.00 |
| ..... | \$4882.36 |

AGED AND INFIRM MINISTERS, FUND.

| | |
|--|----------|
| Acknowledged already..... | \$852.41 |
| Int. on \$100 for 6 months..... | 30.00 |
| Int. on \$60 for 6 months..... | 18.00 |
| Lake Ainslie, C B..... | 4.32 |
| New Carlisle, Hopetown, and Port Daniel..... | 4.00 |
| Interest..... | 60.00 |
| Rev Dr Waters, Minister's Percentage..... | 10.00 |
| Interest on \$400 for 1 year..... | 12.00 |
| ..... | \$990.73 |

YOUNG MEN'S BURSARY FUND. MARITIME PROVINCES.

W. F. Knight, Halifax, Treas.

| | |
|--|----------|
| Donation, Professor McDonald, Halifax..... | \$10.00 |
| Colonial Com'ttee Church of Scotland..... | 97.00 |
| Antigonish & Cape George..... | 10.00 |
| Falmouth St Ch, Sydney..... | 3.00 |
| ..... | \$120.00 |

WIDOWS' AND ORPHANS FUND

Late in connection with the Church of Scotland.

James Croil, Montreal, Treas.

| | |
|-------------------------------|-------|
| Fort Coulonge..... | 12.00 |
| Perth, St Andrew's, addl..... | 20.00 |

| | |
|---------------------------------|--------|
| Ottawa, St Andrew's Ch. | 150.00 |
| Sherbrooke, Que. | 13.00 |
| Brock, Ont. | 12.00 |
| Orangeville, Rev W E Mackay | 4.00 |
| Hemmingford | 12.00 |
| Middleville and Dalhousie, addl | 2.00 |
| MacNab and Horton | 30.00 |
| Bradford | 12.00 |
| Glencoe | 15.00 |
| Melbourne, addl | 4.00 |
| Dalhousie Mills | 6.00 |
| Markham | 12.00 |
| Trenton | 14.00 |
| Port Hope, Mill St Cong. | 12.00 |
| Almonte, St Andrew's Ch | 26.00 |
| Mill Point | 2.52 |
| Seymour | 25.00 |
| Rev Arch Walker | 12.00 |
| Brockville, St John's, addl | 13.65 |
| Pickering | 6.00 |
| Stirling | 16.00 |
| Kincardine | 10.00 |
| Vaughan | 16.00 |
| Cornwall, St John's | 70.00 |
| Whitby, St Andrew's Ch | 12.00 |
| Belleville, St Andrew's Ch | 40.00 |

FRENCH EVANGELIZATION.

Received by Rev. R. H. Warden,
Secretary-Treasurer of the
Board of French Evangelization,
210 St. James Street, Montreal,
to 10 April, 1878.

ORDINARY FUND.

| | |
|----------------------------------|------------|
| Received to 10th March. | \$17222.24 |
| West Winchester | 48.00 |
| J Sutherland, River John N S. | 1.00 |
| St Mary's S S, Infant Cl. | 15.00 |
| Fenelon Falls | 6.35 |
| Somerville | 1.55 |
| Bank St, Ottawa | 25.00 |
| Mrs D Marshall, Jackson. | 2.00 |
| Lyn and Yonge | 16.00 |
| Manilla | 2.00 |
| Dalhousie & N Sherbrooke | 12.00 |
| H, Pictou, N S. | 10.00 |
| W A M, Malvern | 10.00 |
| Rev J M Goodwillie, Cam-lachie | 8.00 |
| A W, Dimsdale | 1.00 |
| Islay Sab Se | 1.51 |
| English River & Howick. | 14.00 |
| St Andrew's, Ottawa | 150.00 |
| St Andrew's, Perth | 14.56 |
| North Mornington | 16.00 |
| Knox Ch, Vaughan | 17.02 |
| Caven Ch, Bolton | 16.00 |
| Morewood | 4.50 |
| Cote St, Montreal, addl. | 25.00 |
| Milton Sab Se | 5.00 |
| Knox Ch, Beckwith | 10.50 |
| St Mary's Sab Se | 40.00 |
| 1st Presb Sab Se, St Catherine's | 50.00 |
| W Leslie, Hornby, O | 1.00 |
| St Andrew's, London | 60.00 |
| do do S S. | 15.00 |
| Arthur | 5.00 |
| Indian Lands | 8.00 |
| Avonbank Sab Se | 7.00 |
| Union Ch, Galt | 44.00 |
| Coldstream, N S. | 15.00 |
| McNab | 13.00 |
| Centerville | 25.00 |
| Millbrook | 20.00 |
| Rogerville | 14.57 |
| Inverness | 12.00 |

| | |
|--|-------|
| Bowmanville Sab Se | 25.00 |
| New Carlisle, Que. | 16.07 |
| Daly St, Ottawa | 58.30 |
| Principal Dawson, Montreal. | 10.00 |
| Rockburn and Gore | 6.30 |
| Gt Jas St, Presb Sab Se, Londonderry, Ireland. | 7.02 |
| Ashton Bible Class. | 28.00 |
| Per Mrs C Mounteer, Port Hope | 5.50 |
| St Andrew's, Bowmanville. | 6.00 |
| St Adw Ch, Duffin's Creek | 3.50 |
| Trenton | 3.00 |
| Marotic & Gloucester | 10.00 |
| Coldspring Sab Se | 8.50 |
| Primrose Sab Se | 4.67 |
| Shelburne Sab Se | 3.33 |
| Buxton | 5.00 |
| St Andrew's Ch, Stratford | 10.00 |
| Craigvale | 10.00 |
| Friends at Comber, O. | 9.00 |
| Duff's Ch, E Puslinch | 9.00 |
| Rev T Fenwick, Metis, Ex-Priests | 4.00 |
| Anonymous, Ex-Priests | 1.00 |
| M Whyte, Woodstock | 2.00 |
| W A M, Malvern, do | 5.00 |
| G Davidson, Berlin, do | 10.00 |
| Rev J M Goodwillie, Cam-lachie | 2.00 |
| A friend, Elora | 5.00 |
| Morewood | 8.00 |
| J C, Portland, O. | 4.00 |
| A friend of French Missions, Sarnia | 2.00 |
| A few friends, Brantford | 25.00 |
| Mrs H Arthur, Con-secon | 2.00 |
| W Fraser, W Gwillimbury | 2.00 |
| S Fraser, W Gwillimbury | 2.00 |
| Member Knox Ch, Toronto | 10.00 |
| P Brown, Sault Ste Marie | 1.00 |
| C P Brown, do | 1.00 |
| Sheriff Carney, do | 1.00 |
| A Atkins, do | 0.50 |
| R Ormiston, Colum-bus, O | 4.00 |
| A friend, Bondhead | 5.00 |
| J B Shipley, Falkirk | 1.00 |
| Mrs Jas McLean, Aberfoyle | 2.00 |
| W Rommel, Titus-ville | 1.00 |
| Ashton Bible Class. | 10.00 |
| Mrs G Ewan, Oak-ville | 5.00 |
| Mrs Marwick, Oak-ville | 1.00 |
| Anonymous, Ver-nonville | 1.00 |
| Westwood Cong. | 5.86 |

Per Rev Dr McGregor,
Halifax:—

| | |
|---|-------|
| Waweig & Bocabee | 1.50 |
| M Esther Rutherford, | 1.00 |
| M Stewiacke | 0.25 |
| G Johnson, M Stewiacke Brown's Creek & Valley-field | 48.00 |
| Loch Lomond, C.B. | 5.68 |
| Great Village Sab Se, Londonderry | 8.50 |
| Ladies Sewing Circle, Lower Pembroke | 10.00 |
| Broad Cove, C.B. | 5.00 |
| Redbank, Miramichi | 3.00 |
| Yarmouth | 3.50 |

Per Rev. Dr. Reid:—

| | |
|--------------------------|--------|
| Nissouri South | 10.00 |
| Caledon Centre Road | 2.34 |
| Galt, Knox Ch | 30.00 |
| Primrose | 21.00 |
| Shelburne | 12.00 |
| Mount Pleasant | 13.00 |
| St Thomas | 20.00 |
| Bethany | 7.50 |
| Lakefield & N Smith S Se | 21.00 |
| Nichol, Zion Ch | 15.00 |
| Alma | 17.00 |
| Nichol, Zion Ch Sab Se | 3.50 |
| North Bruce | 20.25 |
| Stayner | 5.00 |
| Durham | 18.80 |
| Jarvis | 10.00 |
| Walpole | 2.00 |
| Vernonville | 7.00 |
| Ethel | 4.00 |
| Edwardsburgh | 3.25 |
| Keene | 30.00 |
| Sunnidale, Zion Ch | 5.00 |
| Thornhill | 7.50 |
| Watford | 10.00 |
| Mt Pleasant & Lakevale | 15.00 |
| Guelph, Chalmers Ch | 50.00 |
| Port Albert | 2.00 |
| Balaklava | 10.00 |
| Berne | 6.00 |
| Bayfield Road | 16.00 |
| Tecumseth first | 7.00 |
| Adjala | 6.00 |
| Brockville first | 54.00 |
| Burlington, Knox Ch | 5.60 |
| Flamboro West | 15.00 |
| Langside | 3.00 |
| Campbellford | 5.00 |
| Port Hope first | 14.70 |
| do do Sab Se | 15.60 |
| Westwood | 10.00 |
| Hollin | 5.00 |
| Glenallan | 5.00 |
| Ridgetown | 14.00 |
| East King | 8.25 |
| Toronto, Charles St | 30.00 |
| Weston | 13.00 |
| Woodbridge | 7.15 |
| Granton Sab Se | 5.00 |
| Walkerton, St Paul's | 5.00 |
| Woodstock, Knox Ch | 30.00 |
| Wick | 9.00 |
| West Gwillimbury 2nd | 20.00 |
| Normanby | 5.00 |
| Paris, Dumfries St | 75.00 |
| Orillia | 10.00 |
| Peabody | 1.00 |
| Chatsworth | 13.25 |
| Ayr, Stanley St | 30.00 |
| Toronto, Cooke's Ch | 50.00 |
| Belgrave | 10.28 |
| Oshawa | 30.00 |
| Tecumseth 2nd | 10.00 |
| Hamilton, McNab St | 115.00 |
| do Sab Se | 40.00 |
| Toronto, Knox Ch | 53.25 |
| Fenelon | 12.87 |
| Toronto, Knox Ch S S | 20.00 |
| Duchess St S S | 20.00 |

\$19666.70

PRESBYTERIAN COLLEGE, MONTREAL

Rev. R. H. Warden, Treasurer,

ORDINARY REVENUE.

| | |
|-------------------------|-----------|
| Received to 10th March. | \$2794.49 |
| West Winchester | 30.00 |
| Mille Isles | 5.00 |
| English River & Howick | 18.00 |
| East Hawkesbury | 6.00 |
| Morewood | 10.00 |
| Sherbrooke | 10.75 |

| | |
|-----------------------------|-------|
| Osgoode | 12.00 |
| North Gower | 3.00 |
| Indian Lands | 15.00 |
| Dalhousie Mills | 10.00 |
| Rev J Tait | 10.00 |
| Russell | 7.40 |
| East Gloucester | 6.60 |
| Inverness | 25.00 |
| Taylor Ch, Montreal | 2.75 |
| Mainsville | 3.75 |
| Vankleekhill | 10.00 |
| Manotick & Gloucester | 10.00 |
| South Georgetown | 25.00 |

\$3014.74

ORDINARY REVENUE DEFICIT.

| | |
|---------------------------|----------|
| Received to 10th March .. | \$923.54 |
| Three Rivers, addl. | 8.00 |
| Knox Ch, Roxboro | 34.75 |
| Vankleekhill | 59.50 |
| Indian Lands | 56.20 |
| Kirkhill | 82.60 |

\$1164.59

THEOLOGICAL CHAIR.

| | |
|---------------------------|-----------|
| Received to 10th March .. | \$1205.00 |
| Joseph Mackay, balance .. | 200.00 |
| John Anderson | 25.00 |

\$1430.00

BUILDING FUND.

| | |
|------------------------------|----------|
| Received to 10th March .. | \$665.75 |
| R MacIntosh, Laguerre .. | 2.00 |
| D Wylie, Brockville | 10.00 |
| P K McMillan | 2.00 |
| Alex McGirr, Osgoode .. | 2.50 |
| Walter Beatty, Pembroke .. | 10.00 |
| Thos Davidson, Perth | 2.00 |
| Jas Thompson, Nanapanee .. | 10.00 |
| John Forin, Belleville | 50.00 |
| M McGilvray, Lochell | 4.00 |
| R McGilvray, do | 4.00 |
| J McGilvray, do | 4.00 |
| D McGilvray, do | 2.00 |
| D McMillan, do | 3.00 |
| J McCrimmon, do | 3.00 |
| M McRae, do | 3.00 |
| T Bancroft, Vankleekhill .. | 5.00 |
| H Casselman, S Finch | 6.00 |
| A McMillan, do | 4.00 |
| W Leslie, Laguerre | 5.00 |
| Geo Kirth, Belleville | 10.00 |
| O McLeod, Kenyon | 1.00 |
| R C Clute, Belleville | 30.00 |
| J McGregor, Indian Lands .. | 2.00 |
| Jas Findlay, Pembroke | 25.00 |
| J A McCready, Brockville .. | 5.00 |

\$870.25

SCHOLARSHIP FUND.

| | |
|-------------------------------|----------|
| Received to 10th March .. | \$667.75 |
| Rev R Laing | 10.00 |
| Rev R Hamilton, Grenville .. | 5.00 |
| Rev D H MacLennan | 2.00 |
| R Wilson, Alexandria | 2.00 |
| Hephzibah Ch, Williamstown .. | 6.00 |
| Rev W J Dey | 20.00 |
| John McLennan | 25.00 |
| P S Vernier | 40.85 |
| McNab St Ch, Hamilton | 45.00 |
| Per Matthew Martin | 41.30 |
| Geo Stephen | 50.00 |
| Rev Prof Campbell | 50.00 |
| Peter Redpath | 50.00 |
| J McLaren | 2.50 |
| Rev W M McKibbin | 4.25 |

\$1021.65

THEOLOGICAL HALL BUILDING AND

ENDOWMENT FUND, FARQUHAR
FORREST & CO., TREASURERS,
173 HOLLIS ST., HALIFAX, TO
MARCH 30th, 1878.

| | |
|---|------------|
| Previously acknowl'd .. | \$23756.43 |
| Lake Anselie, W Dunbar .. | 17.00 |
| Fisher's Grant, Rev W Maxwell | 55.00 |
| Middle Stewiacke, Benjamin Tupper | 6.50 |
| Dalhousie, Rev A Russell .. | 15.00 |
| Poplar Grove Ch, Halifax .. | 163.00 |
| Middle River, Kenneth McDonald | 15.00 |
| Warwick, Bermuda, John Kempt | 4.86 |
| Stewiacke | 200.00 |
| Truro, St Paul's Ch | 20.00 |

\$24252.79

JUVENILE MISSION TO INDIA.

Miss Machar, Kingston, Treas.

| | |
|-------------------------------|--------|
| Geo Davidson, Berlin | 5.00 |
| Knox Ch S S, Milton | 5.00 |
| St Paul's Ch S S, Montreal .. | 120.00 |

STUDENTS' MISSIONARY SOCIETY,

PRESBYTERIAN COLLEGE, MONTREAL

Thankfully acknowledged

M. D. M. Blakely, Treasurer.

| | |
|--|---------|
| Chas McLean | \$ 5.00 |
| Coaticook & Richby, per T A Nelson | 20.00 |

| | |
|---|-------|
| Jno Mordy, BA, per C McKillop, B A | 5.00 |
| Wm Drysdale, Montreal, per Wm Shearer | 2.00 |
| Missionary Association of Stanley St Ch, per A G MacDeugall | 25.00 |
| C E Amaron, B A | 5.00 |
| Mrs Morris, Ste Therese, per C E Amaron, B A .. | 5.00 |
| Miss K Fyfe, per Mr R McKibbin | 3.00 |
| Wm Shearer | 10.00 |
| S J Taylor, B A | 5.00 |
| Beauharnois, per Miss Mary Kilgour | 12.00 |
| James Macfarland | 5.00 |
| Mrs Prof Campbell | 10.00 |
| John Wilson, L'Amable, per J T Donald | 15.00 |
| Chateauguay, per Mrs R Lang | 21.50 |
| Farnham and Brooksdale, per P R Ross & D L McCrae | 5.00 |
| Crescent Street Church .. | 50.00 |
| The Ridge | 2.00 |

\$205.50

BURSARY FUND, QUEEN'S COLLEGE

Prof. Ferguson, Treas. Kingston.

| | |
|---------------------------|---------|
| Ottawa, St Andrew's Ch .. | \$50.00 |
| St Paul's, Montreal | 60.00 |
| St Paul's, Hamilton | 20.00 |
| McNab, Horton | 40.00 |
| Smith's Falls | 12.00 |
| Coulouge | 5.00 |

CARD.

REV. K. F. JUNIOR. — Mr. Junior, while visiting different congregations of the church before leaving Canada received towards travelling expenses the following amounts: Almonte, \$8.00; Renfrew, \$5.00; Ottawa Bank St, \$5; Ottawa, St. Andrew's, \$5; Ottawa Daley St, \$5.00; Mount Pleasant, \$4.00; Burford, \$2.00; Guelph, Knox Ch, \$5.00; Guelph, Chalmers' Ch, \$5.00; Thames Road, \$10.00; Kirkton, \$4.40; London, St Andrew's, \$1.00; Mitchell, \$7.10; Hamilton, Central Church Missionary Meeting, \$8.00; in all \$74.50.

Mr. Junior also received from various friends donations for himself and family amounting in all to \$169.

GEORGE WASHINGTON.

George Washington, when quite young, was about to go to sea as a midshipman; everything was arranged, the vessel lay opposite his father's house, the little boat had come ashore to take him off, and his whole heart was bent on going. After his trunk had been carried down to the boat he went to his mother to bid her farewell, and saw tears bursting from her eyes, but feeling that she would be distressed, and perhaps never be happy again, he turned round to

the servant and said, "Go and tell them to fetch my trunk back. I will not go away to break my mother's heart." His mother was struck with his decision, and she said to him. "George, God has promised to bless the children, that honour their parents, and I believe He will bless you."

Think, will you be ashamed to meet any one of your scholars at Christ's judgment-seat?

JUNE, 1878.

Our Theological Colleges.

THIS subject has occupied a prominent place in the deliberations of the negotiating churches before union and in the councils of the now United Church. In the meetings of the union committees this topic absorbed all others and more than once darkened the prospect of union and nearly prevented its accomplishment. While many circumstances have combined to shew that it is possible for the once divided sections of the Church to unite in their Schemes of Christian enterprise, there is but one topic remaining to engender suspicions and create alienations, and that is Theological Colleges. That this remains *unsettled* appears by the minutes of the last Assembly, in which the question of having a common Fund for the maintenance of the colleges of Toronto, Kingston and Montreal is remitted to Presbyteries for consideration.

Fortunately, the maintenance of the Theological Colleges in its more sensitive aspects is narrowed down to that of the maintenance of those of Toronto, Queen's and Montreal. The College in Manitoba, being a missionary College, situated in a thinly populated Province, must remain for a long time a charge upon the whole Church. Morris College enjoys an independent foundation, in which it asks for the prosecution of its work no direct aid from the General Assembly. The Halifax College belongs by history and situation to the Synod of the Maritime Provinces, and is left to the support of those who have hitherto sustained it. This position assigned it at union has proved to be a wise arrangement. The Churches of the Maritime Provinces have, by the success of their building and endowment funds, shown their ability and willingness to support their College. Their Board has purchased a building offering unrivalled accommodations for students and professors. The realised endowment of the Maritime Colleges amounts to \$100,000 in addition to their building. The subscriptions amount to \$70,000 more, while a fourth part of the congregations remains to be canvassed. The friends of theological education in the Maritime Provinces have no fear as to the result, and can afford to contemplate the

college question, as it affects the upper Provinces, with perfect impartiality.

Friends of the Church must view the matter, both as it concerns union and education. With them it is union *first* and education *afterwards*. It must be borne in mind that it is not sufficient to *consummate* a union. There is much to be done afterwards in making the union real and abiding, by removing stumbling blocks and closing up fountains whence waters of bitterness may flow. Any subject calculated to revive ancient disputes should be avoided, and every interest of that kind should be disposed of in such a way as to prevent malign influences. If an arrangement can be made that while just in itself would prevent discussion—an arrangement under which each College would claim what belongs to it and the matter end there, this would be an advantage to all parties. The existence of different colleges has generally drawn dividing lines even in churches where college support is not derived from the Church; because each College acquires a character of its own and is probably distinguished for some peculiarities of culture. Thus, colleges by their own character and by the attachment of their alumni scattered throughout the Church have often been the means of forming parties. This has been the case ever since the Reformation and in all the reformed churches. But whenever their support depends upon the church, these differences are necessarily brought to the surface and reveal themselves in a telling manner.

The arrangement hitherto existing, while perhaps the only one possible in the circumstances, cannot be considered as anything but temporary. Unfortunately, it is one of the worst possible, and calculated to produce and perpetrate the evils deprecated. This arrangement is: a territorial area of support and an apportionment of the Assembly's funds to each college in "a way just to the claims and necessities of each". Such a method cannot be just; for it punishes the liberality of particular sections of the church before union by giving them less after union than their neighbours who may have done little or less than they would have received but for union. It favours illiberality, because the vague expect-

tation that the General Assembly will make up all differences, may lead to indolence in their manner of support. It violates a law of nature and attempts to level up by making young and struggling institutions equal to the old that have borne the heat and burden of the day. It tends to divide the church into parties which rally round particular colleges; whereas all the members of the church should be taught to feel that all colleges are their own and to take pride in them as their common property and entitled, as their schools of the prophets, to their common sympathies, their contributions and their prayers. It leads to what may become an unseemly attempt at each meeting of Assembly on the part of the friends of each College to secure, by representations framed for that purpose as large an amount as possible from the common fund. And it is a *failure*; for at last Assembly the revenue of Montreal was supplemented from the territories assigned to Queen's and Knox Colleges.

The simplest, most just, and most obvious solution of this question seems to be an equal division of the general fund among the three colleges of Toronto, Kingston and Montreal. Upon the supposition that the union is a really accomplished fact these colleges belong to the whole church, and have no claim to be dealt with in any other way than any other interest of the Church. Whatever local liberality may be evoked by the energy of the boards of these colleges or by the efficiency of their teaching they may be left to enjoy. Nothing will be done to discourage or restrain special liberality. Those who have done much in the past will not be led to feel that what they have done has only served to deprive them of the beneficence and encouragement of the Church during the present. There will be no necessity of presenting special claims or making special representations. A feeling of the oneness of the Church in the hearts of the people will be cultivated and preserved by contributions flowing into a common fund and receiving an equal disbursement. The colleges will become a bond of union and not a wedge of separation. The friend of any particular college will be aware that the more he gives the more his favourite college will receive. The colleges, instead of being a stumbling block, will become a common interest and a source of unity and strength; while a healthy rivalry will be promoted in a way safe to the church; and if at any time in the future an amalgamation such as has been proposed should be desired, the way will have been paved for such a consummation.

A. P.

Our Home Missions.

THE Maritime Committee met in Halifax on the 24th ult. Letters were read from Rev. Messrs. Melville, of New Kincardine, Creelman, of Bay of Islands, and Cruickshank, of Bett's Cove, all presenting satisfactory evidences of progress. Resolutions of approval passed and were ordered to be transmitted to these brethren for their encouragement in holding the important posts which they occupy. The requests of Presbyteries for student-catechists having been submitted, were met by the appointment of 39 young men, chiefly theological students, from Halifax, Queen's College, Montreal, Princeton and New York, fully meeting all that Presbyteries had asked for. Of these young evangelists 12 were from the Halifax Theological Hall, 9 from Queen's College, 1 from Montreal, 5 from New York, 3 from Princeton, 4 chiefly Gaelic-speaking students from Dalhousie College, and 2 lay catechists. The account at date shows a balance on hand of \$852, which was quickly utilized—five hundred being voted for Manitoba College, the remainder to meet outstanding accounts.

BAY OF ISLANDS, Newfoundland. The Presbyterian congregation here is prospering. A small church has been completed and a manse is shortly to be commenced. Rev. D. F. Creelman, our minister there, is doing admirable pioneer work. Far away from Bay of Islands, but still in the bounds of Newfoundland, is Betts' Cove, famous for its mineral wealth. Rev. Mr. Cruickshank has been there during the winter, and has gathered around him a prosperous colony of Presbyterians. Both these brethren are likely to continue their labours in the Presbytery of Newfoundland.

LABRADOR has claims on our Church which have not yet been fully recognized. Occasionally, and rarely, missionaries for our Church have spent a few months among the fishermen, with good results; but it is felt more and more that regular and ample provision should be made for the spiritual necessities of the people.

OUR HOME MISSIONARY STAFF.—In addition to our 700 ministers in charges, we have at present very nearly 250 labourers in our vast Home Mission Field as follows:—100 appointed by the committee for the Western section, 39 by that for the Eastern section, 40 by the French Evangelization Board, and 70 on the Probationer's list.

The Sabbath School.

INTERNATIONAL LESSONS.

June 9.] B. C. 537. [Daniel vi., 14-23.

DANIEL IN THE LION'S DEN.

GOLDEN TEXT.—“*My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me.*”—Verse 22.

HOME READINGS.—M. Heb. 11, 32-40; T. Acts 4, 13-31; W. Acts 12, 1-11; Th. Acts 16, 25-40; F. Dan. 6, 1-14; S. Dan. 6, 15-23; S. Ps. 57, 1-11.

Verse 14.—*The King*—DARIUS.—Opinion differs as to whether this *Darius* was actually King in his own right, or a vice-roy acting under CYRUS. It accords with Dan. 5:31 and 6:1, to regard him as King of Media, contemporary with Cyrus, King of Persia, and in such close alliance with him that he and Cyrus divided their vast empires into 120 provinces, with separate governors, over whom were appointed three Presidents—of whom *Daniel* was first. In verse 28 it is said that Daniel prospered in the reign of both.

The change in the dynasty of Chaldea did not exempt Daniel from molestation. He was now an old man—had been nearly 70 years in Babylon—full of honours, too; but his high rank at Court increased the jealousy of the native princes who concerted a plan for his overthrow. At their instigation a decree was issued—signed by Darius—that whosoever should ask a petition of any god or man, for 30 days, save of Darius, should be cast into the den of lions. They represented that “all the presidents,” &c., had agreed to this, which was obviously untrue, for Daniel, the chief president, had never consented to that. It was an impious decree, because its object was to prevent the worship of the true God. It was cruel and absurd—but it flattered Darius’ vanity, and in a weak moment he yielded. Daniel, nothing daunted, prays as usual to “his God,” morning, noon and night, and at the open window looking towards Jerusalem. He remembered the prophetic prayer of Solomon at the dedication of the Temple, 1 K. 8, 47-49. He followed the example of David, Ps. 55, 16-17. Verse 15, “these men assembled,”—literally, *came together tumultuously*, see Ps. 2, 1-5. Darius repented of his rashness when it was too late. He would give anything now if he could deliver Daniel. Pilate acted in the same way when he delivered the just One to be crucified. Matt. 27:24. Yielding to the fear of man (Prov. 29:25) he sanctions the horrid deed. A stone is placed on the mouth of the den to prevent escape—sealed with the king’s signet. When Christ was buried his enemies also “sealed the stone” at the door of the sepulchre. Matt. 27:66. Verse 22, “My God hath sent his angel—the instrument, but not the author of his deliverance, Ps. 91:11 and 34:7. “Shut the lions’ mouths” Heb. 11:33—so in another sense will God silence the adversary. 1 Pet. 5:8. Daniel was unhurt, “because he believed in his God,” v. 23. He was not certain of being delivered from the lions, but he was quite ready to die if his God so willed. He could say with Job, “*though he slay me yet will I trust in him.*” Job 13:15.

THE DEN OF LIONS.—In those days lions were plentiful, even in Palestine—though now extinct. They were taken alive in nets and kept in dens—strong enclosures—at first as natural curiosities, but afterwards as instruments of royal cruelty. In Nero’s time it was a common mode of execution to condemn criminals “to the lions,” and horrid sport for the populace to witness the dreadful scene in the Coliseum.

LEARN to have a habitual place for prayer, as well as stated times. It is a foolish and wicked thing “to do evil that good may come.” “Trust in God and do the right” at all hazards.

June 16.] B.C. 555. [Daniel vii., 9-14.

MESSIAH’S KINGDOM.

GOLDEN TEXT.—“*Thy throne, O God, is forever and ever; the sceptre of Thy Kingdom is a right sceptre.*”—Psalm 45:6.

HOME READINGS.—M. Dan. 7, 1-14; T. Dan. 7, 15-28; W. Isa. 60, 1-22; Th. Ps. 45, 1-17; F. Ps. 72, 1-20; S. Micah 4, 1-7; S. Rev. 21, 1-27.

It accorded with the Divine method to make known future events through prophets, Heb. 1:1—ordinarily by dreams and visions, Num. 12:6—exceptions however to this rule, as in the case of Moses, to whom God spoke face to face, Num. 12:8. A dark and figurative method; but *Daniel* from his saintly character and discernment was peculiarly fitted to receive and discover the import of disclosures hard to be understood. He had been in a measure prepared for it by his interpretation of Nebuchadnezzar’s dream, Ch. 2. This vision refers to the same subject under different imagery,—namely, the *Babylonian, Medo-Persian, Grecian and Roman* empires, represented by (1) the Lion, (2) the Bear, (3) the Leopard, (4) an unnamed beast, “dreadful and terrible.” In the former case the outward aspect of these kingdoms was symbolized by inanimate substances, *gold, silver, brass, iron*: in this the reference is to their moral features. Daniel’s familiarity with the colossal winged sculptures in Nineveh and Babylon would aid his interpretation of his vision. The scope and tenor of it was to announce the overthrow of the great powers then existing, as well as those which should succeed them, and to assure God’s covenant people that, however severe the conflict, the rise and fall of these nations would certainly be succeeded by the permanent establishment of the KINGDOM OF THE MESSIAH. Verse 3. “The four beasts came up from the sea,” i. e. they all, at some time, extended their borders to the Mediterranean. The emphasis falls on the fourth beast—Rome—the most terrible and longest-lived of all—ever seeking universal empire. V. 8. *The little horn*—Popery seems to fulfil this part of the prophecy in many respects, the Pope claiming infallibility and to be above all earthly dominions. V. 9. *I beheld till*—continued looking till—thrones were cast down; rather placed, for the saints and angels to whom judgment is given, v. 22, 1 Cor., 6:2. *The ancient of days*—the Everlasting Father. V. 10. *The judgment was set*—not the last great judgment, but that on Antichrist—the last development of the fourth kingdom, which is not yet, but which must precede the millennium. There must be a “regeneration” of the world before Christ’s Kingdom is fully developed. Matt. 19:28. V. 10. *Because of the voice of the great words*—bidding defiance to Heaven. Enoch prophesied that for this the Lord would come to judge the world, Jude 15. V. 13. *One like to the Son of Man*; Christ himself refers to this passage, John 5:27. V. 14. *He shall have UNIVERSAL dominion*, Phil 2, 9-11; also EVERLASTING. Those earthly kingdoms shall successively decay and fall, but MESSIAH’S KINGDOM shall not pass away, Ps. 145:13; 2 Peter 1:11.

LEARN that the promises of God are our encouragement to work and pray for, and to expect the coming of Christ’s Kingdom—the kingdom of grace—and our chief concern should be that ourselves and others may be brought into it and kept in it. See *Catechism*, ques. 102.

June 23.] B.C. 536. [2 Chron. xxxvi., 22-23.

THE DECREE OF CYRUS.

GOLDEN TEXT.—*Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned.*—Isaiah 40:2.

HOME READINGS.—M. Jer. 25, 1-14; T. Jer. 30, 18-24; W. Isa. 45, 1-25; Th. Dan 9, 1-25; F. Isa. 40, 1-31; S. Ezra, 1, 1-11; S. Ps. 126, 1-6.

CYRUS, surnamed the Great—the son of Cambyse, and Mandane, daughter of Astyages, King of the Medes—on the death of Darius became sole monarch of the Medo-Persian Empire. On account of his services to the Jews he is called “the Shepherd of Israel,” and “God’s anointed,” Isa. 44:28 and 45-1. Though unconsciously, (Isa. 45:5) he was the chosen instrument of fulfilling the prophecies respecting the restoration of the Jews. V.22. “That the word of the Lord, &c., might be fulfilled,” see Jer. 25:12 and 29:10. Other prophets had foretold this. *Isaiah* distinctly named Cyrus in this connection, nearly 200 years before he was born, in the passage already quoted, 44:28. “*The Lord stirred up the spirit of Cyrus*”—probably through Daniel, who may have read this passage to the King. The proclamation, though made in the first year of Cyrus’ reign at Babylon, did not take effect until the following year. It was published by word of mouth, and in writing, that it might reach the families of the ten tribes dwelling in the remotest parts of the kingdom. *All the kingdoms of the earth hath the Lord given me*—a figure of speech representing the vastness of his kingdom. *He hath charged me*—whether by a vision or the words of Isaiah, he had come to believe that he should restore Israel at this time. EZRA, the author of the Chronicles, commences the book bearing his name by repeating these two verses, and then details minutely the manner in which Cyrus accomplished his mission. (1) The return was made voluntary—none were compelled to go, and in fact many did not. (2) The offer was made to all, including the ten tribes, and some of these did avail themselves of it, 1 Chron. 9:3. (3) He appointed Zerubbabel their leader. (4) He ordered collections to be made for those who had not the means of outfit for the journey. (5) He gave back to the Jews the sacred vessels of the Temple; and he dismissed them with his blessing. Ezra 1:3 and 7-11. The number who took advantage of the edict was 47,367, see Ezra 2:64 and Neh. 7:16—besides their servants, 7,337, making nearly 50,000 in all. The time occupied in the journey was four months. In Acts 2:7 and James 1:1 the continued existence of the whole twelve tribes is alluded to; but these references apply to the few representatives of the tribes then existing.

LEARN that the decrees of God are more unchangeable than the laws of the Medes or Persians. *All its promises* will surely be fulfilled. 2 Cor. 1:20. The promises of the new Covenant are better than those of the old. Heb. 8:6. Believers have the promise of *eternal life*. 1 John, 2:25. The Gospel invitation is like Cyrus’ proclamation, “Whosoever will may come,” John 3:16.

June 30.] B.C. 641-536 [Ezra iii., 1-13.

REVIEW.

HOME READINGS.

- M. 2 Chron. 34, 1-34 *Josiah’s good reign.*
 T. Jer. 52, 1-11 *The captivity of Judah.*
 W. Dan. 3, 1-50 *The fiery furnace.*
 Th. Dan. 5, 1-31 *The handwriting on the wall.*
 F. Dan. 6, 1-28 *The lions’ den.*
 S. Dan. 7, 1-28 *Messiah’s kingdom.*
 S. Ezra 1, 1-11 *The decree of Cyrus.*

The lessons for the quarter cover rather more than a century of time. The occurrences of the period may either be reviewed in the order of the lessons, or they may be grouped into several headings. If the former plan is adopted, the lessons supply 12 distinct topics. By adopting the latter, the divisions may be reduced and find expression in five easily remembered words,—*Who, where, what, when, why.*

WHO.—The chief persons named in the history. These are 1st, the last five kings of Judah; 2nd, the contemporaneous reigning monarchs, especially Pharaoh Necho, of Egypt, Nebuchadnezzar and Belshazzar of Assyria and Babylon, Darius the Mede, and Cyrus the Great; and, thirdly, the prophets who flourished during this period, Jeremiah, Daniel, Ezekiel, and Habakkuk.

WHERE.—The geographical position and extent of the several kingdoms referred to will be best explained by reference to the map. It will impart interest to this part of the review to notice particularly the small extent of the kingdom of Judah, which so long withstood the attacks of vast empires.

WHEN.—Here the blackboard may be a useful assistant in fixing a few important dates in the mind. How long did the kingdoms of Israel and Judah respectively maintain a separate existence? Give the length of the reign of each of the last five kings of Judah. In what year did the dispersion of the ten tribes occur? And in what year was Jerusalem destroyed? From which year does the Babylonish captivity date, and how long did it continue? When was the decree of Cyrus issued? The answers to these and other questions that will occur to the teacher will be found in the notes upon the lessons.

WHAT.—The leading events will be ranged under this heading, and more or less fully recalled according to the time at the disposal of the reviewer—as for example the great Reformation under Josiah; the three deportations of the Jews to Babylon; the fall of Jerusalem; the obedience of the Rechabites; the faithfulness of the three Hebrew children; the bravery and piety of Daniel; the power, cruelty, and punishment of Nebuchadnezzar; the impious feast of Belshazzar; the prophecies respecting the Messiah’s kingdom; and the restoration of the Jews.

WHY.—It will be shown here that God had a purpose in afflicting his chosen people; on the one hand, the Jews were forever cured of their idolatry, and, on the other, the way was prepared for the advent of the Prince of Peace.

Our own Church.

THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN CANADA, MEETS IN HAMILTON, ON THE 12TH INSTANT, within the Central Church there, at 7.30 p.m.

We direct attention to Dr. Reid's notice in another column. We are glad to be able also to invite attention to the unprecedented space occupied with the ACKNOWLEDGEMENTS this month. We look upon these monthly exhibits as a pretty reliable barometer wherewith to gauge, if not "the Christian Life and Work of the Church," certainly the amount of life thrown into the work of the Church. Comparing the figures with those of same date last year, a very considerable increase is observable in almost every department, and this in spite of the "terribly hard times"!! The Colleges of the Western Section, appear to be, financially, the only weak spoke in the wheel. We hope that by this time next year they may be greatly strengthened.

COMMISSIONERS to the General Assembly from the Lower Provinces, travelling by the Intercolonial Railway, will get return tickets for a single fare. Ministers should ask for a Minister's ticket, which will secure free return without certificate. Elders will purchase ordinary tickets going, and on their return they must present certificate of attendance to the Ticket Agent, at Rivière du Loup, who will give them tickets home free of charge. These certificates will be good from the 20th June till the 6th July.

ORDINATIONS AND INDUCTIONS.

ANNAN AND LEITH: *Owen Sound*.—The Rev. William Forrest, formerly of East Tilbury, was inducted 20th March.

MANCHESTER AND SMITH'S HILL: *Huron*.—The Rev. Mr. Pritchard formerly of Bluevale was inducted on the 17th April.

NORTH GOWER: *Ottawa Presbytery*.—The Rev. A. C. Morton was inducted on the 9th May.

SINGHAMPTON, MAPLE VALLEY, AND HONEYWOOD: *Barrie*.—Arrangements were made for the induction of Rev. E. N. B. Millard, on 21st May.

CALEDON AND MONO: *Toronto*.—Arrangement were made for the ordination and induction of Rev. Alexander Tait, on the 28th May.

CALLS.—Rev. Joseph Elliot has received a call to Buckingham in the Presbytery of Ottawa. The Rev. A. V. Millingen, formerly of Constantinople, has been called to St. John's Church, Yarmouth, N. S. The Rev. W. Donald, of Port Hope, has been called by the Prince Street Congregation, Pictou, N. S., stipend, \$1500. This is the second time of asking. The Rev. William Cleland has resigned the charge of Guilimbury and Innisfil.

CONGREGATIONAL REPORTS.—We are favoured with copies of printed reports from the following congregations:—St. James' Church, Charlottetown, P.E.I., St. Andrew's, Stratford, and Chatsworth, Ont. The first named is engaged in the erection of a new church edifice to cost about \$24,000. The second appears to have nearly doubled its membership during the past year. The third is evidently well organized. Its revenues are derived entirely from voluntary contributions.

Meetings of Presbyteries.

LUNenburg and Yarmouth, April 9th and 30th.—The following Commissioners to the General Assembly were elected: Rev. D. MacMillan, W. Robertson, E. D. Millar, and Messrs. Eisenhaur, John Douglass, and Dr. Calder. Rev. Dr. Jenkins was nominated Moderator of General Assembly. Application was made to the Supplementing Fund for \$200 each for Riversdale, New Dublin, and Carleton. Regarding the remite, the Presbytery disapproved of the proposal to appoint another Agent, and approved of nearly the whole of the "Rules." The Presbytery sustained a call to Rev. A. V. Millingen from the congregation of Yarmouth.

HALIFAX: April 23.—Leave of absence for two months was granted to Rev. John B. Logan, Kentville. The Rules and Forms of Procedure were very carefully revised. Supplies were arranged for vacancies till after the General Assembly.

TRURO: 1st May.—After full enquiry into the state of the congregation the Presbytery saw no cause for despondency with regard to the interests of Presbyterianism there, and expressed deep sympathy with the people in being so long without a pastor, and encouraged them to persevere in dependence on God. Mr. James S. Caruthers was duly licensed to preach the Gospel. A suitable minute was adopted relative to Rev. J. M. McKay, late pastor of Economy.

PICTOU : May 7.—The Presbytery met at New Glasgow. The call of Prince street congregation, Pictou, to Rev. W. Donald, was sustained and ordered to be transmitted to the Presbytery of Peterboro. Rev. Dr. Grant, Kingston, was appointed to represent the Presbytery in the matter. Rev. George Roddick was appointed as a commissioner to the General Assembly in place of Rev. W. Maxwell, who is unable to attend. Remits of the General Assembly were considered. A special meeting was appointed for the 13th May at French River, for visitation of the congregation, further consideration of remits, and French missionary reports. Agreed that in choosing ministers by seniority as representatives to the General Assembly regard shall be had not to seniority by ordination, but to seniority as members of Presbytery.

PRINCE EDWARD ISLAND : May 1.—The Presbytery agreed to erect Bradalbane into a preaching station, and a Catechist was appointed to supply the place. There is a proposal to open the church on Prince street as a church extension effort, but the Presbytery took no action in the matter. With regard to remits of Assembly, the Presbytery approved of regulations for Widows' Fund,—disapproved of Mission agent,—would retain names of aged ministers on roll; also names of missionaries labouring for one year and upwards within one Presbytery's bounds, approved of questions and formula to be subscribed. The following commissioners were appointed:—Revds. K. Maclellan, A. Munro, H. Crawford, W. R. Frame, John Mackinnon, and A. F. Carr; and W. Mutch, Isaac Thompson, R. Munro, D. McLure, Jas. Nicholson, and Malcolm McDonald, elders. Dr. Jenkins, Montreal, was nominated for Moderator. A collection to meet travelling expenses was ordered to be taken in course of May.

WALLACE : May 7.—Revds. T. Tallach and T. Sedgwick, and Messrs. A. Redpath and D. McKenzie were appointed commissioners to the General Assembly. Congregations were recommended to make collections to defray travelling expenses. Moderation in a call was granted to Knox Church, Wallace. Regulations for Widows' Fund were approved, also questions and formula with slight emendation.

MIRAMICHI : May 7.—The Presbytery met at Chatham. A full report of statistics of the congregations was submitted by Mr. Houston. Collections for Home and Foreign Missions were ordered to be made by congregations that had neglected hitherto. The following commissioners to the

Assembly were appointed:—Revds. Messrs. Nicholson, Anderson, Russell and McBain, and J. R. Nicholson, Dr. Benson, Dr. Duncan and Principal Dawson, Montreal. Rev. Thomas Duncan was nominated Moderator of the General Assembly. Favourable progress was reported regarding subscriptions for the College Building and Endowment Fund. Rev. W. Wilson, Chatham, tendered the demission of his charge, Mr. Wilson having resigned the Clerkship, Mr. Anderson was appointed Clerk. An overture on hymnology is sent up to the Assembly. The sudden death of Mr. Taylor was the subject of appropriate reference.

QUEBEC : 20.21 March.—Rev. W. Mathieson was appointed Moderator. Commissioners were appointed to the General Assembly as follows:—Messrs. Lindsay, McConechy, McDonald, McCaul, and M. McKenzie, *Ministers*. Messrs. P. Peebles, J. C. Thomson, D. Stewart, G. B. Houlston and Aeneas McMaster, *Elders*. It was reported that missionary meetings had been held in nearly all the congregations and mission stations. The remits from the General Assembly were considered: No. 1 was approved with the addition that ministers who have contributed to the fund for twenty years shall be exempt from additional rates. Nos. 2, 3 and 4 were negatived; Nos. 5, 6, 7, 8 and 9 were approved *simpliciter*.

CHATHAM : 10th March.—Rev. John Gray, Windsor, was appointed Moderator. The following commissioners were appointed:—Messrs. Waddell, McCall, Battisby, King, *Ministers*, and Messrs. Bartlett, Coltart, Webster and McVicar, *Elders*.

STAFFORD : 9th April.—Measures were taken towards preparing the way for the visitation of the Sabbath Schools within the bounds by suitable persons presbyterially appointed. Rev. Dr. Cochrane was nominated for the Moderatorship of the General Assembly. Rev. Mr. Gordon, of Harrington, obtained leave of absence for six months on account of ill-health.

MANITOBA : 1st March.—A large amount of business was transacted both in connection with the Home and Foreign Missions of the Church. Attention was directed to the necessity of grants in aid for the erection of mission premises near Fort Ellice, and also to enable Mr. Flett to visit the Indians at distant points of the Swan River district. Arrangements were made for conducting the Rosseau school. The report of the Home Mission Committee, read by Professor Bryce, was replete with interesting details of the work undertaken

by the Presbytery. Mr McKellar had been sent to Portage Creek and High Bluff, Mr. Campbell to Contract 15 on the Canada Pacific R.R., and Mr. Ross to Springfield. Missionary meetings had been held at a great many stations, and, altogether, the good work was reported to be prospering under the direction of the Presbytery. The remits from the General Assembly were duly considered, the majority approving of a common fund for the theological halls in Ontario and Quebec. The remit on the Widows' Fund was approved *simpliciter*. A call was sustained in favour of Rev. Mr. McKellar from High Bluff and Portage Creek. Principal Grant, D.D., was nominated for the Moderatorship of the General Assembly, and the following commissioners appointed:—Messrs. Borthwick, Matheson, Robertson, Hart and Bell, *Ministers*; and Professor Bryce, Dr. Reid, Toronto, Messrs. Croil, Montreal, McLennan, Hamilton, and McMicken, Winnipeg, *Elders*. Rev. Mr. Donaldson obtained four months leave of absence.

WHITBY: 16th April.—The Presbytery resolved to hold a conference on the state of religion on the occasion of its next stated meeting and appointed Mr. Carmichael to open the conference with a suitable address. Mr. Douglas tendered his resignation of the charge of Port Perry and Prince Albert in consequence of his acceptance of an appointment from the Home Mission Committee to labour in Manitoba, and the Presbytery agreed accordingly to translate, commending Mr. Douglas to the guidance of the Master in the new part of the Vineyard to which the Providence of God seems to have directed his path. In regard to the remits, the Presbytery acquiesced in the main with that on the Widows' Fund, and agreed that is not expedient at present to have a common fund for the Colleges, nor did they think it expedient to appoint a Home Mission Agent in the meantime.

SAUGEEN: 9th, 10th April.—Mr. Greig's resignation of the charge of Normanby was accepted, regretfully. A call was sustained from Knox Church, Harriston, in favour of Rev. J. Anderson, of Tiverton; stipend \$800 and manse. The remits from the General Assembly were discussed and approved with some slight exceptions, and Home Missionary matters were attended to. Rev. A. D. McDonald, of Elora, and Mr. Thomas McCrae, of Guelph, received the thanks of the Court for their advocacy of the claims of Foreign Missions in this Presbytery.

BARRIE: 30th April.—A call from Sing-

hampton, Maple Valley, and Honeywood, in favour of Rev. E. N. B. Millard, was sustained, and arrangements made for Mr. Millard's induction. The following Commissioners to the Assembly were appointed: Dr. Fraser, Messrs. Gray, Leiper, McConnell, and Moodie, *Ministers*; and Messrs. T. Dallas, A. D. McNab, W. McWhinney, F. Rogerson, and P. McHaffie, *Elders*.

TORONTO: 6th May.—The Rev. Alex. Tait accepted the call addressed to him from Caledon and Mono, and arrangements were made for his ordination and induction. Leave was granted to Rev. J. Adams, of West King, to retire from the active duties of the ministry. Rev. J. M. King—the Moderator—submitted the annual report of the Presbytery's Home Mission Committee, and it was agreed that an abstract of the same be printed and circulated among the congregations. Messrs. John Wilkie, Francis Ballantyne, Joseph McCoy, Francis R. Beatty, and John Johnson, passed satisfactory preliminary examinations with a view to their licensure and were certified accordingly.

The Rev. Alexander Topp, D. D., laid on the table his resignation of the charge of Knox Church, Toronto. Dr. Topp had been led to take this step from a desire to consult the best interests of his large and increasing congregation the duties of which he felt ought now to devolve upon younger shoulders. A Committee of Presbytery was appointed to confer with Dr. Topp, and the office-bearers of Knox Church in relation to this matter, which could not be entertained without serious regret on the part of the Presbytery and all concerned.

THE NEW KINCARDINE COLONY.

In response to a letter from Rev. P. Melville, the Colonial Committee of the Free Church has granted £50 sterling per annum for three years to aid the New Kincardine people in the work of the Gospel. The Secretary, writing to Mr. Melville, says:—"The Committee wish me to express their warm interest in your congregation from its peculiar history, and would like your people to know that they take such interest in them." The Colonial Committee of the Church of Scotland granted £100 towards the erection of the church. Rev. R. H. Muir, Convener of the Committee, writing to Mr. Melville, after announcing this grant, says:—"I do assure you we seldom have had more satisfaction than we felt to-day in granting this aid."

The Colleges.

THE thirty-seventh session of QUEEN'S UNIVERSITY AND COLLEGE at Kingston was brought to a close on the 23th April with great *eclat*. There was a numerous attendance of the public, and the graduating class was the largest that has ever gone forth from this University. Twenty-one received the degree of B.A., four of M.A., two of B.Sc., and ten of M.D. In addition, the honorary degree of Doctor of Divinity was conferred upon the following gentlemen:

Rev. John C. Baxter, Montreal.

Rev. William Fraser, Bondhead, Ont.

Rev. Robert Sedgwick, Musquodoboit, N.S.

Rev. Thomas Wardrope, Guelph, Ont.

The total number of graduates on this occasion being 41. The number of graduates in theology, and who are now applicants for licensure is five, namely,—Messrs. Thomas S. Glassford, Alexander McLean, John Mordy, A. H. Scott, and Hugh Taylor.

Principal Grant delivered the closing address. After some fitting words of congratulation and counsel to the graduates and students the learned principal directed his remarks to the general audience, reminding them of the claims of Queen's College for their continued support, and intimating his intention to ask from the friends of this institution throughout the country \$150,000, for additional buildings, endowment and equipment, which are judged necessary. We speak in the interest of all the colleges, when we say we hope, and confidently *expect*, that within a year's time this sum will be raised for Queen's College. We know of no good reason why a like sum should not be simultaneously provided for the Knox College, Toronto, and the Presbyterian College at Montreal. Certainly they both require it. We may say also, looking at the record of their work during past years, they both deserve it. To question the ability of the Church to do this would be little short of fastening a stigma upon the intelligence and liberality of its membership which the action of the Synod of the Maritime Provinces has proved to be unwarranted and unjust. That it would be productive of beneficial results to the whole Church is also undoubted. Only let there be enough enthusiasm in the col-

leges—a sufficient faith in themselves—and the thing will be done.

THE THEOLOGICAL HALL AT HALIFAX closed its session 1877-78, on the 24th April, in Chalmer's Church, which was filled to overflowing on the occasion. Dr. Burns presided, and the Revs. Dr. Sedgwick, G. Houston, Dr. McKnight, Dr. Pollok, Professor Currie, Dr. Waters, A. T. Mowitt, J. McMillan, R. Laing and others took part in the proceedings. The Professors reported eighteen divinity students in attendance during the session, four of whom have completed their curriculum, and are candidates for licensure, viz., Messrs. Gunn, Carruthers, Gray and Stewart. The Colonial Committee of the Church of Scotland gave £20 towards the Bursary Fund, and the Free Church of Scotland, £30. The Senate gave \$360 in prizes. Dr. McKnight was presented by his students (past and present) with a gold watch and chain, and also his diploma as Doctor of Divinity from Glasgow University, free of expense.

THE NEW COLLEGE BUILDINGS.—The beautiful property at Pine Hill, on the North-West Arm, has been purchased for the Theological Hall, Halifax. The purchase includes ten acres of land in a high state of cultivation; fronting on what is now called "College street," and extending to the water-side. The building is new and in the best possible repair. It is large enough to accommodate the classes, one resident professor, and about twenty resident students. The terraces, groves, walks, and the grounds generally are very fine. There are several buildings on the lot that can with moderate expenditure be utilized for College purposes. The whole property was purchased at the extremely moderate price of \$25,000. Rev. Dr. MacKnight, we understand, is to reside on the premises, and accommodation will be provided in due time for students attending next session. A finer site for a college could not be selected. The Board appeal to subscribers to the Building and Endowment Fund to make their remittances with as little delay as possible.

REV. DOCTOR GRANT.—We notice with much satisfaction that the new Principal of Queen's College, Kingston, has received the degree of Doctor of Divinity from his *Alma Mater*, the University of Glasgow, of which he was a distinguished student. We wish the learned Principal long life to wear his well-earned laurels.

The Coming of the Lord.

The Church has waited long
 "Her absent Lord to see;
 And still in loneliness she waits,
 A friendless stranger she,
 Age after age has gone,
 Sun after sun has set,
 And still in weeds of widowhood
 She weeps a mourner yet.
 Come, then, Lord Jesus, come!

Saint after saint on earth
 Has lived, and loved, and died;
 And as they left us one by one,
 We laid them side by side;
 We laid them down to sleep,
 But not in hope forlorn;
 We laid them but to ripen there,
 Till the last glorious morn.
 Come, then, Lord Jesus, come!

We long to hear Thy voice,
 To see Thee face to face,
 To share Thy crown and glory then,
 And now we share Thy grace.
 Should not the loving bride
 The absent bridegroom mourn?
 Should she not wear the weeds of grief
 Until the Lord return?
 Come, then, Lord Jesus, come!

The whole creation groans,
 And wants to hear that voice,
 That shall restore her comeliness,
 And make her wastes rejoice.
 Come, Lord, and wipe away
 The curse, the sin, the stain,
 And make this blighted world of ours
 Thine own fair world again.
 Come, then, Lord Jesus, come!

Obituary.

REV. DAVID TAYLOR.—On the 28th of April, the Rev. David Taylor, pastor of Bass River, N.B., died suddenly as he was about to enter the hall in which he was about to preach. He had been in good health, and only a few moments before his death he stated to one of the elders that he felt even better than usual. His death was instantaneous. Mrs. Taylor, who was near by, came to find her husband lifeless who had parted from her a few minutes before in health and with every prospect of years of life and usefulness. The assembled congregation were, of course, profoundly affected by the sudden call of their pastor, who, had he been spared a little longer, would have preached to them from the text, "When the Son of

Man shall come in his glory, and all the holy angels with him," &c. Mr. Taylor came to Canada from Scotland some six years ago, and was settled first at Spencerville, Ont. He was settled at Bass River only about seven months. His death is deeply regretted by his co-Presbyters and by a much attached congregation. He was about fifty years of age.

REV. JOHN C. SINCLAIR.—A number of our older readers in the Maritime Provinces will remember Rev. John C. Sinclair who, years ago, laboured in Pictou and in P. E. Island. He came from Scotland to this Province in 1838, and left for the Southern States in 1852. He was an excellent Gaelic scholar and preacher. He was a hard worker, a faithful evangelical preacher, and a loyal Presbyterian. He died at Wheeling, Virginia, on the 23rd April, aged 78 years.

MR. DONALD MACKENZIE.—The Session of Knox's Church, Pictou, request the publication of the following minute respecting a venerable elder:—

"Since last meeting, the Session have been called to mourn the decease of their venerable father, Mr. Donald Mackenzie, who died on the 14th of April last, aged 82 years. Mr. Mackenzie emigrated from Golspie, Sutherlandshire, Scotland, in 1822. He was ordained a ruling elder in this congregation (Knox's Church, Pictou) in the year 1855, and continued to officiate with faithfulness and acceptance until laid aside nearly two years ago by very severe illness. In his dealings with the people of his district he was patient and prudent, and ever mindful of the sick and afflicted among them. A prayer meeting was regularly held in his house during all those years. He was a pattern of steady, quiet, and strictly moral and religious habits. His piety was of that decided character ascribed in history to the Puritans and Covenanters; and his venerable aspect corresponded with his principles and practice. He was revered and loved by all who knew him. To his brethren in Session he was uniformly courteous and kind, and by them he was beloved and respected. 'Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men.'

MR. JOHN BELL, M.D., more touching than the most eloquent words ever uttered over bier of the dead was the immense concourse of all classes who attended the funeral obsequies of this young Montreal physician who had already given promise of rising to the highest eminence in his profession, but whose philanthropic

labours were suddenly arrested in the 33rd year of his age. The deceased was a son of the late Rev. Andrew Bell—a minister of our Church, distinguished alike for his theological and scientific attainments. Dr. Bell was a graduate of Queen's University, Kingston. He was an enthusiast in his profession, a constant friend of the poor and needy, irrespective of creed or nationality: one who enjoyed the esteem and confidence of the profession to which he belonged, and of his fellow citizens generally, and who ever maintained a consistent Christian profession.

Ecclesiastical News.

DISTASTEFUL is it undoubtedly is to the great bulk of the people of Scotland, the Roman Catholic Hierarchy has been duly proclaimed, and Archbishop Strain has been welcomed back to Scotland, after his successful visit to Rome, by his faithful clergy as the Archbishop of St. Andrew's and Edinburgh, and Metropolitan. A year ago he went to Rome to put this matter in train. When asked to restore the Scottish Hierarchy, the old Pope said he would pray to the Patron Saint of Scotland, and especially to St. Margaret for guidance and direction. It was discussed in January by the Cardinals who agreed to recommend it to the Pope's favourable consideration. He gave his consent and signed the decree, but died before it was published. The first act of Leo XIII was to proclaim the Hierarchy restored. Formerly, there were thirteen Episcopal sees in Scotland. It is thought that four may be enough for the present. The Bishops of the Scottish Episcopal Church have entered their protest against this innovation.

"THE MAY MEETINGS" held annually in London in the interests of the leading Missionary Societies of the Kingdom took place this year as usual and were largely attended. The receipts of the CHURCH MISSIONARY SOCIETY were reported to exceed one million of dollars. One hundred and seventy-nine mission stations were sustained by its efforts, and 385 clergymen, with 57 European, and 2595 teachers of all classes. The communicants number 26,116. The Earl of Chichester strongly urged the desirability of mission work being conducted on as simple a method as possible; for, where it had been carried on with great ceremonial, there had been little but failure, and it had produced a very mongrel kind of Christianity or a total extinction of Christian Churches. The expenditure of the Wesleyan Missionary Society for the year has been \$795,000. From a general summary of the society's work it appeared that there were now 632 principal stations, called circuits, occupied by the society in various parts of the world; 6343 chapels and other preaching places; 878 ministers and assistant missionaries, including supernumeraries; 5905 other paid agents; 25,007 unpaid agents; 143,346 full and accredited

church members; 19,892 on trial for church membership; and 216,673 scholars. The Baptist Missionary Society had received \$250,000. The seventy-fourth Annual Report of the British and Foreign Bible Society placed its free income for the past year at \$536,500; the additional amount received for Scriptures sold was \$529,705—making together more than a million of dollars. The issues of the Society of Bibles and portions of the same, at home and abroad, were nearly 3,000,000 copies. The total issues of the Society from its commencement now amount to 82,047,062 copies.

The Synod of the Presbyterian Church of England commenced its sittings in Manchester, on the 29th April. Professor Chalmers, D.D., was elected Moderator. The Home Mission collections and donations during the year were about \$20,000; and for Foreign Missions, about \$65,000. The sustentation fund yielded an equal annual dividend of £290. Dr. Dykes reported that twenty-five students had attended the Theological classes of whom nine were ready for licence. The annual expenditure in connection with the College was about \$17,000. Reference was made to the success of missionary efforts in Formosa where this church has a staff of missionaries, twenty-six churches, and a native church membership of 1,200 persons.

THE GENERAL ASSEMBLY of the Presbyterian Church of the UNITED STATES was held this year at Pittsburgh, Penn., commencing on the 16th May. The commissioners numbered 520, representing 37 Synods and 175 Presbyteries. The northern branch of the Presbyterian Church reported last year 37 Synods, 175 Presbyteries, 4,801 ministers, 5,153 churches, 557,674 communicants, 581,606 Sunday-school teachers and scholars, and \$8,495,361 in contributions for all purposes. The Southern body reported 12 Synods, 63 Presbyteries, 1,115 ministers and licentiates, 1,830 churches, 112,500 communicants, 66,634 Sunday-school scholars. The questions of DANCING AND THE LIKE threaten embarrassment in the South. An earnest and numerous party urge that not only should the church disapprove of dancing, theatre-going, and card-playing in their mildest forms, but that transgressors should be cut off from the Church. And this party is likely to have a majority in the Church.

A REMARKABLE MOVEMENT has taken place at Tinnivelly in the South of India. Missionary efforts, it is well known, have in former years been very successful in this quarter, but nothing in the past has occurred to compare with recent results. In seven months, it is stated, more than 16,000 souls have voluntarily placed themselves under religious instruction, with a view to baptism, and the movement is still spreading. Village after village is laying aside its heathenism and seeking admission into the fold of Christ. It is the Church of England that has chiefly to do with this district. The total number of missionaries now labouring in India, under the auspices of thirty-five various societies, is about 600. The number of native communicants is about 100,000.

THE SOUTH AFRICAN MISSIONS, although surrounded with most formidable difficulties, are being prosecuted with unabated zeal and perseverance. At *Livingstonia* the prospects of the mission are as satisfactory as could be reasonably expected. One real disaster only has befallen the enterprise—the death of two of its most energetic workers. The natives appear to be friendly. The original site of the mission premises, however, has not been found satisfactory, chiefly on account of the presence of a very minute but invincible foe to the progress of civilization,—“the tsetse fly,” whose appearance meant that no domestic animal could live at that station. Blantyre, the site selected by the Church of Scotland, seems to have escaped this plague. The station has been laid out and most of the houses built, and several miles of road made, both in the direction of the coast and towards *Livingstonia*—the station of the Free Church. At the close of each day’s work a short service is held, and an address given on the simplest truths of the Gospel. Schools have been commenced for the instruction of the children, both in secular and religious knowledge. The Rev. Duff M’Donald, with an additional artisan missionary, has gone to take charge of the mission and a prosperous future is confidently expected.

PRESBYTERIANISM IN JAPAN.—The Presbyterian Church in Japan has sixteen foreign missionaries, three native pastors and twelve native elders. The missionaries are from different sections of the Presbyterian family, but in Japan all form one Presbytery. Progress is rapid and steady. Thank God for Gospel light in the far east. The union of Presbyterians in heathen lands is a sight full of promise for the future. It cannot be long until all who love and serve the Lord Jesus will work hand in hand in the face of the heathen and Mahomedan world.

India.

REPORT OF REV. J. FRASER CAMPBELL FOR 1877.

(Continued.)

MISSION WORK.

My outside work may be said to have begun in October. In the beginning of that month I employed a native Christian lad, John Matthews (who had been brought up in a Methodist school in the North West, and had come in search of work) my intention being to set him at whatever I found him fit for, and at the same time to teach and train him for greater usefulness. Though he has faults, as we have who have less excuse for them, on the whole he seems a good lad. I trust he is a good Christian and desirous of being useful. At first he was sent to sell books and tracts, but this did not

succeed well. After the first few days people refused to buy “Christian books,” though they were sold at a fraction of their real cost, which an American missionary advised me was found in their experience better than to give them for nothing. I then placed him in the little mission school I was starting, and there he continues still.

THE SCHOOL.

The School, though now for the first time a mission school, had previously existed in a small way, having been opened for children of poor employees of the Commissariat Department, by Col. Van Heythuysen. He kindly offered to hand it over to me as the nucleus of a mission school, and it thus came under my charge on the 1st of Sept., but during that month I attempted no more than an occasional visit. It met in a miserable little shed, which was bearable only while the strong winds of the Monsoon blew in at the open door. There was no furniture, but there were books—an advance on many native schools. Hindi and Marathi were taught, but there was no Christian instruction, the master being a young Brahmin priest whom we once caught preparing for the worship of Ganpati in the school. Some time afterwards I observed what proved to be as I suspected an illustration of Hab. 1: 16, the invocation of their slates by some of the boys; but a reproof mingled with reasoning and good humoured ridicule was tried, and it was only needed once. In October I was able to take more oversight of the school, placed John Matthew in it as assistant teacher, spent some time in it myself in the early morning, introduced Christian books, hymns and scripture instruction, along with the study of English. Of course this was done gradually, and but few left the school, the attraction of having a *Sahib* teaching English probably overcoming the fears of his christianizing them. This was part, but only part of my object in myself teaching; it was also as a means of acquiring and practising the language, and in order personally to superintend the giving of religious instruction. At first an occasional easy question was the limit of my venture, but afterwards I divided the school into two classes for the scripture lesson, John taking one and I the other, with the Brahmin master to aid me, which he has done in a manner that astonishes me, correctly rendering the most pronounced Christian and anti-idolatrous teaching, and generally as if he believed it all, though in private conversation he confessed himself as before. Through the difficulty of getting a proper place we had to meet for some time in an open shed, where we had at least fresh air. In the beginning of De-

cember we moved temporarily into the building now occupied by the girl's school, and on New Year's Day into our present place, which was to have been ready two months before, and which is admirably situated on the main street of the bazaar, opposite one heathen temple and nearly opposite two others. Three months before, it was a ruinous looking place, filled with rubbish and dirt, but now a light, clean, airy school-house, with high ceiling and rooms partially divided, so as to suit different classes, and yet permit of its being filled with an audience, when we succeed in gaining one to listen to addresses within it. Who would not be delighted to step in and hear the fine, bright boys—Mohammedans, heathens, and one Jew—singing in Hindustani, but with familiar tunes, "Rock of Ages," "Jesus, Lover of my Soul," "I heard the Voice of Jesus say," "I Need Thee, Precious Saviour," etc., even if most sing with more sound than sweetness, (some sing very well, and as if they felt the meaning)—to question them and find how well they understand the meaning of the hymns, and then examine them on the first part of Luke's Gospel and find that some of them would pass a better examination than most boys in our Sunday schools at home! They are not taken over much ground, but are made to understand and remember what is gone over. How far it is taken to heart, who can tell? Much is undoubtedly mere memory. But it is difficult to believe that some of the answers I constantly receive come from no deeper, and that the earnest faces of some, when the vital thrusts of Christianity are being set forth, express no corresponding earnestness within. Doubtless there is much to hinder the growth of the seed, but the word spoken with some measure of earnest prayer and faith will result in the salvation of some of those boys, sooner or later, and we may yet have preachers from among them. It has greatly benefited myself to spend so much time in speaking and hearing Urdu, whether in singing and explaining hymns and teaching scripture, or in the lower work of teaching the English primer, and (to one or two besides the Christian teacher) the English fourth book, with preparation of the translation at home.

VISITORS.

Parents and other visitors frequently drop in and listen for a time to the hymns or scripture lesson, and a most interesting incident occurred a few days ago which, though not in 1877, I shall mention to illustrate what may result from this. I was ill, and Miss Rodger was kindly taking

some of my work for me, and was giving the Scripture Lesson (from Luke 12) when five Brahmins came in, sat down and listened attentively. They became deeply interested, and so delighted were they both with the answers of the boys and the teachings of the book, which, they said, was all new to them, that they remained some time to buy the book, no other satisfying them but the Gospel of Luke from which the lesson was given. They came from the State of Dewas, had come to Mhow to see the sights, and strolling along, had come to the school. God meant them to discover something better than they had come to see, and we hope to hear good news of the book they carried home.

EXAMINATION.

On Jan'y 14th, I had a little examination of the school for the purpose of stimulating the boys and interesting the "Sahibs" in it. Its success was so much greater than I had anticipated, that I regretted I had not invited more to be present. Prizes and presents of books and clothes were given at the close. These were bought with part of a donation of 10 Rupees, which had previously been sent, another donation of 10 Rupees was sent immediately afterward, and as these came unasked, more may be expected when our work becomes better known. The Brahmin continues to be paid partly by the commissariat department and partly by the fees. In the end of November I succeeded in getting a catechist, Wm. Salavi, at one time under Dr. Wilson, of the F. C. Mission, Bombay. Though he has more than once caused me considerable anxiety and pain, on the whole he seems a sincere Christian, and he has already been useful in a very encouraging degree. He speaks and reads Marathi and Hindi, and (imperfectly) English.

MISSSES. FORRESTER AND RODGER.

On December 10th, Misses Rodger and Forrester came to Mhow. The idea of two of the ladies coming here to work had previously been mooted, but it was in November that the apparent impossibility of getting accommodation for them all in Indore led Mr. Douglas to write, asking if I could possibly get a bungalow in Mhow for two. While consulting about it, our good friend, Col. Van Heyhuysen came to our aid by offering me for them the use of his house for some weeks during the absence of his family, and just as they were to return, a small bungalow was vacated, which I secured—with the condition, of course, that it should be given up when required for any officer of the garrison. In this, as in so many things, the favouring hand of God has been

recognised by us. Shortly after their arrival we began making occasional visits to villages in the neighbourhood. Having arrived in a village, we had no difficulty in gaining two small but attentive audiences, one of women, to whom Miss Rodger, accompanied by Miss Forrester, read and spoke; and one of men, to which I would sing and perhaps speak a little by way of explaining the hymn, the catechist speaking at greater length. This will be continued, but I find that my Urdu even if it were better than it will be for some time to come, will be of little use in the villages. Even John Matthews whom I once took was but imperfectly understood, because he speaks Urdu rather than Hindi. These are considered dialects of the same language, but the difference is such that while Urdu is considered the proper language for Mohammedans or those who mingle much with them, like the people in Mhow and cities generally, Hindi is necessary for the villagers who live comparatively secluded from them, and it is therefore necessary for me to begin with it as soon as I can get suitable teachers. I hope to plant a school in every one of these villages.

ENCOURAGEMENTS.

It is not to be expected that we should have much to say about results when work was begun here, we may almost say in the beginning of October; but God has given much to encourage, and especially in January. In December, the catechist brought a Marathi widow who craved baptism. She said she had attended a school of the American Mission in Ahmed Nuggur, about ten years ago, and remembers much of christian truth; then, when she was married, her husband forbade her being a christian, but now having been a widow for four years, she wishes to become a christian, and is trusting in Christ for salvation. She said she was supporting herself by day labour. Great caution is required with all whose circumstances are likely to be benefited by baptism, and especially with widows, whose condition among Hindoos is so wretched. So I simply answered that we would instruct her further and observe her conduct. But on the arrival of the ladies, we agreed to start a girl's school and engage this woman as teacher. There is a double advantage in this, for, a woman, with even her education who can be secured as teacher, is not easily found, and, even were she an avowed heathen, if her conduct was good we might be glad to get her, and she will by this arrangement be more under the observation of the ladies, so that we can judge of her, and be more free to wait on them for instruction. We do not, so far, feel at all

satisfied of her fitness for baptism. What has occurred since the close of 1877 does not come properly in this Report perhaps, but, since then, three persons have applied for baptism, of one or two of whom I think very favourably. The most interesting is an old Guru or religious teacher. The Catechist seems to search out such and give them particular attention. Sometimes he has spent a good part of the night among them, and once he and John Matthews were in a gathering of them till 5 o'clock in the morning. The Gurus sang their heathen hymns, and allowed the Catechists and teacher to make remarks in the intervals. It appears that this old man was that night convinced and led to abandon idols. He says he had received some instruction years ago from Mr. Hubbard of the American mission, but had clung to his idolatry and had visited many shrines seeking salvation, but finding it not, though others were looking to him as a giver of it, till that night he was convinced that only a sinless one could save him a sinner, and began to trust in Christ. He brought us his idols, before which how many had bowed! his instruments for performing puja, shaskas, magic books, etc., and gave them all up to me. His beads he wished to retain till his baptism, lest his people should turn him out, but on his going home without his idols he was turned out supperless. I had warned him that he need not look to me for support, as a Guru he was supported by his disciples, but now I looked for work for him and God immediately put in my way a situation by which he is comfortably supported. He comes regularly for instruction and declares that he is now happy through faith in Christ. Four days after he came my Khansaman, a Mohammedan, asked to be baptised next month. He was first brought to me as an inquirer in November, and has evidenced a steady advance since then, but the day after his application for baptism he received news of the death of his mother and had to leave for some weeks, since which time I have had no opportunity to observe him. I think him sincere, but question whether his faith has yet become a matter of the spirit or only of the intellect. So also of my Chankedar, or night watchman, who has gradually moved from Mohammedanism to a decided profession of belief in the truth of Christianity, and indeed seems looking to Christ for salvation, though he has not yet applied for baptism. Both have been greatly helped by our nightly family worship in Hindustani, and the frequent conversations held on the passages read. The wife of a native Christian has also applied, and is under instruction.

On the whole, therefore, we have great cause to thank God and take courage, and much to stimulate us to go forward and possess the land. There is much to do; there are millions of precious souls around us in Central India without one herald of the glad tidings, and surely when God thus smiles on us we should make speed to convey to them all the word of salvation. The harvest is great; do not the fields seem white? God send us speedily more labourers! As in Formosa and Trinidad, so here, more are urgently needed. Oh! let us not slack our hand. If only we will live according to our professions, we can send more to every field we have been called to work in, and adequate money for all purposes. Houses must be built or bought, travelling and other expenses paid; much money is needed, and the Church has the money. The only question is whether Christians will spend it on this or on self-indulgence.

J. FRASER CAMPBELL.

Letter from Miss Rodger.

Mhow, Feb. 16th 1878

MY DEAR MRS. HARVIE.

BEING we are at last fairly settled in our own home, I must not let another mail leave without writing to you. Although Miss Forrester and myself came to Mhow early in December, we have been with Col. Van Heythusen's family, or in their house, until the beginning of this month. We have gotten a very comfortable place. It is situated in a very open part of the Camp, and it is also quite high. I hope it may be healthy. With regard to the work, I may say that I have been promised a few houses which I may visit. The Post Master who is a Maratha Brahmin has consented to my visiting his family. There are a number of Parsee families in the camp, but it is very difficult to reach them.

A girls' School has been opened, which is attended by Maratha girls. The attendance as yet has not been large, but I trust it will increase, as I expect the Children from the Cattle lines to come to this School. The majority of them at present are learning the alphabet. In both Hindi and Marathi there are a great many combined letters, it takes some of them quite a time to learn the combinations. Two of the larger girls can now read very fairly. One of these is the daughter of a Native Christ-

ian. The other is a Heathen girl, but she has had some previous instruction. In the reading book which she has just finished the Ten Commandments are given, and she can repeat several of them, as well as the Lord's Prayer. Another of the girls will in a few weeks be able to read, if she continues making progress as she has been doing. They are very interesting children although their faces are not very clean, nor their heads very smooth. According to their ideas a weekly arrangement of their hair is quite sufficient. The School-room is a bare looking place. In it are two chairs, and several mats spread on the ground on which the Children are seated.

They come out for a couple of hours in the morning, then they go home for their food, and gather again for three hours in the afternoon. These hours will have to be changed shortly, as the cold weather is over. It has been warm for the past week.

I mentioned that the children were all Maratha. I am able to teach them, although I could not speak much in that language to the women in the Zenanas, but I could read to them in it from the New Testament. Around the camp are numerous villages, some of them small and others quite large. In the evenings we sometimes go out into these villages, and have generally gathered together a crowd of women and children. We read and explain to them some portion of Scripture. One is often astonished to meet with so much intelligence in these village people. Last week we went to a large village, which is a short distance from our house, and spoke to a number of women and children gathered on the veranda of one of their houses. The men began to gather also, but I requested them to leave, for their presence, if it did not send the women away, had at least the effect of making them shy. I thought it time to speak when I saw the women draw their chaddars over their faces. I read to them a part of the fourth Chapter of St. John's Gospel, containing the account of the woman of Samaria. So far as the speaking was concerned I was able to get on very well, as they understood Hindi. I hope my work will be more fully opened before writing again. Miss McGregor, Miss Forrester and myself have agreed to write in turn, so that you may have a letter at each monthly meeting. This one is intended for April. I hope it may reach its destination in safety ere that time. Miss Forrester is busy studying the language.

Miss Van Heythusen has decided upon engaging in Zenana work, and they are studying together. There is to be a Temperance meeting held in this Camp on the

27th of this month. The Rev. Mr. Gregson of Agra is to address the meeting.

Miss Forrester unites with me in kindest love,

MAGGIE ROGER.

LETTER FROM MISS FAIRWEATHER

The following extract from a letter received by the President of the Hamilton Woman's Foreign Mission Society from Miss Fairweather, Indore, will be read with deep interest by those who read the account of the two converted Brahmins in last number :—

"Two Brahmins, one occupying a high position in the house of Appo Boho, son-in-law to Maharajah Holkar, have declared themselves followers of our blessed Lord, and were to have been baptized two weeks ago. The Rev. Narayan Sheshadri, so well known in Canada, came to be present with us, as we feared an uprising of the Brahmin population.

They were to have been baptized on Thursday, and were to come to spend most of the day with us, leaving the city immediately. On Wednesday we waited all day, on Thursday also, and still no news. By Friday noon I grew very impatient, and feared something had gone wrong. So Mr. Douglas, Narayan Sheshadri and I determined to make an effort to know what had happened. We just went to a photograph gallery to see if they had been there, as we had previously arranged, but they had not been there. We next repaired to the Holkar Cotton Mills in search of a young Brahmin boy who was a friend of theirs, and to whom they had been trying to impart what they themselves had learned of the Saviour. Almost at the outset we were joined by Kumar Bahshi Sahib, the chief of Holkar's army. He is a Brahmin also, and a Knight Companion of the Star of India. He followed with us, but at last Mr. Douglas caught sight of the lad, and we gradually worked our way towards him, and he, seeing this, came gradually working to the aisle that separated the long rows of rooms. He stood talking for some time, when suddenly Mr. Douglas turned and asked the lad, 'Where is Sakenhanandan?' 'Gone to Bombay,' was the reply, and before the words were well uttered, Bahshi had bent to listen. The boy hastened away immediately, and we soon left the factory. Hastening home we telegraphed to Bombay to receive them. Mr. Douglas took the train to Bombay,

and Narayan Sheshadri to Mhow, to Mr. Campbell. On Sunday the lad came to me at the mission office. He told me that, eight days before, Sakhanandan and his father (who is one of the highest officers in the royal household) had had a violent quarrel. The son had declared himself a Christian, and refused to go to the temple to worship. His father had surrounded his house with mounted soldiers to take him prisoner by force to his own house, but he had escaped and gone to Bombay. I asked, 'When did you see him?' 'As I returned from the factory on Wednesday evening,' said the boy. 'I met Shakanandan and asked him where he was going. He said, 'Tell the Radre Sahib I must leave Indore to-morrow.' That was the last seen of him. After a stay of some days at Bombay, Mr. Douglas returned to Indore to wait events. After a little delay a letter was received from Sakhanandan, saying they had been taken prisoners by his father and brought before the Maharajah, who desired to force a recantation. But, says he, '*We are of the same mind still.*' Mr. Douglas has gone to them at a station somewhere in the south, but as yet we have no tidings. This we may be sure of, no stone will be left unturned, fair or foul, to make them disavow their faith in the Gospel.

My own work is truly encouraging, but what effect this affair may have on it is still doubtful. It comes so near the Court and family of the Rajah, we cannot yet estimate the real value of the event, still we hope *much* and *pray*. I have just had a nice meeting of Maharata women in the city, eleven women, three men, eight boys, and eight girls at one sitting; where we told the "Old, old story," and so good were they as to force upon my hands and those of my young assistants, some very pretty bracelets with garlands of white jessamine and rosebuds, in token of their regard. Since we have been shut up with small pox, the Rajah of Jhansi and two other native gentlemen have called very kindly as friends to enquire for us, and also to meet Narayan Sheshadri, but he had gone. The whole population seem friendly. Surely, as door after door has opened for the Gospel here, it has been to us a cause of humble thankfulness that we were so honoured. Much, however, depends on you at home, not on your money or exertion so much as on your prayers. The prayers of the faithful in Canada will raise to the ground the foundation of Hindoo temples. 'For this thing I will be enquired of to do it for them.'"

MARION FAIRWEATHER.

Our New Hebrides Mission.

REPORT OF REV. H. A. ROBERTSON.
OF ERROMANGA.

GMITTING for the present Mr. Robertson's Statistics, we proceed to make the following extract from his very interesting report.

"The most notable events of the year were, first, an admirably conducted cruise round Erromanga, by Captain Braithwaite and the other officers and crew of the "Dayspring," by which I was enabled to visit a great many districts and to take my teachers and their families to the communion at Dillon's Bay, without the least inconvenience. The vessel followed our boat quite close to each place of landing and stood in for us again when they saw us leave the shore. On shore, the teachers and chiefs had every thing ready, and a present of pigs, fowls and yams for the missionary, and a contribution of money, arrow root, clubs, bows and arrows, pigs, fowls, yams, and sandal wood, towards the cost of printing the *Acts of the Apostles* in Erromanga. I received during the year from the Christian natives of Erromanga for this object what will realize £23 stg. Very praiseworthy, I think.

The second important event was a long journey overland along the coast and inland to those districts we did not visit during the voyage in the *Dayspring*. I was accompanied by fifteen men, most of them between the ages of 15 and 25, including two high chiefs and a chief's son, and two women (one of whom went with the hope of inducing her father to receive a visit from the missionary. I sent her and her husband ahead when we neared the chief's harem, our party remaining about a quarter of a mile from the spot. Soon a man came running to say he would not see me. I sent word back to ask if I might come near and speak to him if we did not shake hands, this also he refused. I then sent to know if I might sit simply in sight of him? The same answer was brought back by my dear young friend, the husband of his excellent daughter. I then sent a present to him which, contrary to the firm opinion of all, he accepted and said he would like to see me, but was sure he would immediately die if he did, for he had never seen any missionary and was afraid now to risk his life. Unwilling to give in, I put off my shoes and following my guide I got within a few paces and got a fine view of the 'White Elephant.' After standing for about a half a minute, I

made a second start intending to grasp firmly his arms and hold him long enough to get him quietly to sit down along-side me without further fear of death, but the woman who stood before him moved, he saw me, and was off like a rocket. I examined his premises. His daughter and son-in-law called him and I left. Being assured by his daughter that I had gone, not to return until next year, he came out of the bush and sent me a present of a bow and arrows as an expression of good will. I hope yet to succeed, for he is not angry with the missionary, only frightened of him. He is also frightened of the Christian natives, but in a much less degree. Our journey otherwise was a very successful one.

The other events I would write of are the fearful hurricane and flood of the 4th of April, which destroyed our church at Dillon's Bay, and all the houses of our natives in that valley, and all their food, except a very few small yams. The hurricane destroyed the thatching on our dwelling house and the rain poured in for four hours, destroying furniture, beds, clothing, books, &c. All our native buildings except the cow and goat house were blown down and smashed, and the flat roof of our dining-room, pantry, and kitchen was blown off, and the doors and windows were blown in, and one half of the first broken down by the other buildings driving against it. Dishes, trunks and boxes, were smashed, and a portion of my stores were spoiled. We fled to the rocks, got into a cave, but the rain and cold soon drove us to a native house. By noon the storm was over, and waters of the flood greatly abated, but the state of our premises inside and out I cannot describe, suffice it to say that it gave us a whole six months hard work.

The last event I will mention is that a great charge for the better seems to have come over the people of the Dillon's Bay side of the Island during the past year. The people are not nearly so opposed to the gospel as in former years. I forgot to mention that our excellent cottage at Cook's Bay was blown down and destroyed by the same hurricane which destroyed the buildings at Dillon's Bay. I begin to mention that all the visits we have had from H. M. Ships of War have been of a pleasing nature. The commanding officers have at all times sought to do what they considered best. The Mariners were civil and many of them Good Templars and what is better, good Christians. We have had a good many difficulties, and perhaps a few trials, but we have had also much to cheer and encourage us in our Master's work, and have hitherto been led by a way we knew not.

When exposed to danger of various kinds, the Lord has watched over us. We often experienced great ingratitude from many whom we have spent days and nights to relieve and benefit, and for whom we are spending the very vigour and prime of our lives, but though we cannot help feeling this, yet as we did not come for their gratitude but for their good, and for God's glory, we do not allow ourselves to be too much cast down. And yet we are not without frequent proofs of gratitude from some of the natives. With all their faults we shall not be sorry when the time comes round for us to go back to labour amongst them. The missionaries too have sought to encourage us by their kind letters and kind words, and their prayers. Rev. Mr. Paton at one time printed a Hymn Book for me, without charges. Rev. Mr. Watt printed a second edition of the same book and is now printing a third, also a free gift. Rev. Mr. Inglis supplied us with an excellent cook, and both he and Mr. Inglis aided us in a variety of ways, and it is pleasing to have co-workers from one's own Church like the missionaries and their wives of Erakor and Anelghauhat.

A HINDERANCE.

One of the most formidable difficulties I have to contend with is the Eromangan language, it certainly is a difficult language but we must resolve to master it, though never fully, no man has ever done that with any language in the Pacific Isles.

HELP WANTED.

But Dr. McGregor, how is it you in Canada and the Free Church in Scotland do not send us one or two more missionaries? It cannot be want of funds alone, for you send them to China, India and Trinidad, but none from Canada for the New Hebrides mission since Mr. Annand came out, and none from Scotland since Mr. Milne came out nine years ago.

Sydney, N. S. W., Jan'y. 31st, '78.

MISSION GOODS TO THE NEW HEBRIDES AND TRINIDAD.

The undersigned acknowledges receipt of Mission Goods which have been closed for shipment as follows:—

1st For Rev. H. A. Robertson:

1 large box from Bedeque, P. E. I., per Rev. R. S. Patterson. 1 package assorted goods from Truro ladies, per Rev. J. I. Baxter. 1 large package from members of United Ch., New Glasgow, per Mrs. Rod'k. Macgregor. 1 small package—Mrs. J. M. Geldert, Halifax.

2nd. For Rev. J. W. Mackenzie:

20 yards light Flannel from ladies of Springside, per Hon S. Creelman. 1 large package from members of United Ch., New Glasgow, per Mrs. Rod'k. Macgregor. 1 package assorted goods from Truro ladies, per Rev. J. I. Baxter. 1 package from Bass River Sewing

Circle. 1 package from Rockley ladies Missionary Sewing Circle, St. Matthew's Pugwash, per Rev. J. M. Sutherland. 1 package from ladies of Musquodoboit, per Mrs. R. Kaulbach. Private parcel from Miss Bruce to Mrs. McKenzie.

3rd. Rev. Joseph Annand:

1 package from Truro ladies. 1 large package from members of United Ch., New Glasgow. 1 large package from Wallace, per Mrs. John Munro. 1 package from Windsor (assorted). 1 package from Eastville Sewing Circle. 1 box from Chalmers Ch., Halifax, per Mrs. C. B. Pitblado. 4 packages, 2 large and 2 small from St. John's Ch., Halifax. 1 pair socks for the 3 missionaries from Mrs. Susan Creelman and Mrs. Sarah Creelman, Stewiacke.

Probable value of the whole.....\$380 00

In the short time given the offering is exceedingly gratifying, and with the accompanying letters sent will prove most cheering.

Bedeque congregation has surpassed all others in the regularity and frequency of their contributions in this way. The box from United Church, New Glasgow, is the most valuable sent since Dr. Geddie's time—well assorted and equally divided between the three missionaries.

P. G. MACGREGOR.

Friends in Halifax enabled Mrs. Morton to send to Trinidad for the benefit of the Savanna Grande District, quite a variety of articles of Clothing with School appliances of various kinds.

Mrs. Morton also received a handsome contribution towards purchase of a Bell for the Savanna Grande Church from the young people of Watland.

The Students of Theological Hall in response to a suggestion of Mr. John A. McDonald their fellow-student and formerly Superintendent of Schools in San Fernando district and Teacher at Mission village contributed over \$20 which were expended for Sabbath School Books and garments for the children at San Fernando School.

Formosa.

LETTER FROM REV. G. L. MACKAY.

Khoe-chin, Formosa, 19th Feb., 1878.

YOU will, no doubt, be anxious about the Lord's work in Bang-kah. When

I wrote last, the chapel building was levelled to the ground and the people were greatly excited. The cause was more a determination to keep foreigners out of the place than a direct attack on Christianity. The three head men who stirred up the people and defied the sub prefect, did their utmost to keep the merchants out of the city a few years ago. As we have a right according to treaty to establish ourselves there, I am insisting on our rights. The English Consul here sent a despatch to the British Ambassador in Peking about the case. I have no fear as to the issue in the end, for the Lord of Hosts is with us and will triumph o'er all His foes. Despite this opposition, the work in North Formosa is spreading and prospering greatly. On the 10th inst. at Go ko-khi, I admitted 3 by baptism, and last Sabbath, at An-po-a,

17 professed faith in the Lord Jesus and were baptized, thus making the number of communicants on the roll 182. At both places we commemorated the dying love of our Master and enjoyed sweet fellowship with Him. Have we not abundant reason to lift up our voices and shout Glory and Honour, Power and Dominion be unto Him that sitteth upon the throne and to the Lamb for ever? This has been a most extraordinary wet season. I never witnessed the like either in the far west or in these ends of the earth, we have been many days without seeing the sun. From the beginning of Dec. last until now there have only been a few dry days. The roads are simply winding paths of mud. Last week, going to one of our chapels with the students, we walked barefooted through mud two feet deep. We are here now cold and wet every day, for there is no fire-place and the grass roof is leaking and the cold wind is blowing the cold rain over me as I am writing this letter to you. Still I teach every day and my students never complain. We must forget our little discomforts and think of the Lord of glory, bleeding on Calvary's cross for us poor hell-deserving sinners. Yes, we must be willing to die if need be in serving our Master. God help us to fight on in endeavouring to save perishing souls.

Sabbath evening there was a total eclipse of the moon, and thousands were out beating gongs, firing guns, &c., &c., to save that luminary from the monster they supposed was about to destroy her. Pray for poor benighted China, that her sons may arise and cast off the superstitions which enslaved the millions for ages past.

You will be glad to know that an English Surgeon arrived and is to reside at Kelung and Coal Harbour, so that Dr. Ringer can now give all his time and energies to the Tamsui Hospital.

You will also be pleased to know that at no distant day there will be a native church, with a native pastor, supported by a native congregation here. Though I never wrote about this before, it has been my aim from the first day I landed until now. That's what I long to see, that's what I labour and pray for, and that's what our blessed Master will accomplish in His own time. Surely friends of the mission in Canada should be willing to help those who are willing to help themselves.

Juvenile Mission Scheme.

FROM Poona we have some little items of information about orphans. We learn that Dorothea, supported by St.

Andrew's S. School, Kingston, "has had an offer of marriage from a young man who bears a very good character, and will, I think, make her happy. She is not bright, but affectionate and hard-working, so that she will make this young man an excellent wife." We are told also that Venoo gets on well with her work at Indore, and takes great delight in it, and that Mr. Douglas has named her the "Mission mouse," because she is so very quiet. From Sealkote we hear that the children have received gifts, catechisms, &c., from Scotland, with which they have been much delighted, and one of them, Pharo, writes a very nice letter of acknowledgment. Louisa, one of the elder girls at Poona, has been removed by death, and, though young, seems to have been very useful, and to be much missed and lamented for her missionary efforts in the Zenanas, and her lovely Christian character.

The Chinese Famine.

WE speak of "hard times" and "dull times," and commercial disasters, and all the operations of our Church feel those things with greater or less severity. But all the while there is bread enough and to spare in all our borders. There is abundance of the necessities of life for the poor as well as the rich. How awfully different with our fellow-men in northern China! For three long years no rain has fallen and no crops have grown, and this is the case all over vast provinces, containing a population of nearly seventy millions! The food of the people has been wholly devoured. Cattle have perished. Every effort has been made, of course, to obtain provisions of some sort, and dry grass, withered leaves, rotten wood, and even clay, have been used as food. Hideous reports come of children killed and eaten. Parents have sold their children, and husbands their wives for a little temporary relief. There is no prospect of immediate relief, and multitudes are perishing. We are glad to note that the Government of China is helping the sufferers, and that even private contributions are being raised among the Chinese in the provinces not affected by famine. England, that has done so nobly for sufferers, and our brethren in the United States, are contributing very liberally. Wherever missionaries are stationed the starving multitudes flock to them for relief, and thus many lives have been saved. Had Christian missions been planted all

over those starving provinces the famine would have been robbed of much of its terror. Christendom is at fault; how much of the blame rests upon us? The famine will have the effect of opening additional doors for the entering in of Gospel messengers. As we feel grateful for the bounties of Providence to ourselves, let us express our gratitude in tangible support to the evangelistic enterprises of our Church.

TO PRESBYTERIANS.

DR. CHALMERS has said that there are three small countries that have moulded the character of Christendom—Palestine, Greece, and Scotland. The thought is a weighty one and true, and makes us, as Edward Irving, the doctor's colleague used to say, "grateful for our ancestry." But are we worthy of that ancestry? What would Knox and Melville, and Henderson and other "Scots worthies" have done in in the present crisis? They would have cut down Ritualism with an unsparing stroke, and made it fall like Dagon before the Ark of God. They would have declared, as the noble Earl of Shaftesbury lately did, "Perish all Churches and systems so be that Christ be preserved!" They would have said, "No peace with Rome!—Christ's Crown and Covenant!"—"Though we, or an angel from heaven, preach any other Gospel unto you, let him be accursed!" When John Knox was working at the galleys an image of the Virgin was presented to him for worship. With strong Presbyterian grasp he caught the doll and pitched it overboard. "Let your Ladye sweem there," he exclaimed, in broad Scotch; *she's light eneuch!* Very unmannerly! Yes, but John never thought of good manners when faith and duty were concerned and when the cause of Christ seemed to be imperilled.

Now, then, walk worthy of your forefathers. Gird on your old covenanting armour for the coming conflict, and let the country know—let all the world know—that a heritage like yours is not going to be surrendered without a struggle. Stand fast in the liberty with which Christ has made you free, and, grateful for the past, active in the present, and hopeful for the future, let your motto be that of our own Presbyterian William—"The Protestant Religion and the Liberties of England!" Amen. May God make us worthy of our Church's noble history, and help us to "contend earnestly for the faith once delivered to the saints.—Rev. John Dodd in *"Presbyterian Churchman."*

The Presbyterian Record.

MONTREAL: 1 JUNE, 1878.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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ARTICLES intended for insertion, must be sent to the Office of Publication by the tenth of the month at the latest.

CORRESPONDENTS in the Maritime Provinces will address their Communications to Mr. Robert Murray, Halifax.

REMITTANCES and all other matters of business to be addressed to JAMES CROIL, 210 St. James Street, Montreal.

We can supply a few sets of the RECORD for 1876-77, the two volumes bound in one, price \$1.50.

We hoped to have been able to give at least a brief report of the INTERNATIONAL SABBATH SCHOOL CONVENTION recently held at ATLANTA, but our information came too late for this number. We can only say that it was a great success and that Sabbath School work has received an impetus and Teachers an amount of encouragement that will tell upon Sabbath Schools all over the continent. There were over 500 Delegates in attendance. The following figures are worth remembering. There were reported to the Convention, Schools, 83,188; Teachers, 894,793; Scholars, 6,843,997. The Delegates from Canada were:—Principal MacVicar, of Montreal, Dr. George Bell, of Walkerton, Dr. Cochrane, Brantford; Rev. John McEwen, Ingersoll; Rev. John Potts, Toronto; Rev. W. Millard; Rev. A. H. Munro; and Messrs. Joseph MacKay, Montreal; W. Kennedy, Toronto, and A. McCallum, Hamilton. Dr. MacVicar was appointed a member of the Committee of ten to prepare the Scheme of Lessons for the next seven years. The Convention unanimously expressed approval of the institution of Normal Classes for the training of Teachers.—A subject which we deem of paramount importance and to which we shall take occasion to refer more particularly hereafter. One of our American exchanges says,—“The Canadians did nobly; and their invitation to hold the next International Convention at Toronto was gladly accepted.”

Literature.

THE CANADIAN MONTHLY. *Hunter, Rose & Co., Toronto* The May number does credit to the publishers, being extremely well brought out. Its contents are varied and interesting. Single numbers, 35c; yearly subscription, \$3 50.

THE BRITISH AND FOREIGN EVANGELICAL REVIEW. *Quarterly: James Bun & Son, Toronto; \$2 per annum.* The part for April has a very readable article on *The Roman Forum*, by Dr. McMillan. Professor McGregor discusses *The Church Membership of Children* in a way calculated to make some old-fashioned Presbyterians bethink themselves. *Tholuck*, by Rev. James Stalker, of Kircaldy, is the subject of an excellent paper. Professor Croskerry, of Magee College, contributes a trenchant essay on *Romanism and National Prosperity*. The other theological articles are also good.

THE PRINCETON REVIEW for May, among other first rate articles, has one from Dr. Dawson, Montreal, on *Evolution and the Apparition of Animal Forms*. A thoughtful paper on *The Miracle of Creation*, by Dr. J. H. McIlvane, and a very useful and interesting one on *Disputed Scripture Localities*, by Dr. Philip Schaff. *England and her Colonies* is ably treated by J. A. Froude. The number contains 252 pages of vigorous reading matter. This review, published six times a year for \$2, bids fair to eclipse all its contemporaries for quantity, quality and cheapness.

THE COMPLETE PREACHER AND METROPOLITAN PULPIT are received. Among the May preachers are Morley Punshon and Dr. R. W. Dale. The Rev. J. G. Manly discusses *The Second Advent* from a new standpoint, taking the position that the Second Advent is already past. Then there is what we so much and so very often desiderate—a *Missionary Sermon*—by Rev. Dr. Ludlow. *The Religious Newspaper Agency, New York, \$2 per annum, each.*

CATHOLICITY OF THE PRESBYTERIAN CHURCH is the title of an excellent lecture by Rev. Professor Campbell, Montreal.

ANGLO-ISRAEL, by Mr. William Greig, Montreal, is the subject of a lecture in which arguments for the identification of the British people and the lost Ten Tribes of Israel are very forcibly put.

OUTSIDE THE GATE AND JENNIE PRINCE'S HOME, remind us of the large variety of valuable children's books published by the Presbyterian Board, Philadelphia.

MEETINGS OF PRESBYTERIES.

Truro—Tuesday, 4th June, 11 a.m.
Wallace—Tuesday, 4 h June,
P. E. Island—Wednesday, 7th August.
Quebec—Tuesday, 16th July, 10 a.m.
Montreal—Tuesday, 9th July, 11 a.m.
Glengarry—Tuesday, 9th July.
Kingston—Tuesday, 9th July, 10 a.m.
Peterborough—Tuesday, 2nd July, 11 a.m.
Whitby—Tuesday, 2nd July, 11 a.m.
Toronto—Tuesday, 2nd July, 11 a.m.
London—Tuesday, 9th July, 2 p.m.
Saugeen—Tuesday, 9th July, 2 p.m.
Bruce—Tuesday, 28th June, 2 p.m.
Huron—Tuesday, 9th July, 11 a.m.

MEETING OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN CANADA.

The fourth session of the General Assembly of the Presbyterian Church in Canada will be opened in the City of Hamilton, and within the Central Church there, on Wednesday, 12th June next, at 7:30 p.m.

Presbytery Clerks will please forward rolls, so as to be in the hands of the Clerks of General Assembly at least eight days before the meeting.

Reports of ordinations, inductions, licences, deaths, demissions and depositions within the several Synods, should be sent by their respective Clerks, so as to be in the hands of Clerks of Assembly at least eight days before the meeting.

All papers for the Assembly should reach the hands of Clerks of Assembly at least eight days before the meeting.

The Conveners of Standing Committees should have their reports ready to hand to the Committee on Bills and Overtures at the second sederunt of the General Assembly.

Rolls and other documents should be addressed to Rev. Dr. Reid (Drawer 2567), Toronto.

WILLIAM REID, } Clerks of
J. H. MACKERRAS, } Gen. Assem.
W. FRASER, }

RAILWAY ARRANGEMENTS.

Arrangements will be made with the leading lines of Railway, and with the Steamboat line, for return tickets at reduced rates. Certificates will be sent so as to reach members by the 25th May; should any not have received them by that date, they will please communicate with Dr. Reid, Toronto.

Presbytery Clerks are requested to send to Dr. Reid, as soon as possible, lists of ministers and elders entitled to receive certificates, with their Post-Office Addresses and the RAILWAY STATIONS from which they will begin their journey. Inattention to this will occasion great inconvenience and trouble.

A Page for the Young.

LITTLE THINGS.

ONE step and then another,
And the longest walk is ended;
One stitch and then another,
And the largest rent is mended;
One brick upon another,
And the highest wall is made;
One flake upon another,
And the deepest snow is laid.
So the little coral-workers,
By their slow but constant motion,
Have built those pretty islands
In the distant dark-blue ocean;
And the noblest undertakings
Man's wisdom hath conceived,
Have been patiently achieved.

CAN'T RUB IT OUT.

'Don't write there,' said a father to his son, who was writing with a diamond on the window,

'Why not?'

'Because you can't rub it out.'

Did it ever occur to you, my child, that that you are daily writing that which you cannot rub out? You made a cruel speech to your mother the other day. It wrote itself upon her loving heart and gave her pain. It is there now and hurts her when she thinks of it.

You can't rub it out.

You wished a wicked thought one day in the ear of your playmate. It wrote itself on his mind, and led him to do a wicked act. It is there now; you can't rub it out.

All your thoughts, all your words, all your acts, are written on the book of memory. Be careful, the record is very lasting.

You can't rub it out.

HE SAVED THE CHILD.

Not long ago I visited Greenwood Cemetery, the well known burial ground of New York City and Brooklyn. It may well be called the city of the dead, for its deceased population is now one hundred and sixty thousand. It is, perhaps the most beautiful cemetery in the whole land. The grounds are attractive and well kept, and are nicely laid off into lots, drives, and foot paths. It has several large fountains and lakes.

It has many costly monuments. But the one that most interested me, was that of a fireman. It was erected by the New York fire companies, in memory of a brave fireman who, many years ago, lost his life at a great fire in that city. A little child was in an upper apartment of a burning building. This heroic man rushed up into the flames and smoke to save it. He secured the child, passed it through a window into the hands of others, and it was saved. But just then the fierce flames wrapped the brave man in, and the building fell, so that he lost his life.

The monument over his grave is beautiful in design. On top of the tall shaft stands the marble figure of a strong fireman. He has on full uniform. In one hand he holds a fire-trumpet, and in the other arm he proudly bears a sweet little child. He leans forward, and seems to be rushing from danger.

Though this occurred a long time since, people still love to think of that noble man, and to talk about him; and you see many persons stopping at this monument and fondly lingering around it. We always fall in love with the character that sacrifices himself to others. How much, then, we should love Jesus! How dearly he loved us! He gave his own body to die on the cross to save all children, yes, to save everybody. Do we not love to think of him? and to talk about him? And shall we not build a monument for him? Yes, but it need not be of marble. What he most delights in is a pure heart. But see how weak we are. We want pure hearts to please Jesus! and yet we must ask him to give us the clean heart. No one else can do it. He is willing to cleanse our hearts in his own blood, if we can only ask it. How precious a Saviour is ours.

"MIND THE BOW."

Away over in Scotland lived little Hannah, a child who had very early been taught the great truths of the Bible. One day this child and her mother stood in the door watching the rain that was pouring down, just as it does in our land sometimes, when it seems as if the windows of heaven are open. "Why, Hannie, I am almost afraid of a deluge," said the mother with a smile.

The eight-year-old child looked up, and earnestly replied, "Mind [*i. e.* remember] the bow, mother; mind the bow."

Well pleased was this mother with her little daughter's faith, and she assured her that she really had no fears of a deluge: Gen. ix. 8-17.

ACKNOWLEDGEMENTS

RECEIVED BY REV. DR. REID
AGENT OF THE CHURCH AT TORONTO,
TO 2ND MAY, 1878.

ASSEMBLY FUND.

| | |
|--|-----------|
| Received to 2nd May, '78. | \$2493.16 |
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| Carlisle. | 5.00 |
| New Annan. | 2.90 |
| Halifax, St. John's Ch. | 10.00 |
| Brown's Creek and Valleyfield. | 6.00 |
| Redbank. | 3.00 |
| Oro Esson and Willis Ch. | 7.20 |
| Collingwood. | 6.94 |
| Barrie. | 12.27 |
| Tecumseth 1st, Clarksville and Adjala. | 10.62 |
| Ashton. | 4.00 |
| Brussels, Knox Ch. | 10.00 |
| Buxton. | 2.40 |
| Dundas, Knox Ch. | 10.00 |
| Brussels, Melville Ch. | 4.70 |
| Wingham. | 8.00 |
| McNab and Horton. | 15.00 |
| Stirling. | 2.00 |
| Vaughan, St. Andrew's and St. Paul's. | 7.50 |
| Perrytown. | 3.00 |
| Oakhills. | 2.00 |
| Knoxville. | 1.40 |
| Manotick and Gloucester. | 4.00 |
| Nepean. | 2.25 |
| Bell's Corners. | 2.00 |
| Weston. | 4.00 |
| Hamilton, Knox Ch. | 20.00 |
| McIntosh and Belmore. | 8.00 |
| Chesterfield. | 10.00 |
| Cambray. | 3.30 |
| Fergus, St. Andrew's. | 10.00 |
| Nissouri North. | 3.00 |
| Clifford. | 5.00 |
| Mount Forest. | 14.00 |
| Watford. | 5.00 |
| Caledonia, Argyle st., &c. | 10.00 |
| Stratford, Knox Ch. | 13.50 |
| Rothsay, Calvin Ch. | 3.00 |
| Glamis. | 2.00 |
| Cartwright and Ballyduff. | 3.72 |
| Caledonia, Sutherland st. | 5.00 |
| Valleyfield. | 4.00 |
| St. Catherine's, 1st. | 12.00 |
| Moncton, St. John's Ch. | 7.00 |
| Tara. | 6.00 |
| Harriston, Guthrie Ch. | 5.00 |
| Quebec, St. Andrew's. | 12.00 |
| Warwick, Knox Ch. | 2.20 |
| Pakenham, Victoria st. | 2.00 |
| Ottawa, Knox Ch. | 11.00 |
| Oakville. | 10.00 |
| Montreal, Knox Ch. | 25.00 |
| Tara. | 4.00 |
| Underw'd and C'tr Bruce. | 2.00 |
| Woodstock, Chalmers Ch. | 11.00 |
| Almonte, St. John's. | 10.00 |
| St. Catherine's, Knox Ch. | 13.00 |
| Percy. | 5.00 |
| Campbellford. | 6.60 |
| Napier. | 2.00 |
| Princeton. | 2.00 |
| Oshawa. | 10.00 |
| Mount Forest, St. Andrew's. | 5.00 |
| Lachine, St. Andrew's. | 4.00 |
| Proton. | 4.00 |

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|---|-------|
| Queensville. | 1.10 |
| Sarnia, St. Andrew's. | 15.00 |
| Newcastle. | 2.00 |
| Belleville, St. Andrew's. | 8.00 |
| Richmond and Windsor Mills. | 5.00 |
| Kinloss and Bervie. | 2.00 |
| Thamesville. | 7.00 |
| Burlington, Knox Ch. | 5.00 |
| Grimsby. | 4.00 |
| Muir's Settlement. | 1.60 |
| Roslin and Thurlow. | 4.00 |
| Paris, River st. | 10.00 |
| Roekey Saugeen Mission Station. | 1.50 |
| Aylmer. | 1.00 |
| Kirkhill. | 9.00 |
| Lindsay, St. Andrew's. | 8.00 |
| Windsor. | 8.00 |
| Balser. | 2.00 |
| Harrowsmith. | 2.00 |
| Kincardine, St. Andrew's. | 4.00 |
| New Carlisle Hope Town and Port Daniel. | 3.00 |
| New Kincardine. | 5.00 |
| Little Harbor and Fishers Grant. | 4.00 |
| Port Hastings. | 4.50 |
| Millbank. | 5.00 |
| Port Stanley. | 4.00 |
| Bristol. | 3.00 |
| Montreal, St. Gabriel st. | 15.00 |
| Eldon. | 4.00 |
| South Kinloss and Lu'knw. | 6.75 |
| McNab, om'ted in April. | 5.00 |

\$3119.81

WIDOW'S FUND.

| | |
|--------------------------------|-----------|
| Rec'd to 2nd April, '78. | \$1784.16 |
| Bethesda Ch. | 3.00 |
| Alnwick. | 2.00 |
| Carlisle. | 5.00 |
| Moore, Burn's Ch. | 15.00 |
| Essa Townline. | 5.00 |
| Central Ch. and Lefroy. | 15.00 |
| Teesworth, Zion Ch. | 7.00 |
| St. Louis de Gonzague. | 5.00 |
| Port Hope, 1st. | 16.69 |
| Ashton. | 5.80 |
| Brussels, Knox Ch. | 4.00 |
| Mille Isles. | 5.00 |
| Buxton. | 1.90 |
| Dundas, Knox Ch. | 10.00 |
| Elma, Centre and West Moncton. | 10.00 |
| Brussels, Melville Ch. | 5.15 |
| Wingham. | 10.00 |
| Chatham, St. Andrew's. | 12.00 |
| Floss and Medonte. | 10.00 |
| North Brant. | 10.00 |
| West Brant. | 4.25 |
| Perrytown. | 2.00 |
| Oakhills. | 1.00 |
| Knoxville. | 2.60 |
| Collingwood. | 5.00 |
| Brooklin. | 8.00 |
| Drumbo, Willis Ch. | 6.00 |
| Nepean. | 1.00 |
| Bell's Corners. | 1.00 |
| Hamilton, Knox Ch. | 30.00 |
| Kincardine, Chalmers Ch. | 3.00 |
| McIntosh and Belmore. | 7.00 |
| Chesterfield. | 10.00 |
| Norwich. | 8.00 |
| Windham. | 6.00 |
| Cambray. | 3.00 |
| Brantford, Zion Ch. | 21.00 |
| Colborne. | 2.00 |
| Mount Forest, Knox Ch. | 13.00 |
| Lachute, 1st Ch. | 7.00 |
| Waterdown. | 4.25 |
| Stratford, Knox Ch. | 18.00 |

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|---|-------|
| Rothsay, Calvin Ch. | 3.00 |
| Glamis. | 5.00 |
| Cartwright and Ballyduff. | 5.69 |
| Caledonia, Sutherland st. | 8.00 |
| Ivy. | 2.00 |
| North Augusta. | 4.00 |
| Tara. | 12.00 |
| Kirkfield and Victoriaville. | 3.00 |
| Seaforth. | 10.00 |
| Blyth. | 13.00 |
| Pakenham, Victoria st. | 6.00 |
| Ottawa, Knox Ch. | 30.00 |
| Oakville. | 9.00 |
| Woodville. | 15.50 |
| Port Dover, Knox Ch. | 5.00 |
| Fitzroy Harbor and Tarbolton. | 10.00 |
| Underw'd and C'tr Bruce. | 3.00 |
| Woodstock, Chalmers Ch. | 10.00 |
| Winnipeg, Knox Ch. | 15.08 |
| Fingal. | 30.00 |
| Cookstown. | 1.86 |
| Percy. | 14.30 |
| Campbellford. | 20.22 |
| Belmont. | 4.39 |
| Bear Creek. | 9.50 |
| Mitchell, Knox Ch. | 10.00 |
| Napier. | 10.00 |
| Princeton. | 5.00 |
| Sarnia, St. Andrew's. | 37.25 |
| Angus. | 6.00 |
| New Lowell. | 4.00 |
| Bonnytown. | 2.00 |
| Grimsby. | 6.52 |
| Muir's Settlement. | 3.58 |
| Paris, River st. | 10.00 |
| Caledonia, Argyle st. and Allan Settlement. | 25.00 |
| Aylmer. | 1.00 |
| Kirkhill. | 6.00 |
| Fergus, Melville Ch. | 30.00 |
| Millbank. | 6.00 |

\$2511.20

With rates from Revds. H. J. McDiarmid, \$32; D. McKenzie, J. White, Jas. Black, T. Lowry, A. Young, P. Currie, \$16; T. Wilson, A. Henderson, J. J. Cochran, \$16; R. Scott, T. G. Thomson, P. Scott, D. L. McKechnie, J. McRobie, A. Grant, J. G. Murray, J. Carswell, J. M. King.

AGED AND INFIRM MINISTERS' FUND.

| | |
|---------------------------------|-----------|
| Rec'd to 2nd April, '78. | \$1775.32 |
| Cheltenham. | 5.00 |
| Cayuga. | 7.00 |
| Carlisle. | 5.00 |
| Central Ch. and Lefroy. | 15.00 |
| Floss and Medonte. | 10.00 |
| Manotick and Gloucester. | 4.00 |
| Waterdown. | 5.25 |
| Cambray. | 5.00 |
| Rochesterville. | 2.00 |
| Stratford, Knox Ch. | 11.00 |
| North Pelham and Port Robinson. | 3.00 |
| Ivy. | 2.00 |
| Ashfield. | 12.00 |
| Kirkfield and Victoriaville. | 3.00 |
| Mount Pleasant. | 5.25 |
| Ottawa, Knox Ch. | 13.81 |
| Binbrook, Knox Ch. | 7.00 |
| Saltfleet, Cheyne Ch. | 6.00 |
| Almonte, St. John's. | 20.00 |
| St. Catherine's, Knox Ch. | 40.00 |
| Meaford. | 3.00 |
| Barrie. | 41.71 |

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|-----------------------------|------|
| Proton..... | 4.00 |
| Queensville..... | 2.00 |
| Kinloss and Bervie..... | 3.00 |
| Toronto, Central Pbyn Ch | 5.70 |
| Rocky Saugeen Mission | |
| Station..... | 1.50 |
| Lindsay, St. Andrew's..... | 5.50 |
| Harrowsmith..... | 3.00 |
| Kingston, St. Andrew's..... | 9.00 |
| Port Stanley..... | 3.00 |
| Oxford..... | 4.00 |
| Bristol..... | 3.00 |

\$2045.04

| | |
|------------------------------|-----------|
| Rec'd to 2nd April, '78.. | \$ 763.33 |
| With rates from Revds. | |
| D. Fraser, \$6; D. H. | |
| Fletcher, \$10; J. White, | |
| \$4; J. Black, \$4; A. | |
| Young, \$4; P. Currie, | |
| \$3.50; A. Glendinneng, | |
| \$3.50; T. Wilson, \$2.50; | |
| A. Henderson, \$4 50; J. | |
| Little, \$4.25; J. J. Coch- | |
| rane, \$6.50; T. Wardrope, | |
| \$7; T. T. Johnson, \$3.25; | |
| E. D. McLaren, \$4; R. | |
| Scott, \$2.83; T. G. Thom- | |
| son, \$3.50; J. E. Tor- | |
| rance, \$6; J. McRobie, \$5; | |
| J. A. Carmichael, \$4; J. | |
| H. Mackerras, \$10; J. C. | |
| Smith, \$9; J. G. Murray, | |
| \$3; J. A. McConnell, | |
| \$3.75; W. McWilliam, | |
| \$3.50; J. M. King, \$10.. | 130.58 |

\$ 893.91

MANITOBA COLLEGE, BUILDING FUND DEBT.

| | |
|---------------------------|-----------|
| Rec'd to 2nd April, '78.. | \$ 366.21 |
| Stratford, Knox Ch..... | 25.00 |

\$ 391.21

MANITOBA COLLEGE, ORDINARY FUND.

| | |
|---------------------------|-----------|
| Rec'd to 2nd April, '78.. | \$ 314.49 |
| Teeswater, Westm'ter Ch | 5.00 |
| Hamilton, Knox Ch..... | 25.00 |
| East'n Sect'n of Pbyn Ch | |
| in Canada..... | 500.00 |

\$ 844.49

BURSARY FUND, KNOX COLLEGE

| | |
|---------------------------|-----------|
| Rec'd to 2nd April, '78.. | \$1020.00 |
| Robt. Wilkes, Toronto.. | 100.00 |

\$1120.00

KNOX COLLEGE, DEFICIENCY AND ORDINARY FUND.

| | |
|----------------------------|-----------|
| Rec'd to 2nd April, '78.. | \$3309.75 |
| Sarnia, Brucefield, Wing- | |
| ham, Blyth, Goderich, | |
| Seaford, Ayr, London | |
| and Probationer, addl., | |
| per Rev. M. King..... | 75.00 |
| Kingston, Belleville, Pet- | |
| erborough, Cobourg, Port | |
| Hope, 1st addl. per Rev. | |
| Dr. Robb..... | 58.75 |

\$3346.50

HOME MISSION.

| | |
|---------------------------|------------|
| Rec'd to 2nd April, '78.. | \$19653.98 |
| Brampton..... | 60.00 |
| Bethesda..... | 26.00 |
| Alnwick..... | 17.00 |
| Dunwich, Chalmers' Ch.. | 15.00 |
| East Gloucester..... | 20.00 |
| Russell..... | 15.00 |
| South Gower..... | 5.00 |
| Carluke..... | 10.00 |
| Essa Townline..... | 27.79 |
| Central Ch and Lefroy... | 55.00 |
| Chesley..... | 7.13 |
| Vankleekhill..... | 10.00 |
| Glenmorris..... | 30.93 |
| Fisherville..... | 18.00 |
| Cookstown..... | 26.00 |
| Caledon, East..... | 2.50 |
| Ashton addl..... | 10.00 |
| Mount Forest, St. Andw's | 24.00 |
| Westminster..... | 30.00 |
| Inverness..... | 25.00 |
| Bothwell..... | 37.51 |
| Richmondhill..... | 38.31 |
| Brussels, Knox Ch..... | 24.00 |
| Tiverton..... | 36.00 |
| Storrington..... | 30.00 |
| Pittsburgh..... | 14.00 |
| Pine River..... | 2.00 |
| Mille Isles..... | 3.00 |
| Buxton..... | 6.50 |
| Tilbury East..... | 15.00 |
| Stratford, St. Andrew's | |
| for Manitoba..... | 5.00 |
| Dundas, Knox Ch..... | 27.21 |
| Toronto, College st..... | 30.00 |
| Brucefield, Union Ch.... | 40.00 |
| Dungannon, addl..... | 2.00 |
| Wyebidge..... | 30.60 |
| Elma, Centre and West | |
| Moneton..... | 29.00 |
| Brussels, Melville Ch... | 5.90 |
| Wingham..... | 27.00 |
| Anonymous (Warton).... | 6.00 |
| Chatham, St. Andrew's... | 50.00 |
| Carlisle..... | 20.00 |
| Ailsa Craig..... | 37.94 |
| Acton, Knox Ch..... | 17.00 |
| Georgetown..... | 16.70 |
| McNab and Horton..... | 75.00 |
| Floss and Medonte..... | 20.00 |
| Peterborough, St. Andw's | 27.93 |
| Scarborough, Ag'nort S.S | 9.00 |
| Melrose, Lonsdale and | |
| Shannonville..... | 85.00 |
| Maidstone, St. Andrew's. | 6.00 |
| Kenyon..... | 8.00 |
| Amherstburgh..... | 17.55 |
| Botany..... | 10.00 |
| Longwood, Guthrie Ch... | 20.00 |
| Carradoc, Cook's Ch..... | 8.00 |
| Strathroy..... | 20.00 |
| North Brant..... | 20.00 |
| Toronto, C'tl Pbyn Ch S S | 30.00 |
| Vaughan, St. Andrew's | |
| and St. Paul's..... | 13.00 |
| Stirling, St. Andrew's... | 18.00 |
| St. Catherine's, 1st Pbyn | |
| Ch S.S..... | 15.00 |
| West Brant, addl..... | 14.60 |
| Collingwood..... | 30.00 |
| Brooklin..... | 18.00 |
| Perrytown..... | 13.00 |
| Oakhills..... | 5.00 |
| Holstein..... | 12.12 |
| Amos..... | 8.69 |
| Fairbairn..... | 6.09 |
| Drumbo, Willis Ch..... | 8.00 |
| Kincardine, St. Andrew's | 7.00 |
| Waterdown..... | 8.85 |
| Nepean..... | 4.00 |
| Bell's Corners..... | 5.00 |
| Skead's Mills..... | 1.60 |
| Weston, addl..... | 4.00 |

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|---------------------------|--------|
| Hamilton, Knox Ch..... | 2'0.00 |
| McIntosh and Belmore... | 34.25 |
| Chesterfield..... | 65.00 |
| Norwich..... | 15.00 |
| Windham..... | 15.00 |
| Kincardine, Chalmers' Ch | 8.00 |
| Cambray..... | 10.00 |
| Quebec, Chalmers' Ch... | 100.00 |
| Fergus, St. Andw's, addl. | 15.65 |
| Ottawa, Daly st..... | 107.00 |
| Nissouri, North..... | 7.50 |
| Colborne, addl..... | 8.25 |
| Brighton..... | 7.75 |
| Clifford..... | 21.00 |
| Rochesterville..... | 9.09 |
| do S Sch..... | 5.00 |
| Mount Forest, Knox Ch.. | 20.00 |
| Lachute, 1st Ch..... | 8.00 |
| Stratford, Knox Ch..... | 80.00 |
| Rothsay, Calvin Ch..... | 7.50 |
| East Ashfield..... | 10.00 |
| Latona, addl..... | 5.00 |
| Glamis..... | 11.00 |
| Caledonia, Sutherland st. | 24.00 |
| Leamington..... | 5.55 |
| Plympton, Smith Ch..... | 7.00 |
| Wilton..... | 10.00 |
| Russeltown Flatts..... | 20.00 |
| Orangeville, Zion Ch.... | 15.00 |
| Ingersoll, Knox Ch S S... | 15.00 |
| North Pelham and Port | |
| Robinson..... | 16.00 |
| Nassagaweya..... | 14.00 |
| West Port and Newboro. | 13.00 |
| Ivy..... | 8.00 |
| Streetsville..... | 93.00 |
| Goderich, Knox Ch..... | 58.84 |
| Wellesby..... | 9.00 |
| Tara..... | 12.00 |
| Harrison, Guthrie Ch... | 12.00 |
| Goderich, Union Ch..... | 7.00 |
| Delaware, St. Andrew's... | 3.90 |
| do South..... | 3.00 |
| Warwick, Knox Ch..... | 3.99 |
| Seaford..... | 60.00 |
| Blyth..... | 41.00 |
| Pakenham, Victoria st... | 15.00 |
| do Union Mis'y meeting | 11.77 |
| Ottawa, Knox Ch..... | 100.00 |
| do Union Mis'y meeting | 13.50 |
| Harrowsmith..... | 15.00 |
| Glenvale..... | 5.00 |
| Oakville..... | 26.44 |
| Woodville..... | 64.95 |
| Winnipeg, Knox Ch..... | 160.00 |
| Kildenan..... | 12.11 |
| do Thanksgiving Day... | 11.05 |
| Rockwood do do..... | 15.00 |
| Chatham, Adelaide st... | 63.88 |
| Port Dover, Knox Ch.... | 15.00 |
| Embro..... | 43.07 |
| Hull..... | 5.00 |
| Aylwin..... | 10.00 |
| Fitzroy Harbour..... | 10.00 |
| Hibbert..... | 40.00 |
| Underwood and Ctr Bruce | 3.00 |
| Woodstock, Chalmers' Ch | 53.00 |
| Binbrook, Knox Ch..... | 19.00 |
| Saltfleet, Cheyne Ch..... | 17.00 |
| Ringal, addl..... | 15.00 |
| Almonte, St John's..... | 33.90 |
| Montreal Erskine Ch S S. | 30.00 |
| St. Catherine's, Knox Ch. | 100.00 |
| do do do S S..... | 40.00 |
| Percy..... | 24.97 |
| Mitchell, Knox Ch..... | 100.00 |
| Stayner, S.S..... | 3.50 |
| Meaford..... | 5.00 |
| Napier..... | 4.00 |
| Barrie..... | 62.25 |
| Princeton..... | 12.00 |
| Enniskillen..... | 5.50 |
| Norwich, addl..... | 10.00 |
| Normanby, Middle Stat'n | 4.00 |
| Proton..... | 4.00 |

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|--------------------------------|------------|-------------------------------|--------|-------------------------------|--------|
| Oneida | 4.00 | Winslow | 8.00 | Melrose, Lonsdale and | |
| Queensville | 22.85 | Bowmanville, St. Andw's | 6.20 | Shannonville | 10.00 |
| Richmond | 5.05 | Richmondhill | 10.00 | Latona | 25.00 |
| Sarnia, St. Andrew's | 92.50 | Brussels, Knox Ch. | 8.00 | Glamis | 7.00 |
| Brookton | 5.11 | Tiverton | 14.10 | Carlwright and Ballyduff.. | 5.29 |
| Belleville, John st. | 20.00 | Storrington | 6.50 | Williamstown, St. Adw's | 25.10 |
| A. Gus | 6.00 | Pittsburgh | 3.50 | Caledonia, Sutherland st. | 20.00 |
| New Lowell | 4.00 | Pine River | 2.00 | Leamington | 5.00 |
| Bonnytown | 10.00 | Millie Isles | 3.00 | Wilton | 10.00 |
| Belleville, St. Andrew's .. | 50.00 | Ruxton | 2.00 | Orangeville, Zion Ch | 7.00 |
| Montreal, St. Paul's | 400.00 | Tilbury, East | 14.00 | North Pelham and Port | |
| Scarborough, Knox Ch. | 92.20 | Stratford, St. Andrews', | | Robinson | 10.00 |
| Kinloss and Bervie | 11.10 | Juvenile, India | 5.00 | West Port and Newboro .. | 10.10 |
| Point Edward | 6.10 | Dundas, Knox Ch | 20.21 | Nassagaweya | 10.00 |
| Moorfield | 2.00 | do do Rosseau Indian | | Ivy | 7.00 |
| Dunbarton and Canton | 30.00 | Reserve | 7.15 | Streetsville | 26.52 |
| Toronto Central Phyn Ch. | 40.00 | Brucfield, Union Ch | 36.10 | do S S | 18.00 |
| Grimshy | 40.00 | Wyebidge | 8.00 | Wellesley | 7.00 |
| Muir's Settlement | 12.10 | Elma, Centre and West | | Tara | 12.00 |
| West Essa, Burd's Ch. | 4.25 | Moncton | 22.00 | A Well-wisher to Mis'ons, | |
| Argyle Ch | 25.10 | Russels, Melville Ch | 9.85 | India | 5.00 |
| West Lorne | 13.10 | Wingham | 15.10 | Harriston, Guthrie Ch | 10.00 |
| Kineston, Chalmer's Ch. | 239.50 | Chatham, St. Andrew's .. | 50.00 | Elmira, Illinois | 20.00 |
| Paris, River st | 40.00 | Carlisle | 10.10 | Drops of Rain, Toronto .. | 7.45 |
| Florence and Lawn | 23.87 | Ailsa Craig | 18.9 | Coulonge | 5.00 |
| English Settlement | 28.50 | Aetna, Knox Ch, addl. | 10.00 | Warwick, Knox Ch | 4.5 |
| Rocky Saugeen Mis. St'n. | 4.00 | Mount Pleasant | 5.75 | Seaforth | 50.00 |
| Winterburne, Chalmr's Ch | 20.00 | Burford | 3.70 | Blyth | 25.50 |
| Aylmer | 5.00 | McNab and Horton | 22.00 | do S S, Formosa | 33.00 |
| Kirkhill | 25.00 | do do Mis'y box of 2 | | Pakenham, Victoria st. | 1.00 |
| Lindsay, St. Andrew's | 8.10 | children | 3.00 | do do S S, Formosa | 24.25 |
| Windsor | 30.10 | Floss and Medonte | 12.00 | Ottawa, Knox Ch | 75.00 |
| Victoria | 13.10 | Peterborough, St. Andw's | 27.85 | Harrowsham | 5.00 |
| Kingston, St. Andw's Ch. | 325.00 | Scarborough, Aginc't S S .. | 8.10 | Oakville | 19.00 |
| Owen Sound, Division st, | | Maidsstone, St. Andrew's .. | 2.00 | Woodville | 75.95 |
| addl | 7.77 | Amherstburgh | 5.15 | Inverkip S S, Juvenile, | |
| Woodville, debt | 22.81 | Botary | 9.10 | India | 6.00 |
| Danville | 7.25 | Strathroy | 6.00 | Prescott | 20.96 |
| Millbank | 16.92 | do Formosa | 6.00 | Winnipeg, Knox Ch | 60.00 |
| Dover and Oliver | 5.00 | North Brant | 10.00 | Port Dover, Knox Ch. | 10.00 |
| Port Stanley | 20.00 | Toronto, Central Phyn S S .. | 17.00 | Collingwood S S | 10.10 |
| Oxf rd | 10.15 | Vaughan, St. Andrew's | | Tara, addl | 4.00 |
| Bristol | 12.00 | and St. Paul's | 30.00 | Aylwin | 3.50 |
| Montreal, St. Gabriel st. | 40.00 | West Brant | 19.00 | Hanover | 2.20 |
| A. Clark, Smith's Falls | 50.10 | Collingwood | 6.00 | Underwood and Ctr Bruce | 3.00 |
| Kincairdine, Knox Ch | 12.10 | Brooklin | 11.00 | Woodstock, Chalmer's Ch | 40.00 |
| | \$25661.96 | Perrytown | 4.00 | Binkbrook Knox Ch | 13.63 |
| | | Oakhills | 4.00 | Salfieet, Cheyne Ch | 12.00 |
| | | Carleton Place, Zion Ch. | 11.43 | Montreal, Erkinie Ch, S S | |
| | | Hamilton Womens' Board | | Formosa | 50.00 |
| | | of Foreign Missions for | | do do do for Miss Fair- | |
| | | Miss McGregor's salary | 150.00 | weather, Juvenile Mis | 50.00 |
| | | Fergus, Member of Mel- | | Montreal Erkinie Ch S S, | |
| | | ville Ch, Formosa | 5.00 | for Roy at Saskatch'wn | 30.00 |
| | | Hespeler | 5.40 | St. Catharines, Knox Ch. | 57.00 |
| | | Drumbo, Willis Ch | 8.00 | do do do S S, India | 30.00 |
| | | Marotick and Gloucester | 10.00 | do do do do Formosa | 30.00 |
| | | Waterdown | 3.75 | Percy | 19.15 |
| | | Nepean | 4.00 | Mitchell, Knox Ch, For- | |
| | | Bell's Corners | 4.00 | mosa | 2.00 |
| | | Weston, addl | 4.00 | do do do | 39.00 |
| | | Hamilton, Knox Ch | 120.00 | Belmont | 1.80 |
| | | Kincairdine, Chalmr's Ch | 8.00 | Meaford | 3.09 |
| | | McIntosh and Belmore | 36.00 | Napier | 10.00 |
| | | Chesterfield | 40.00 | Barrie | 23.25 |
| | | Skead's Mills | 1.00 | Princeton | 12.00 |
| | | Norwich | 8.00 | Enniskillen | 5.50 |
| | | Windham | 7.00 | Bothwell | 17.00 |
| | | Chippawa | 5.54 | Harwich | 10.00 |
| | | Cambray | 6.00 | Normanby, Middle Stat'n | 3.00 |
| | | St. Vincent, Knox Ch. | 14.00 | Proton | 6.00 |
| | | Sydenham, St. Paul's | 6.54 | Port Hope, Mill st. | 10.00 |
| | | Nissouri, North | 7.50 | Oneida | 40.00 |
| | | Colborne | 5.60 | do S S | 6.00 |
| | | Cliff rd | 9.00 | Sarnia, St. Andrew's | 24.25 |
| | | Rochesterville S S | 2.20 | Belleville, John st | 60.00 |
| | | Mount Forest, Knox Ch. | 15.00 | Angus | 5.00 |
| | | Lucht, first | 6.10 | New Lowell | 8.00 |
| | | Thames Road and Kirton | 38.00 | Bonnytown | 4.00 |
| | | Stratford, Knox Ch | 92.00 | Belleville, St. Andrew's .. | 30.10 |
| | | Rothsay, Calvin Ch | 7.00 | Montreal, St. Paul's | 200.00 |
| | | Prince Arthur's Landing. | 12.00 | Kinloss and Bervie | 5.00 |
| | | Fort William | 3.00 | Moorfield | 2.00 |
| | | Prince Art's L'ding S S .. | 6.00 | Toronto, Ct'l Phyn Ch. | 20.00 |
| | | | | Grimshy | 20.00 |

FOREIGN MISSION.

Rec'd to 2nd April, '78. \$15335.09

| | |
|-----------------------------|---------|
| Markham, St. Andrew's, | |
| Stouffville, &c | 25.00 |
| Brampton | 30.10 |
| Bethesda Church | 18.00 |
| Alnwick | 11.00 |
| Cheltenham | 12.30 |
| Dunwich, Chalmer's Ch. | 10.00 |
| Wroxeter | 43.10 |
| Fordwich | 4.57 |
| East Gloucester | 20.01 |
| Russell | 14.00 |
| Carlisle | 10.00 |
| Quebec, St. Andrew's | 100.10 |
| Montreal, Knox Ch S S | 10.00 |
| Essa Townline | 5.00 |
| New Carlisle | 10.10 |
| Central Ch and Lefroy | 35.00 |
| Tee-water, Zion Ch. | 19.00 |
| Chesley | 6.00 |
| Wakefield | 12.23 |
| Vankleekhill | 13.00 |
| Glenmorris | 30.93 |
| Woodland | 16.00 |
| Fisherville | 9.00 |
| Cookstown | 13.00 |
| Toronto, Woman's Forgn | |
| Missionary Association. | 1270.00 |
| Kingston do do do | 100.00 |
| do Juvenile Mis. Com. | 30.00 |
| Ashton, addl | 5.00 |
| Westminster | 19.00 |
| Inverness | 8.00 |

| | |
|--------------------------|--------|
| Muir's Settlement | 7.50 |
| West Essa, Burn's Ch. | 4.25 |
| Argyle Ch | 18.10 |
| West Lorne | 6.00 |
| Paris, River st | 15.00 |
| Florence and Dawn | 10.00 |
| Rocky Saugeen, Mis St'n | 4.00 |
| Winterbourne, Chlmr's Ch | 10.00 |
| Montreal, St Paul's SS | 100.00 |
| Aylmer | 3.10 |
| Kirkhill | 10.00 |
| Lindsay, St Andrew's | 8.00 |
| Windsor | 30.00 |
| Fergus, Melville Ch. | 40.00 |
| Kirkton | 12.00 |
| King-ton, St Andrew's | 100.00 |
| Owen Sound, Division st. | 35.00 |
| Danville | 4.00 |
| Millbank | 15.75 |
| Port Stanley | 8.00 |
| Oxford | 8.55 |
| Bristol | 6.00 |
| Montreal, St Gabriel st. | 35.00 |
| A Clark, Smith's Falls | 50.00 |
| Kincardine, Knox Ch. | 30.71 |

\$20610.50

COLLEGES.

| | |
|---------------------------|-----------|
| Rec'd to 2nd April, '78 | \$6749.36 |
| Markham, St Andrew's, | |
| Stouffville, &c | 18.69 |
| Bethesda | 16.25 |
| Alnwick | 9.00 |
| Carluke | 10.00 |
| Essa Townline | 1.00 |
| Central Ch and Lefroy | 15.00 |
| Fishville | 7.00 |
| Cooktown | 3.60 |
| Ashton | 10.00 |
| Bowmanville, St Andrew's | 6.20 |
| Richmondhill | 10.00 |
| Krus-els, Knox Ch. | 12.00 |
| Tiverton | 16.00 |
| Storrington | 20.00 |
| Pittsburgh | 9.00 |
| Buxton | 3.60 |
| Dundas, Knox Ch. | 38.00 |
| Elma, Centre and West | |
| Moncton | 14.00 |
| Brussels, Melville Ch | 5.90 |
| Winham | 22.00 |
| Chatham | 7.00 |
| Chatham, St Andrew's | 50.00 |
| Georgetown | 11.00 |
| Flas and Medonte | 13.00 |
| Enniskillen | 8.00 |
| Longwood, Guthrie Ch. | 10.00 |
| Carradoc, Cook's Ch. | 4.00 |
| North Brant | 14.00 |
| Vaughan, St Andrew's | |
| and St. Paul's | 15.00 |
| West Brant | 8.70 |
| Collingwood | 10.00 |
| Perrytown, Oakhills and | |
| Knoxville | 2.00 |
| Drumbo, Willis Ch. | 8.00 |
| Waterdown | 5.88 |
| Weston, addl | 4.15 |
| Hamilton, Knox Ch. | 80.00 |
| Kincardine, Chlmr's Ch | 8.00 |
| Mel-tosh and Belmore | 13.00 |
| Chesterfield | 15.00 |
| Norwich | 4.00 |
| Winham | 5.00 |
| Cambray | 3.00 |
| Brantford, Zion Ch, addl. | 21.50 |
| Carlisle | 6.00 |
| Ail a Craig | 5.83 |
| Nissouri, North | 7.00 |
| Colborne | 1.50 |
| Clifford | 13.00 |
| Stirling, St Andrew's | 5.00 |

| | |
|---------------------------|--------|
| Rochesterville | 5.00 |
| Mount Forest, Knox Ch. | 27.00 |
| Stratford, Knox Ch. | 50.00 |
| Rothsay, Calvin Ch. | 7.00 |
| Latona | 20.00 |
| Glanmis | 10.00 |
| Cartwright and Ballyduff. | 4.00 |
| Caledonia, Sutherland st. | 16.00 |
| Orangeville, Zion Ch. | 10.00 |
| Nassagaweya | 14.00 |
| Ivy | 8.00 |
| Streetsville | 40.70 |
| Wellesley | 7.00 |
| Tara | 12.00 |
| Harriston, Guthrie Ch | 8.63 |
| South Kinlos and Luckw | 34.40 |
| Seaforth | 30.00 |
| Elth | 17.10 |
| Ottawa, Knox Ch. | 75.00 |
| Harrowsmith | 10.00 |
| Oakville | 19.00 |
| Woodville | 61.15 |
| Maidstone | 3.00 |
| Chatham, Adelaide st. | 12.76 |
| Port Dover, Knox Ch. | 15.00 |
| Embro | 37.27 |
| Underwood and Ctr Bruce | 3.00 |
| Woodstock, Chalmers Ch | 2.00 |
| Binbrook, Knox Ch. | 10.00 |
| Saltfleet, Cheyne Ch | 8.20 |
| St Catherine's, Knox Ch. | 60.00 |
| Percy | 17.60 |
| Belmont | 5.52 |
| Meaford | 10.00 |
| Barrie | 19.40 |
| Princeton | 12.00 |
| Normanby, Middle Stat'n | 3.10 |
| Proton | 6.10 |
| Port Hope, Mill st | 3.40 |
| Oneida | 46.00 |
| Sarnia, St Andrew's | 60.27 |
| Belleville | 75.00 |
| Angus | 6.00 |
| New Lowell | 4.00 |
| Bonny town | 2.00 |
| Belleville, St Andrew's | 24.00 |
| Scarborough, Knox Ch. | 95.25 |
| do Melville Ch | 7.00 |
| Kinlos and Bervie | 13.65 |
| Acotfield | 2.00 |
| Toronto, Ct'l Pbyn Ch | 25.00 |
| Grimsby | 20.00 |
| Muir's Settlement | 7.50 |
| Roslin and Thurlow | 6.00 |
| Paris, River st | 35.00 |
| Kingston, Chalmers Ch. | 160.00 |
| Rocky Saugeen, Mis Sta'n | 1.50 |
| Lindsay, St Andrew's | 8.00 |
| Windsor | 20.00 |
| Fergus, Melville Ch | 50.00 |
| Kingston, St Andrew's | 20.00 |
| Millbank | 5.25 |
| Port Stanley | 5.00 |
| Oxford | 5.00 |

\$8978.91

KNOX COLLEGE, BUILDING FUND.

| | |
|--------------------------|-----------|
| Rec'd to 2nd April, '78. | \$7245.61 |
| Bethesda, per Rev W | |
| MacWilliam | 66.75 |
| Alnwick, per Rev W | |
| MacWilliam | 24.00 |
| Priceville, per John | |
| Campbell | 5.20 |
| Blyth, per Andw McCaa | 3.00 |
| Belmont and Yarmouth, | |
| per Rev N McKinnon | 18.00 |
| Rev J W Mitchell, M.A., | |
| Mitchell | 140.00 |
| Hollin, per W Patterson. | 18.00 |
| Proton, per D Bell | 16.00 |

| | |
|---------------------------|-------|
| West Brant, per John | |
| Eckford | 6.00 |
| Glenallan, per Rev J | |
| Bryant | 15.00 |
| Matthew Martin, Tilbury | |
| East | 5.00 |
| North Brant, per Joseph | |
| Lamont | 11.00 |
| North Easthope, per | |
| Duncan Stewart | 25.00 |
| James Campbell, Toronto | 50.00 |
| Rev Stephen Young, Man- | |
| chester | 10.00 |
| Rev Jas Black Caledonia | 20.00 |
| Thames Road and Kirton, | |
| per Rev H Gracey | 38.67 |
| Culross, per Rev P Currie | 10.00 |
| Wroxeter and Fordwich, | |
| per J Cowan | 18.00 |
| North Pelham and Port | |
| Robinson, per Rev W | |
| Hancock | 11.50 |
| Garafraxa, St John's, per | |
| Wm Clark | 5.00 |
| Andw Semple, Garafraxa | 4.00 |
| Queensville, per P Crann | 6.00 |
| Rev J Baikiie, Harriston | 10.00 |
| Essa Townline, per Thos | |
| Scott | 9.00 |
| Stainer, per Rev R | |
| Moodie | 38.00 |
| Rev Jno McClung, Mild- | |
| way | 7.00 |
| D Arnot, Proofline | 5.00 |
| William Hossie, Sarnia | 2.00 |
| Rockwood, per W Tor- | |
| rance | 44.00 |
| Lindsay, per J McNellie | 4.53 |
| Frances Milne, Alnwick | 1.00 |
| Cayuga, per A D McLeod | 35.00 |
| Lucknow, per W Grassie | 11.50 |

\$79.8.56

CORRECTIONS.

Moneys credited in last Record to Campbellford, viz: Colleges, \$2.00; Home Mission, \$16.14; Widows' Fund, \$1.00; French Evangelization, \$5.00 should have been credited to Royston and Mamora.

The amount credited to Utica for Manitoba College Ordinary Fund, \$5.50 should have been \$6.50.

RECEIVED BY REV. DR. McGEORGE, AGENT OF THE GENERAL ASSEMBLY, IN THE MARITIME PROVINCES, TO MAY, 1878.

FOREIGN MISSIONS.

| | |
|---------------------------|-----------|
| Acknowledged already | \$5303.08 |
| Poplar Grove Ch, Halifax | 55.00 |
| Pr Meeting, West Truro | 25.00 |
| Bedford | 70.00 |
| Princeton | 142.00 |
| Chalmers Ch, Hfx, addl. | 2.00 |
| St Andrew's Ch, Halifax | 60.00 |
| Ladies Sewing Circle, | |
| Halfway Brook, Middle | |
| Sewiacke | 8.00 |
| Mew Kincardine | 5.00 |
| St Andrew's Ch, New Rich- | |
| mond, Q | 18.00 |
| New London, P E I in | |
| Clifton | 22.00 |
| La Have | 20.00 |
| Boularderie | 10.00 |
| Bequest late Wm Fraser, | |
| Cavendish, P E I | 15.85 |

| | |
|--|-----------|
| St Stephen's Ch, St John | 33.58 |
| St John's Ch, St John | 15.25 |
| Brookfield Sec of Rev E Smith | 11.00 |
| James Henry, Salisbury | 1.50 |
| Little Harbour & F Grant | 12.06 |
| Dalhousie & Maple Green | 10.00 |
| Blackriver, N.B. | 4.50 |
| Port Hastings | 8.50 |
| River Charlo, N.B. | 14.00 |
| Grand River, C.B. | 12.39 |
| Grove Ch, Richmond, Hfx quarterly | 5.00 |
| Cape North | 4.00 |
| Maitland, Youth's Miss'y Association | 19.57 |
| Mahone Bay | 5.78 |
| Bathurst, in part | 8.00 |
| Moncton | 35.50 |
| Mrs Brown, Moncton, for New Hebrides | 1.00 |
| Murray Harbour, P.E.I. | 25.28 |
| A friend, Pictou, per Rev A McBean | 1.00 |
| St Andw's Free St John's, Nfld | 70.64 |
| Hopewell, Rev A McLean | 50.88 |
| A friend, Charlottetown, by J Scott, India | 10.00 |
| Bridgewater | 20.00 |
| St James Ch, Charlottetown | 75.00 |
| Lunenburg | 25.00 |
| Strathalbyn, P.E.I. | 15.44 |
| Cove Head, P.E.I. | 23.00 |
| North New London, P.E.I. | 20.00 |
| Clifton, do do | 2.40 |
| Shemogue Sec of Sh and Port Elgin | 4.22 |
| A Lady in Port Elgin | 0.50 |
| Clifton, Colchester | 15.40 |
| Glenelg | 13.30 |
| E River, St Mary's | 16.70 |
| St Matthew's, Halifax | 244.00 |
| Eldon, Belfast, P.E.I. | 37.00 |
| St Stephen's, N.B. | 7.44 |
| | \$6634.70 |

DATSPRING AND MISSION SCHOOLS.

| | |
|---|-----------|
| Acknowledged already | \$2760.68 |
| Jacob Frieze, of Truro | 25.00 |
| Children of W River Cong | 20.00 |
| Y M M S United Ch, N Y for support Sadaphal | 182.50 |
| Central Ch, West River | 12.82 |
| Mrs Johnson, Chipman, N.B. | 6.90 |
| Shelburne, N.S. | 30.00 |
| James Henry, Salisbury | 0.50 |
| Blackriver, N.B. | 5.10 |
| Port Hastings S.S. | 5.00 |
| St Croix & Ellershouse | 12.65 |
| St John's S.S., Halifax | 10.00 |
| Bass River, S.S. Riverside | 24.51 |
| Merigomish | 24.37 |
| St Andrew's S.S., Sydney | 25.06 |
| Erskine Ch, Juv Mis Soc Montreal | 50.00 |
| Lunenburg | 8.00 |
| Poplar Grove S.S., Halifax | 24.00 |
| | \$3226.19 |

HOME MISSIONS.

| | |
|-------------------------------|-----------|
| Acknowledged already | \$4152.45 |
| West Truro, Pr Meeting | 25.00 |
| St Andw Ch, Kingston, NB | 23.00 |
| Bedecue | 20.00 |
| Princetown | 33.40 |
| New Kincardine | 10.00 |
| St Andw's Ch, New Richmond, Q | 10.00 |

| | |
|---|-----------|
| Chipman, Queen Co, N.B. | 16.00 |
| New London, P.E.I., in Clifton | 20.00 |
| La Have | 20.00 |
| Bay of Islands, Nfld | 4.00 |
| Gays River and Milford | 15.00 |
| Bequest late Wm Fraser, Cavendish, P.E.I. | 15.84 |
| St John's Ch, St John | 20.00 |
| Brookfield Sec of Rev E Smith | 11.00 |
| Amherst | 5.81 |
| Little Harbour & F Grant | 8.00 |
| Mrs Reid, for Bedford | 16.00 |
| Dalhousie & Maple Green | 9.00 |
| Port Hastings | 7.50 |
| Greenock Ch, St Andrew's | 6.00 |
| Grand River, C.B. | 10.00 |
| Grove Ch, Richmond, Halifax, quarterly | 5.00 |
| Cape North | 5.00 |
| Bathurst, in part | 10.00 |
| A friend, Pictou, per Rev A McBean | 1.00 |
| Murray Harbour, P.E.I. | 18.57 |
| Hopewell, Rev A McLean | 19.09 |
| Bridgewater | 25.00 |
| St James Ch, Charlottetown, addl | 50.00 |
| Lunenburg | 25.00 |
| Cove Head, P.E.I. | 11.00 |
| North New London, P.E.I. | 16.30 |
| Halifax, St Matthew's Ch | 91.00 |
| | \$4728.96 |

SUPPLEMENTING FUND.

| | |
|-----------------------------------|-----------|
| Acknowledged already | \$4785.82 |
| Halifax, St Matthew's Ch | 100.00 |
| Bedecue | 10.00 |
| Mabou | 20.61 |
| Port Hood | 5.39 |
| Chipman, N.B. | 13.00 |
| Quoddy Sheet Harbour | 6.85 |
| Amherst | 5.81 |
| L Lomond and Framboise | 2.40 |
| Grand River, C.B. | 10.00 |
| Grove Ch, Richmond, Hfx Quarterly | 5.00 |
| Cape North | 12.00 |
| Maitland | 47.00 |
| Murray Har, P.E.I. | 12.00 |
| Newport | 7.70 |
| Lunenburg | 8.00 |
| Cove Head, P.E.I. | 9.00 |
| | \$5060.58 |

Omission in September Record.

| | |
|-----------------------|--------|
| 1st Cong, Truro, addl | \$2.82 |
|-----------------------|--------|

COLLEGE FUND.

| | |
|--|-----------|
| Acknowledged already | \$4882.36 |
| Halifax, St Matthew's Ch | 172.00 |
| Bedecue | 30.00 |
| Princetown | 27.60 |
| Interest, mortgage | 81.76 |
| New Kincardine | 5.00 |
| Gays River and Milford | 20.00 |
| River Charlo, N.B. | 5.00 |
| Rev J McMillan, Truro | 4.00 |
| Shubenacadie and Ste-wiacke | 13.00 |
| For Library at College closing | 20.00 |
| Murray Harbor, P.E.I. | 31.40 |
| Newport | 4.70 |
| St James Ch, Charlottet'n | 25.00 |
| Little Narrows, C.B. | 1.59 |
| Int. on debt due by Dal-housie College | 99.28 |
| | \$5422.69 |

Errata in August Record.

For Friend, addl, Grand River, \$3.27, read Lawrencetown, \$3.27, and Friend, &c, \$4,

AGED AND INFIRM MINISTER'S FUND.

| | |
|----------------------------------|-----------|
| Acknowledged already | \$ 990.73 |
| Fort Massey, Missy. Asc'n | 30.00 |
| New Kincardine | 2.50 |
| Central Ch, W. River | 9.00 |
| Port Hastings | 4.75 |
| River Charlo, N.B. | 3.43 |
| Grand River, C.B. | 10.00 |
| Bridgewater | 5.00 |
| St James Ch, Charlottet'n | 20.00 |
| Little Narrows, C.B. | 2.04 |
| Bequest, Mrs G McKenzie, Halifax | 50.00 |
| Friend, per Rev A Ross, Pictou | 1.00 |

Minister's Percentage.

| | |
|------------------|-----------|
| Rev D MacGregor | 2.50 |
| Rev P Melville | 4.00 |
| Rev D F Creelman | 4.00 |
| | \$1138.95 |

THEOLOGICAL HALL BUILDING AND ENDOWMENT FUND, FARQUHAR FORREST & CO., TREASURERS, 173 HOLLIS ST., HALIFAX, TO APRIL 30th, 1878.

| | |
|--|------------|
| Previously acknowledged | \$24252.79 |
| John A Fraser, Boularderie | 20.00 |
| John P Haliburton, Boularderie | 4.00 |
| A Munro and others, Boularderie | 9.00 |
| Mrs Drummond | 1.00 |
| Congregation West Bay, C.B. | 24.00 |
| Rev M G Henry, Shubenacadie | 15.00 |
| S D Hogg, Clyde River | 5.00 |
| Geo Sinclair, Lachaber, Antigonish | 20.00 |
| Poplar Grove Ch, Halifax | 46.67 |
| Wm McIntosh, New Glasgow | 25.00 |
| United Congregations, Sutherland River | 70.00 |
| John Morrison, South Gut and Vale Colliery | 11.00 |
| Sharon Ch, Albion Mines | 161.50 |
| Whycecomah, C.B. | 49.35 |
| W F Knight, Halifax | 33.00 |
| Hon W McGill, Charl'twn | 50.00 |
| J D Cameron, Mabou, \$10 less 60c | 9.40 |
| | \$24806.71 |

MINISTERS, WIDOWS' AND ORPHANS FUND.

LOWER PROVINCES.

Howard Primrose, Treasurer, Pictou, N.S.

| | |
|--------------------------------|------|
| Rev James Fowler | 1.13 |
| Rev Robt Sedgewick, D.D | 1.13 |
| Falmouth Street Church, Sydney | 2.50 |
| New Kincardine, N.B. | 2.50 |

| | |
|---|----------|
| Baddeck, C B, both sections..... | 8.00 |
| Thank offering for a Minister from a member of Congregation Bay of Islands..... | 2.00 |
| Amherst, N.S..... | 7.92 |
| St Croix & Ellershouse..... | 2.00 |
| A friend, per Rev Alex Ross, Pictou..... | 1.00 |
| River Charlo, N.B..... | 3.44 |
| Bridgewater, N.S..... | 5.00 |
| Bank Dividends and Interest on Investments.. | 192.75 |
| | \$229.37 |

WIDOWS' AND ORPHANS FUND.

Late Presbyterian Church in Lower Provinces in connection with the Church of Scotland.

Geo. Mitchell, Treas., Halifax.

| | |
|--|-------|
| Rev W Stewart, McLennan's Mountn..... | 12.00 |
| Rev A W Herdman, Pictou..... | 12.00 |
| Rev Alex McLean, Hopewell..... | 12.00 |
| Rev Dr Brooke, Fredericton..... | 12.00 |
| McLennan's Mountn Congregation..... | 5.00 |
| St James Ch, Newcastle, N.B..... | 9.50 |
| St Andrew's Ch, Pictou..... | 18.50 |
| St James Ch, Charlottetown, P E I..... | 30.00 |

WIDOWS' AND ORPHANS FUND

Late in connection with the Church of Scotland.

James Croil, Montreal, Treas.

| | |
|--|-------|
| Russelltown, Que..... | 12.00 |
| Owen Sound..... | 10.50 |
| Beechridge (Ch of Scotland)..... | 9.00 |
| Oxford Mills..... | 6.50 |
| London, Ont, St And's Ch..... | 25.00 |
| Eldon, per Rev A Mackay..... | 4.00 |
| Pickering, St John's Ch..... | 4.00 |
| Beckwith..... | 16.00 |
| N Williamsburgh, Ch of Scotland..... | 12.00 |
| Chatham, Qc, \$8; Grenville, \$2.50; Pt Fortune, \$1.50..... | 12.00 |
| Galt, St Andrew's Ch..... | 18.00 |
| St Andrew's, Montreal, (Ch of Scotland)..... | 20.00 |
| London, St James Ch..... | 12.00 |
| Clifton, Ont..... | 12.00 |

FRENCH EVANGELIZATION.

Received by Rev. R. H. Warden, Secretary-Treasurer of the Board of French Evangelization, 210 St. James Street, Montreal, to 8th May, 1878.

ORDINARY FUND.

| | |
|------------------------------------|-------|
| Received to 10th April. \$19606.70 | |
| St Andrews, New Richmond..... | 20.00 |
| Agincourt, Union SS..... | 6.00 |
| West Brant..... | 18.00 |

| | | | |
|---|---------|---|-------|
| Nepean..... | 3.00 | Friend to Missions, Princetown, P E I..... | 15.00 |
| Bell's Corners..... | 3.00 | Lancaster, Knox Ch..... | 24.12 |
| Collingwood..... | 4.00 | Montreal, St Matthew's..... | 7.00 |
| Vaughan, St Andrews and St Paul's..... | 30.00 | Cote St Antoine S S..... | 15.00 |
| MacIntosh and Belmore..... | 13.00 | Montreal, Chalmers S S..... | 20.00 |
| Kildonan..... | 16.06 | Pickering, St John's..... | 3.00 |
| No 50, Kingston..... | 3.00 | Erin..... | 5.00 |
| Whitby..... | 13.00 | do S S..... | 2.50 |
| Oakville..... | 9.00 | Laguerre, Calvin Ch..... | 3.00 |
| Quebec, Chalmers Ch..... | 50.00 | Eldon..... | 11.00 |
| Mt Thom, Pictou..... | 1.30 | Alex Campbell, Annapolis, N.S..... | 10.00 |
| St Andrew's, Seymour..... | 25.00 | Grand Falls, N.B..... | 31.76 |
| Dalhousie Mills..... | 6.00 | A Friend, Montreal, Ex-P W A T..... | 10.00 |
| Zion Ch, Brantford..... | 20.00 | Dun McGregor, Hfx..... | 2.00 |
| Columbus S S..... | 20.00 | Digby, Ont..... | 2.56 |
| St Andrew's, King..... | 12.00 | Princetown, P E I..... | 7.30 |
| Trowbridge..... | 3.00 | Keene..... | 9.64 |
| Brighton..... | 15.00 | Aeneas McMaster, Scotstown..... | 5.00 |
| Colborne..... | 2.25 | Jas Norval, Mont'l..... | 3.00 |
| Clifford..... | 10.00 | Friend' Charlotte-town, P E I..... | 5.00 |
| P A Landing, S S..... | 3.00 | Friend, Princetown..... | 5.00 |
| St Stephens, Black River..... | 3.00 | | |
| H Munro, Montreal..... | 10.00 | Per Rev Dr. McGregor, Halifax:— | |
| Bethany..... | 3.00 | Chalmers Ch, Halifax..... | 24.17 |
| W Mowbray, Botany..... | 15.00 | New London and Clinton, P E I..... | 10.00 |
| W McKerracher do..... | 4.00 | Jos Henry, Salisbury, N B..... | 1.50 |
| Botany S S..... | 4.05 | Port Hastings..... | 8.00 |
| Thamesville S S..... | 3.21 | E River, St Mary's S S..... | 2.29 |
| Kilbride..... | 5.50 | St Andrew's, Greenock, Ch, S S..... | 10.00 |
| Ottawa, Knox Ch..... | 50.00 | Grand River, C.B..... | 12.39 |
| Leamington, Knox Ch..... | 6.00 | Grove Ch, Richmond, Hfx..... | 3.10 |
| Floss and Medonte..... | 12.00 | Shubencadie and L Ste-wiace..... | 35.00 |
| Glamis..... | 9.00 | Rev A McLean's Ch, Hopewell..... | 7.43 |
| Centre Scotch Line S S..... | 4.06 | Newport..... | 10.00 |
| Jas Fraser, Perth..... | 2.00 | | |
| Tara..... | 5.60 | Per Rev. Dr. Reid, Toronto:— | |
| Toronto, little boys' pocket money..... | 1.00 | Markham, St Andrews's, Stouffville, &c..... | 20.00 |
| Pakenham, Victoria st..... | 12.00 | Brampton..... | 20.00 |
| do do Girls' S S..... | 8.00 | Bethesda Ch..... | 7.00 |
| Camlachie, Knox Ch..... | 9.00 | Alnwick..... | 3.00 |
| Rochesterville..... | 1.10 | Cheltenham..... | 10.25 |
| do Bible Class..... | 5.50 | Carluke..... | 6.00 |
| Hull..... | 3.25 | Central Ch and Lefroy..... | 30.00 |
| Aylwin..... | 3.50 | Glenmorris..... | 30.93 |
| St Andrew's, Blyth..... | 14.00 | Fisherville..... | 4.35 |
| P Young, Milby..... | 1.50 | Richmondhill..... | 10.00 |
| Grand Bend and Drysdale..... | 67.20 | Brussels, Knox Ch..... | 13.00 |
| A Friend, Morpeth..... | 10.10 | Dundas, Knox Ch..... | 16.21 |
| Proton..... | 6.10 | Brucefield, Union Ch..... | 43.00 |
| Princetown, P E I, Ble Cl..... | 7.30 | Elma Centre and West Moncton..... | 15.00 |
| Guthrie Ch, Oro..... | 4.00 | Brussels, Melville Ch..... | 5.35 |
| Lunenburg..... | 14.25 | Wingham..... | 7.00 |
| Percy..... | 10.54 | Chatham, St Andrew's..... | 27.70 |
| Campbellford..... | 21.84 | Acton, Knox Ch..... | 27.64 |
| St Catherine's, Knox Ch..... | 40.00 | North Brant..... | 10.00 |
| do do S S..... | 30.00 | Toronto, Ctl Phyn S S..... | 17.00 |
| Montreal, Erskine Ch..... | 200.00 | Sydenham, Knox Ch..... | 4.00 |
| do do S S..... | 40.00 | Drumbo, Willis Ch..... | 6.00 |
| Enniskillen Mission..... | 8.00 | Waterdown..... | 9.75 |
| Metcalfe..... | 7.00 | Hamilton, Knox Ch..... | 50.00 |
| do S S..... | 4.00 | Kincardine, Chalmers Ch..... | 8.00 |
| Normanby, Middle Sta'tn..... | 3.00 | Chesterfield..... | 10.00 |
| Collingwood, S S..... | 10.00 | Norwich..... | 8.00 |
| Clinton, Willis Ch..... | 17.60 | Windham..... | 7.00 |
| Galt, St Andrew's Ch..... | 1.30 | Cambray..... | 6.00 |
| Murray Harbor, P E I..... | 29.18 | Nissouri, North..... | 7.50 |
| Mrs J Parker, Dunbarton..... | 20.00 | Mount Forest, Knox Ch..... | 11.39 |
| Per Rev T Stevenson..... | 1209.92 | Thames Road, Kirkton..... | 38.00 |
| Montreal, St Paul's..... | 100.00 | Stratford, Knox Ch..... | 50.00 |
| Danville..... | 4.00 | Rothsaw, Calvin Ch..... | 7.00 |
| Rocky Saugeen..... | 3.00 | Teeswater, Zion Ch..... | 2.50 |
| Richmond, Que..... | 9.05 | Caledonia, Sutherland St..... | 6.00 |
| Lansdown..... | 5.00 | | |
| Kirkhill..... | 10.00 | | |
| Argyle Ch..... | 18.00 | | |
| W Lorne..... | 6.00 | | |
| Markdale..... | 4.00 | | |
| Pt Edward..... | 2.00 | | |
| Bristol, Que..... | 4.00 | | |
| Grenville, French Ch..... | 14.45 | | |
| Elmvale, S S..... | 3.25 | | |
| Bristol, S S..... | 2.20 | | |

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|------------------------------------|-------|
| Orangeville, Zion Ch | 1 00 |
| Ivy | 5.00 |
| Harrison, Guthrie Ch ... | 5.00 |
| Warwick, Knox Ch | 3.46 |
| Glenvale | 7.00 |
| Woodville | 53 50 |
| Winnepeg, Knox Ch | 25.10 |
| Underwood and Centre Buce | 2.70 |
| Woodstock, Chalmer's Ch | 20 00 |
| Binbrook, Knox Ch | 8 22 |
| Salfr-et, Cheyne Ch | 8.30 |
| Hillsburgh | 8 00 |
| Stayner Sab So | 5.00 |
| Belmont | 10.42 |
| Melford | 5.00 |
| Napier | 10.00 |
| Barrie | 22.70 |
| Prince-ton | 7 00 |
| Belleville, John Street... | 30.00 |
| Angus | 4 00 |
| Bonnytown | 2 00 |
| Kinloss & Bervie | 4 00 |
| Moorefield | 2 00 |
| Toronto Central Pres Ch... | 14 00 |
| Paris, River Street | 30 00 |
| Molesworth | 8 00 |
| Toronto, Knox Ch S S | 20.00 |
| Duch-ss St S S | 20.00 |
| Lindsay, St And | 8 00 |
| Fergus, Melville Ch | 40 00 |
| Kirkton | 12 50 |
| Millbank | 8 12 |
| Port Stanley | 5 00 |
| Oxford | 12.20 |
| Kincardine, Knox | 11 48 |
| Wallacetown | 10.60 |
| Union Ch, Esqueving | 29.50 |
| Beckwith | 5.00 |
| West King | 14.14 |
| Guelph, Knox | 30 00 |

\$23420.63

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|--------------------------------|-----------|
| PRESBYTERIAN COLLEGE, MONTREAL | |
| Rev. R. H. Warden, Treasurer, | |
| ORDINARY REVENUE. | |
| Received to 10th April .. | \$3014.74 |
| St John's Ch, Montreal .. | 4.00 |
| Hull | 4 00 |
| St Paul's, Montreal | 250 00 |
| Nepean & Bell's Corners .. | 6.00 |
| Chalmer's Ch, Quebec | 10 00 |
| | \$3378.74 |

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| ORDINARY REVENUE DEFICIT. | |
| Received to 10th April .. | \$1164.59 |
| Martintown and William- stown | 49 05 |
| Russell, addl | 2 5 |
| North Gower, addl | 0 50 |
| Alexandria | 19 0 |
| Indian Lands, addl | 2.00 |
| St Louis de Gonzague, addl | 13.00 |
| Orinstown | 34 25 |
| | \$1284.89 |

| | |
|-----------------------------|----------|
| BUILDING FUND. | |
| Received to 10th April .. | \$870 25 |
| Widow McMillan, Lochiel .. | 1.00 |
| John Reid, Lochiel | 1 00 |
| Alex Leslie, Laquerre | 10 00 |
| Robt Gill, Brockville | 33 50 |
| Indian Lands | 14.00 |
| | \$929.75 |

| | |
|----------------------------|-----------|
| SCHOLARSHIP FUND. | |
| Received to 10th April .. | \$1021.65 |
| Chalmer's Ch, Guelph SS .. | 40.00 |
| Rev J B Muir | 2.00 |
| David Morrice, Montreal .. | 70.00 |

| | |
|---|-----------|
| Stanley St Bible Class, Montreal | 40.00 |
| | \$1173.65 |

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|-------------------------------------|----------|
| LIBRARY FUND. | |
| Proceeds of Lecture Course | \$127.00 |

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|---------------------------|----------|
| ENDOWMENT FUND. | |
| Mrs Redpath, Montreal .. | \$500.00 |
| R Langwill, St Laurent .. | 25.00 |
| | \$525.00 |

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| JUVENILE MISSION SCHEME. | |
| Miss Machar, Kingston, Treas. | |
| St Andw's Ch S S, Ottawa .. | \$40.00 |
| Woman's Union Miss'y Society, Sherbrooke .. | 20.00 |
| Brucefield Sab So | 2.00 |
| Sab So Prince Arthur's Landing | 4.00 |
| Central Presb Ch Sab So, Toronto | 25.00 |
| First Presb Ch Sab So, St Catherines | 30.00 |
| St Gabriel St Ch Sab So, Montreal | 60 00 |
| Toronto, St And Ch SS .. | 50.00 |

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| YOUNG MEN'S BURSARY FUND. | |
| MARITIME PROVINCES. | |
| W. F. Knight, Halifax, Treas. | |
| St James Ch, Charlotte- town, P. E. I. | \$12.50 |
| A friend, Pictou, per Rev A Ross | 1 00 |
| St Matthew's Ch, Pugwash .. | 8.70 |
| | \$22 20 |

A very little boy had one day done wrong, and he was sent, after parental correction, to ask in secret the forgiveness of his Heavenly Father. His offence was passion. Anxious to hear what he would say, his mother followed him to the door of his room. In lisping accents she heard him ask to be made better—never to be angry again; and then with childlike simplicity he added, 'Lord, make ma's temper better too.'

An old man was on his knees at the roadside breaking stones. The minister, who was considered not over-devout, addressed him: 'Ah John, I wish I could break the story hearts of my hearers as easily as you break those stones!' 'Ye should try my plan, sir,' said John; 'gang to your knees.'

'When he was set, His disciples came unto him, and he opened his mouth and taught them.'—While the pillar-gude kept moving, the people followed at a distance in long procession; when the pillar rested, the people gathered and camped around it. There are special places, times, and ordinances for meeting with Christ. But now that he is set at the right hand of the Majesty on high, the believer should not

only always come unto Him, but always abide with Him.

The Rev. Mr. Young was one stormy day visiting one of his people, an old man, who lived in great poverty in a lonely cottage a few miles from Jedburgh. He found him sitting with the Bible open on his knees, but in outward circumstances of great discomfort, the snow drifting through the roof and under the door, and scarce any fire on the hearth. 'What are you about to-day, John?' asked Mr. Young on entering. 'Ah, sir,' said John, 'I am sitting under his shadow with great delight.'



Four Departments: Arts, Preparatory, Commercial & Agricultural, 10 Professors & Teachers. Board, washing, Fuel, Light, c., \$2.50 per week. Tuition from \$5 to \$10 per term.

Rev.
CHAS. A.
TANNER,
Principal.

JULY, 1878.

Ecclesiastical Assemblies.

THE UNITED STATES—NORTH.

THE General Assembly of the Presbyterian Church of the United States which met at Pittsburgh on the 16th May, was chiefly occupied with business of a routine character. This, however, instead of detracting from the interest of its proceedings, stamped them with exceptional value: for the usefulness and prosperity of a church, consist after all in the proper regulation of its internal affairs, and the promotion of evangelistic and missionary and educational enterprises, rather than in the exercise of discipline and lengthened arguments respecting dogma and doctrine. Dr. Patton of Chicago, was the Moderator,—the youngest Moderator, it is alleged, who ever occupied the chair of that Assembly, but who proved himself well qualified for a position which above most others, requires quick perception, tact, and firmness, combined with such a knowledge of men and things as command unquestioning respect and obedience. One of the first acts of the Assembly was the formal unveiling of a memorial tablet commemorative of the Union of the old and new school Presbyterians, which took place in Pittsburgh, in 1869. A marked feeling of unity pervaded this Assembly, the old lines of division being almost entirely obliterated. The Sabbath School, its hymnology, literature, and equipment generally, occupied a prominent place in the deliberations. The Home and Foreign Missions, however, were the subjects in which all others found a common centre. Although in the discussions which took place, there was the appearance of threatened clashing of jurisdiction, yet it was evident that the heart of the Church was right in respect of both. The receipts from all sources on behalf of Foreign Missions were \$463,351, and the expenditure \$511,180. Early in the year, the gift of \$50,000 by Mrs. Green, had extinguished

the indebtedness of the Board, but owing to the decrease of contributions, a deficit was again reported of \$47,829. A matter of some difficulty has been to hit upon a satisfactory basis of representation in an Assembly of such large dimensions as this. It was now agreed to fix the ratio of representation at one Commissioner for every 2,500 ministers and communicants combined, and that when the membership of the Assembly exceeds 350, the Assembly may change the ratio, so as to reduce the size of the body. The solution is not considered satisfactory, owing to the uncertain and fluctuating, not to say at times, the deceptive nature of ecclesiastical statistics. An overture from the Presbytery of Philadelphia, representing that the clause of the so-called Apostles' Creed which asserts that Christ "descended into hell" is offensive, and conveys an erroneous idea to those who recite or read it, gave rise to an animated discussion, but resulted in no action being taken in regard to it. In answer to the question, Should converts from Romanism be re-baptized? a previous decision of Assembly was confirmed, namely, that the matter should be left to the Session of each Congregation. The case of Rev. Dr. Miller, of New Jersey, suspended from the ministry for publishing heretical doctrines, was the most important judicial case before the Assembly. The sentence of the Presbytery was sustained by a very large majority. A resolution was adopted on the influence of the secular press, recognizing the services it renders, and urging the exclusion of obscene news.

The *Presbyterian Banner* thinks that this Assembly taken as a whole, has not been equalled since the Union, in ability, acquaintance with the rules of order, and in all that constitutes it a representative body.

Synod of the United Presbyterian Church of Scotland.

THIS Synod commenced its sittings in Edinburgh, on the 13th of May. The proceedings were invested with unusual interest. The Rev. David Croom, of

Edinburgh, was elected Moderator. Referring to the important questions which were being discussed, he expressed his conviction that it was impossible to meet and seriously consider these great topics without rising from the examination better and wiser, purer and more thoroughly furnished unto every good work.

It was being broadly hinted in some quarters that the U. P. Church and the Free Church were not in a good way—(laughter)—that they were rather falling than standing churches, because serious errors were rising up in their midst, so serious as to call for that very sharp ordeal—a libel. But in answer, he had to say that it was no proof that a church was falling or unfaithful, that seeming or real errors arose and had to be dealt with. He thought that they had good reason to be grateful at the condition of their Church, as would appear from the facts to be subsequently laid before them.

DISESTABLISHMENT.—A series of resolutions were submitted, and carried by overwhelming majorities, recording the conviction of the Synod in favour of a separation of Church and State. The resolutions contained a renewal of the oft-repeated testimony of this Church against the system of State Churches "as unscriptural, opposed to equity, and hurtful to the well-being of religion and society, and emphatically condemns all attempts at legislative compromise or alternative on the question of disestablishment."

THE STATISTICS of the Church shewed an increase of eight congregations during the year. The number of Congregations was 534. The members in full communion numbered 173,554—an increase of 1,384. There were 841 Sabbath Schools, and 693 Bible Classes, affording means of religious instruction to 79,816 scholars, and 25,001 pupils respectively. Eighty-eight Students attend the Theological Hall. The congregational contributions shewed an average of about \$2260 from each congregation. The total income of the Church was about \$1,895,000. The average stipend to each minister was \$1,300.

THE STANDARDS.—A lengthened discussion took place on the report of a Committee appointed at last meeting to consider the advisability or otherwise of revising the subordinate standards of the Church. The Committee stated that the idea of revising the standards, in the proper sense of the term, was entertained by none, but that they had agreed to recommend the framing of a declaratory statement containing such explanations as were judged needful in regard to the existing standards. This statement was, subject to some amendments, approved, and sent down to Presbyteries and Sessions for their consideration.

The *First Article* asserts the doctrine of redemption through Christ. The *Second* relates to the doctrine of election, which is declared to be in harmony with the truth that "God will have all men to be saved," and has provided a salvation for all, adapted to all, and offered to all, with the Grace of His Spirit in the Gospel; and also with the responsibility of every man for his dealing with the free and unrestricted offer of eternal life.

The *Fourth* declares that while all who are saved are saved by the mediation of Christ and by the grace of His Holy Spirit, who worketh when, and where, and how He pleaseth; and while the duty of sending the Gospel, the ordinary means of salvation, to the heathen, who are sunk in a state of sin and misery, and perishing for lack of knowledge, is clear and imperative, the Church does not require the acceptance of her standards in a sense which might imply that any who die in infancy are lost; nor does she bind those who accept these standards to hold that God never, in any case, does save without the use of the ordinary means.

The *Seventh* article allows liberty of opinion on such points in the standards not entering into the substance of the faith, as the interpretation of the "six days" in the Mosaic account of the creation.

The Committee further recommend to the Synod that the second question of the formula shall henceforth be read as follows:—"Do you acknowledge the Westminster Confession of Faith and the Larger and Shorter Catechisms as an exhibition of the sense in which you understand the Holy Scriptures?"

The chief event in connection with the Synod, however, was the case of Rev. F. Ferguson, appealed from the Presbytery of Glasgow. The Committee appointed to confer with Mr. Ferguson having reported that a majority of them were satisfied with Mr. Ferguson's explanation of his doctrinal views, Dr. Calderwood moved a resolution to the effect that the Synod should restore Mr. Ferguson to his ministerial functions, with an affectionate admonition to present his doctrinal positions in such a manner as to set forth their harmony with the great fundamental doctrines of the Church. This motion was carried by a majority of 142 to 90.

In the case of a Mr. Steele, of Greenock, who had been suspended from membership by his kirk-session for having married his deceased wife's sister, a Committee reported that in the present state of the laws of the Church, his restoration was inadmissible.

THE REV. DR. JOHN C. BAXTER, of Stanley Street Church, Montreal, at one of the sederunts, delivered an eloquent address on the condition and prospects of the Presbyterian Church in Canada. His speech is described as being seasoned with the raciness of an American, the solidity of a Scotchman, and the practical common sense of a Canadian. Unfortunately we have not seen it in print, and the telephone is not yet sufficiently far-reaching for us to have caught the sounds of his voice.

Church of Scotland General Assembly.

THIS venerable Assembly met on the 23rd May. The opening was brilliant as usual. The levee, and the long procession from Holyrood to the Cathedral

of St. Giles, the Lord High Commissioner attended by a brilliant staff, the military escort, the salvo of artillery great guns, and the loud sounding trumpets, called forth as usual, the plaudits of thousands of spectators. Dr. Phin preached an orthodox sermon from the words, "For the time will come when they will not endure sound doctrine," in which he discoursed upon the tendency of the present age to explain away doctrines revealed in the bible from which worldly minds recoiled. Principal Tulloch, of St. Andrew's, was elected Moderator. The Earl of Rosslyn presided in state, as Her Majesty's Lord High Commissioner. We have only room at present to notice the

REPORT OF THE COLONIAL COMMITTEE

which gave rise to a lengthened discussion on the policy of extending aid to the Colonies, and especially to the Dominion of Canada.

Rev. R. Muir, of Dalmeny, the Convener, in his introductory speech, stated that the desire of the Committee was to observe an attitude of strict neutrality, as between their brethren in Canada, who had recently united with other Churches under the name of the Presbyterian Church in Canada, and those who had declined entering into the union. The Committee felt the position an embarrassing one. For, while they were anxious to encourage all evangelistic work, it was found difficult to do so in Canada on account of the divided state of Presbyterianism there, and the consequent risk of "aggravating the existing state of things." Hence his opinion that the proper course was "the withdrawal of the Church of Scotland from the attempt to cooperate, where the aid given may be mistaken only for the supply of war material in an internecine conflict for mere denominational supremacy."

These are strong terms, and must have been suggested by representations respecting which we are entirely ignorant. We trust the good people of Scotland will not be misled by them. We can assure the respected Convener that we are not *quite* so bad as these statements imply. Certain it is, that not one farthing of the money that has so generously been given by the people of Scotland in aid of the Missions of "the Presbyterian Church in Canada," has been spent for any other purposes than those intended by the donors. We therefore entirely concur in that part of the report which suggests:—

"That grants to the Presbyterian Churches

throughout the Dominion of Canada should be made the subject of special enquiry by the Colonial Committee, with a view to such modifications as existing circumstances may seem to require."

The Rev. Mr. Mitchell, of St. John, N. B., after the reading of the report, addressed the Assembly on the state of the United Church in Canada, and at the request of the Assembly, was thanked by the Moderator, who requested him to assure his brethren in Canada, that the Church of Scotland is deeply interested in our church. Rev. Dr. Masson, of Edinburgh, moved the adoption of the report. He made an earnest appeal on behalf of the Colonial Churches, for the aid which many of them need. Rev. Mr. Playfair, of Abercorn, seconded the motion. Professor Charteris questioned the expediency of expending so large a proportion of the funds of the Committee as £2200 in the Dominion of Canada, where two churches were now applying to them for favour, and these two churches he said were "at strife with one another," in proof of which he cited the deposition of Dr. Snodgrass, by those in Canada connected with the Church of Scotland. "It had been reported to him that there were things taught in Queen's College, Canada, contrary to the Church of Scotland. (!) He therefore thought the Assembly would do wisely if they said, 'We will not give more money at present to maintain this bitter internecine struggle.'" He suggested that fuller information should be furnished the Assembly of the actual needs of the churches in Canada, and of the manner in which the grants already made had been expended and "whether any portion of the grants go towards maintaining denominational strife." Dr. Story thought that the Canadians were now quite able to provide all that was needed for their own educational Institutions, and that expenditure on this behalf should now be put a stop to. Sir James Ferguson argued for a generous consideration of the claims of the colonies which still laboured under many disadvantages. He held that the distinctions in all the colonies would soon disappear, and that "the fragments of the churches there were gravitating to a common centre." In the meantime, he deprecated anything being done against giving assistance to Canada. Principal Pirie objected to any policy which might seem to favour unseemly rivalry between the Churches in Canada. The fullest information should be given as to the nature of claims coming from Canada.

It is not necessary further to follow this extremely interesting debate, from which it is clear that the Colonial Committee and the Assembly find themselves in a perplexing position, so much so that they feel themselves shut up to the conclusion that they must contemplate the withdrawal of their grants to Canada altogether. If such be their judgment, we have not a word to say against it. It is all right. We have, it is true, difficulties to contend with in a new country, but the sooner we are prepared to face them manfully, and to accept all the responsibilities implied in our efforts to make "the Presbyterian Church in Canada" worthy of its ancestry, and worthy the Dominion, the better it will be for the usefulness and prosperity of the Church. We have unlimited faith in the resources of Canada, and while appreciating every act of kindness received at the hands of the parent churches, and looking to them still for their sympathy in whatever form it shall be expressed, it is not right that we should be any longer *burdensome* to them.

The Sabbath School.

INTERNATIONAL LESSONS.

BIRTH OF CHRIST THE LORD.

July 7th.]

Luke 2: 8-20.

Verse 7.—The birth of our Lord probably took place in the beginning of April, at which season shepherds, according to custom, would spend the night with their flocks, in the open fields. The wonderful and glorious event which has taken place is announced by an "angel," or messenger of Jehovah, not to the Scribes and Pharisees, but to the pious shepherds; and the "glory"—the Shechinah—the bright symbol of Jehovah's presence is around them. See Exod. 13: 21, 24, 16; 1 Kings, 8: 10-11; Matt. 17: 5. The angel calms the fear which his presence has awakened by the most blessed announcement the ear of mortal had ever heard. The great Deliverer had come: in Bethlehem—the city of His great ancestor and type, on whose throne he should sit—the Saviour was born; and though a child, this Saviour was the *Anointed One* and *Jehovah*—"Christ the Lord." (Nowhere else is the Saviour so named. See Ch. 23; 2: Acts 2; 36: Ccl. 3: 24.) The angel gives a token that his words are true. "Ye shall find a babe," &c, not "*the* babe." How humble the circumstances in which the "King of Glory" came! "No room in the inn," (v. 7.) But in heaven the greatness of the event was known; and earth is not left in entire ignorance of it. The heavenly messenger who declares the event is not alone. A numerous choir of angelic voices forthwith unite with his in singing lofty but gracious words. (See Gen. 32; 1-2; Ps. 103; 20-21; Ps. 68; 17; Heb. 1; 14.) "*Glory to God:*" there is glory—let there be glory—to Him "*in the highest,*" *i. e.*, among the high and heavenly intelligences. This, as is fit, is the first note of the song. (Rom. 11; 36.) "*And on earth peace:*" for "He is our peace," (Eph. 2; 14), and "made peace through the blood of His cross," (Col. 1; 20); and so, justified by faith "we have peace with God" through Him, (Rom. 5; 1). Thus the ancient oracle is fulfilled, "peace to him that is far off and to him that is near," (Is. 57; 19), and thus he can say "peace I leave with you, my peace I give unto you," (Jn. 14; 27.) "Peace between God and man, between man and angels, between man and man, between man and his own conscience." There is also signified in this birth, God's "good will toward men;" or, as another reading gives it, there is "peace among men of good will,"—men *i. e.* who are the objects of God's gracious though sovereign will.

No sooner are the angels gone than the shepherds proceed to verify this wondrous statement. Not without doubt, but with solemn yet eager joy they go straight to Bethlehem. They find the babe in the manger, and Mary and Joseph are there. No secrecy is enjoined upon them, and the angelic announcement is declared abroad. Their words, though imperfectly comprehended, are enough to fill with wonder all who hear them. But Mary treasures up in her memory, and revolves in "her heart"—compares with one another—the words and events that had come to her knowledge. The shepherds return to their home, "praising" and thus "glorifying" God—the God of salvation.

July 14th.]

A. D. 8.

Luke 2; 40-52.

THE CHILDHOOD OF JESUS.

This section records the visit of Jesus with Joseph and Mary to the temple at the Passover. His parents (no mistake can arise from using this term) being pious persons, went up yearly to the Passover.

According to a famous Jewish school, women were bound to go up to the Passover, though not to the other feasts. Jesus, being twelve years of age, would now be called a "son of the Law," henceforth he observes the "ordinances of the law;" but we cannot affirm that He had never been at the Passover before. A new stage in the development—the inward life—of the Lord is here marked. The consciousness of His work takes possession of Him. "The seven days" (Ex. 12; 15-17) of the feast are fulfilled, and Joseph and Mary with their company, have made a day's journey homewards before they discover that the "child Jesus" is not with them. We need not impute carelessness to them, for they never doubt that one so observant of all he should do, is in the company. But when the caravan puts up for the night, he is missed. With anxiety and sorrow the parents return to the city, seeking him. After "three days" they find him in the temple. He is in one of the rooms where the Rabbis teach, sitting "in the midst of," *i. e.*, among, these doctors. Deeply interested in the subjects of which they discourse, He listens, and uses the privilege of scholars in asking questions. All who hear him are astonished at the depth of understanding and spiritual discernment which the child of twelve years discovers. It was afterwards said "never man spake like this man," and "men wondered at the gracious words which proceeded out of his mouth." With joyful amazement his parents find Him; and his mother (mark this as indicating her peculiar relation to him) with grateful heart, yet as with wounded affection, asks why His father and she had been so treated. His memorable answer, disclaims the paternity of Joseph. God—He only—is His father. Up to this time Joseph had been so called by the holy child Himself; but from this time, *never*. "Wist ye not?" &c. There was no ground of surprise in His being found in the house and in the affairs of His Father. He "*must*" be in these. A word often on His lips; for the Father had given Him a work to do, and appointed Him suffering to be endured. (See Ch. 4; 43: and 24; 26; John 10; 16; 20; 9.) The words of Jesus were not "understood" by Joseph and His mother. They knew already, in some measure, who He was, (Ch. 1; 35) but like the disciples on other occasions, they could not penetrate the deep meaning of His words. (chap. 18; 34; Mk. 9; 32.) Jesus returned with Joseph and Mary to their home, and with true affection "was subject to them," even as afterwards he probably wrought at His reputed father's trade. (Mark 6; 3.) But the mother, while imperfectly understanding, did not forget these words: she "preserved" them in her heart, (v. 19). Jesus continued to advance in wisdom, as in "stature" or "age," (the word means both). As his powers unfolded and the consciousness of His mission grew upon him, He more and more became the object of the divine favour: nor had men yet begun to hate Him as they afterwards did.—John 7: 7.

July 21st.]

A. D. 26.

[Luke 3; 15-22.

MINISTRY OF JOHN THE BAPTIST.

The preceding verses of this chapter fix the date of John the Baptist's ministry; show that he came in accordance with prophecy, and set forth the substance of his preaching. His doctrine and his life made a deep impression upon the people. Every one was eagerly enquiring who John was; was he the Christ? There was not a little about him to suggest that he was the Messiah. And we read in John 1, 19-28, that a deputation was sent to interrogate him as to who he was. Was he the Christ? Elias? that prophet? He answered *no* to all. Though his ministry shook the conscience of the nation, the Messiah's should be far more penetrating—terrible. The coming One was "mightier," "for He was before him," (Jn. 1; 30)—divine, while John was but human. John felt himself unworthy to loose the thong of his sandals. John's baptism

with water *represents* purification; the baptism of Christ "with" or "in" the Holy Ghost *effects* it. The baptism of "fire" some understand as appointed for the unconverted; but the fate of the unconverted is declared in the next verse. Better to take the "fire" as here purifying the good: for fire has a double symbolic reference, (Heb. 12; 29.) The separation of the righteous and the wicked by and in consequence of Christ's ministry, is compared to the separation of wheat from the chaff. "The wheat"—the righteous—shall be gathered into the heavenly garner; "the chaff"—the wicked—shall fall under the action of unextinguishable fire. John's ministry is "a significant hint to those who consider a representation of the judgments of the Lord inconsistent with the full and free preaching of the gospel." What is related is far, however, from representing all that John said, (v. 18.) Verses 18-20 are peculiar to Luke. What is said in them is not inconsistent with Mk. 6-20, which see. Herod is son of Herod the Great. He married first the daughter of King Aretas; afterwards his brother Philip's wife, Mk. 6; 17-20. The courage of John in reproving the adulterous and incestuous King procured his imprisonment in the fortress of Machaeras, between Peraea and Arabia; where he was kept till he was beheaded. This was the climax of Herod's guilt. See Matt 14; 3-12. When "all the people," *i. e.*, the great body of them were baptized, (for there were those who declined John's baptism, (ch. 7; 30)) the Lord sought and received baptism at John's hands. The Lord sought the "baptism of repentance," because, though sinless, "He was made sin for us." So also He observed the Passover, &c. His baptism may also represent His consecration of Himself. While Jesus was praying (Luke often mentions his praying) "the heavens were opened"—all that obstructs the vision of what is above, being removed to the spiritual eye, (Ezek. 1; 1). The Holy Ghost descended in the form of a dove, (not merely as a dove descends) representing the gentle and benign graces bestowed upon Him (See Is. 11; 2-3). The spirit "remained"—was not a transient visitor, (Jn. 1; 32.) Accompanying the descent of the Spirit is the "voice," recognizing the *sonship* of the baptized—sonship as none else has it, (Ps. 2; 7.)

July 28th.]

A. D. 31.

[Luke 4; 16-30.]

JESUS AT NAZARETH.

The anointing of the Spirit which Jesus received at His baptism remained with Him. He had an early Judean ministry, related in the Gospel of John, though not in Matthew, Mark, or Luke. This immediately followed His baptism. In the power of the Spirit then conveyed He returns to Galilee, where His ministry was chiefly exercised. Preceded by the fame of many miracles, He came to Nazareth, where He had been brought up. Nazareth still lies on a mountain precipice from 400 to 500 feet high, above a valley half a league in circumference. He goes to the synagogue on the sabbath, as he had been wont to do, (v. 15; 44.) It was common for the ruler of the synagogue to ask any person of note present to read and explain, (Acts 13; 15.) Full of zeal, the Lord offers himself to read. His "fame" would lead those present to expect this of Him. The "roll" was handed Him. The custom was to read a portion of the Pentateuch and a portion of the Prophets every Sabbath. Whether the Lord read the portion for that very Sabbath, is not certain: if so, the Sabbath would be the great Day of Atonement. He "found" the place—was providentially directed, to it. The passage read is Is 61; 1-2: the words "to set at liberty them that are bruised," being from Is. 58; 6. Jesus rolls up the book and sits down, (as was usual in explaining the scriptures.) All eyes were upon Him. He declares that the words read were fulfilled in Himself; the Spirit given at His baptism had resulted in a powerful and gracious ministry, such

as Isaiah describes. His hearers "bear witness" that it is so, and are astonished at His discourse—rather at the *manner* than the *matter* of it. His humble origin had given Him no educational advantages. But they were jealous as well as surprised. He knew what was passing in their minds, and suggests the proverb which would be upon their lips—"physician," &c. The Lord gives a reason for His conduct, v. 24, (see Mark 6; 4; Jn. 4; 44), and He gives instances in which Elijah and Elisha—two of the greatest prophets—did not observe the maxim "physician," &c. Not Jews, but a Sidonian and a Syrian, received the benefit of the miracles, (v. 25, compare James 5; 17; and 1 Kings 18; 1. It is not said in Kings from what time the 3rd year is dated.) The audience, greatly enraged, (see Acts 22; 22) hurry the Saviour to a precipice, to cast Him down it, "He came to His own and His own received Him not." He calmly—perhaps exercising miraculous power—passed through the midst of the crowd, and went His way.

August 4th.]

A. D. 31.

[Luke 5; 1-11.]

THE DRAUGHT OF FISHES.

Henceforth, the Lord's ministry is closely connected with the Lake of Genesaret, or Sea of Tiberias, or Sea of Galilee. This beautiful sheet of water, twelve miles long and five or six broad, in a deep basin, surrounded with a continuous wall of hills, with important towns, such as Tiberius, Capernaum, and Bethsaida on its shores—has been more honoured than almost any spot on earth.

On this occasion the Lord asks Simon—*i. e.*, Peter, (Jn. 1; 42) whose boat was brought to shore in order to wash the nets, to push out a little distance. He takes His station in the boat and preaches. The discourse being ended, He will teach Peter and the other Apostles, and all who preach the Gospel, a great lesson regarding their ministry,—that all fruitfulness—all success—must come from Him. He will teach them the value of Faith. A lesson this, so important, that after His resurrection, another like miracle is wrought to enforce it, (See Jn. 21; 1-6. At the Master's word, Peter, little hopeful, owing to past ill-success, launches out and lets down his net. He already knows something of Him whose command He has received. For it seems almost certain that Peter and his brother Andrew, with James and John, have already been called, as recorded in Matt. 4; 18-22; and Mark 1; 16-20; and the interview of John 1; 40-42, had taken place. Though called as a disciple to follow Christ, he had not yet been asked to leave his occupation. "He brings his fisherman's tarry as a sacrifice to his faith at Jesus' word alone." Such a draught of fishes is taken that the net breaks, (rather "was breaking," *i. e.*, had begun to break.) Their partners are called to help them, and both ships are filled with fishes to the point of sinking. The impression on Peter's mind is overwhelming. Though, probably, he has seen other miracles wrought, this one, from the circumstances, is peculiarly impressive. Brought so near to the divine majesty, the sense of his utter unworthiness is borne in upon him; and whilst he would cleave to his Master in life and in death, he cannot refrain from saying "depart from me," &c. See Dan. 10; 7-8. The Lord hears his prayer in its deepest meaning, but He does not "depart" from Peter; rather He draws Peter nearer to Himself. The word, previously spoken, (Matt. 4; 19) is repeated—"from henceforth thou shalt catch men." The term means to "take or capture *alive*;" but, probably, this is not to be pressed. See John 21, 15-17. Far higher work than that pursued on the lake was before him, and he must give himself wholly to it. Nor are Peter and his companions reluctant to leave both fishes and boat—all that the world has for them; "they forsook all and followed Him." In His kingdom they who have forsaken most for Him shall gain an *hundred-fold*.

Our own Church.

MEETING OF THE GENERAL ASSEMBLY.

THE fourth General Assembly of the PRESBYTERIAN CHURCH IN CANADA, commenced its proceedings in the City of Hamilton, in the *Central Church* there, on Wednesday, the 12th of June, at half past seven o'clock p.m. The place of meeting was all that could be desired in point of situation and comfort. The Church is large and well ventilated. The arrangements made for the reception and entertainment of the members, under the supervision of Mr. James Walker, were exceedingly satisfactory and were fully implemented by the hospitality of the good people of Hamilton, who, we doubt not, were in many cases rewarded by the discovery that they had entertained angels unawares.

The Assembly was composed of 360 Ministers and Elders,—this being *one fourth* of the whole. At the opening meeting there were about 180 who answered the roll-call. On the succeeding Friday 156 Ministers and 117 Elders answered to their names, but we believe the number actually in attendance exceeded three hundred.

Owing to the absence of the Moderator, the Rev. Dr. McLeod, of Sydney, Cape Breton, by reason of severe illness, Dr. Topp, of Knox Church, Toronto—the previous Moderator—presided at the opening services and preached an admirable discourse from Colossians I: 27-29, “Christ in you the hope of glory: whom we preach, warning every man, in all wisdom; that we may present every man perfect in Christ Jesus, &c.” It was noticed that, in deference to the conscientious scruples of such of the members as object to the use of instrumental music, the splendid organ with which the Church is furnished, was not used in the occasion. But the psalmody was effectively led by the well-trained choir of the Church. At the subsequent sederunts, the Rev. P. M. McLeod, of Stratford, at the request of the Assembly, led the singing.

The Assembly having been constituted by Dr. Topp in the usual manner, the roll was called, and the election of a Moderator was proceeded with. The clerk read the names of persons nominated for the office by Presbyteries. These were Revds. Dr. Jenkins, Dr. Cochrane, Dr. Proudfoot, Principal Grant, Messrs. Thos. Duncan and Donald McRae. But when the vote came to be taken, it was found that the names of four were withdrawn. The choice now remained between Dr. Jenkins and Dr. Cochrane, and the former was elected by a vote of 96 to 61,—whereupon the election of Dr. Jenkins was made unanimous. Dr. Topp thanked the Assembly on his own behalf, and conducted the new Moderator to the chair. Dr. Jenkins acknowledged the honour conferred upon him in a few graceful sentences. A resolution was then adopted thanking Dr. Topp for his services, and for the sermon which he had preached, and expressing the deep sympathy of the Assembly with Dr. McLeod, the ex-Moderator, in his present affliction. After some matters of routine had been attended to, the Assembly adjourned.

Second Day.

The Assembly met at 11 o'clock, Rev. Dr. Jenkins, Moderator, in the chair. The greater part of the sederunt was spent in devotional exercises.

SALUTATIONS.

Rev. Arthur NEVIN, D.D., LL.D., of Philadelphia, who was appointed by the General Assembly of the Presbyterian Church of the United States, was invited to take a seat on the platform.

THE MODERATOR gave the delegate a cordial welcome.

Rev. Dr. NEVIN, said he was glad to be present at this meeting for several reasons. One was that the presiding officer of this Assembly (Dr. Jenkins) was for many years the esteemed pastor of Calvary church Philadelphia, when he (Dr. Nevin) was pastor of Alexandria church. The next reason was because this was now a Union Assembly, as was the Assembly which he represented here to-day. We are now one, and know nothing of the past, and are hopeful for the future. Another reason why he was so happy to be present was

because he found so agreeable a body before whom to represent his Assembly. He was raised in the Cumberland Valley of Pennsylvania, amongst the Scotch-Irish people. He spoke of the happy results of union in his own country, and anticipated a time of still wider unions. Under the General Assembly of the United States, they last year had 37 Synods, 175 Presbyteries, 5,053 Churches, 43,068 members received on examination, 20,702 received on certificate, and 591,606 children in attendance at Sunday Schools. The total contributions last year, which were somewhat affected by the stringency of the times, were \$8,295,365. He rejoiced to see the Presbyterians of Canada prospering. He liked the country, and his visit to it convinced him that the kingdom of God knows no limits; and he went home now understanding better than ever, how, if God should take him away, he could be at home with those whom he had never seen before, because they were born of one spirit, had one faith and one hope.

DR. BELL moved, That the Assembly, having heard Rev. Dr. Nevin, delegate from the General Assembly of the United States, thank him for his excellent address, and request him to convey to his Assembly the cordial brotherly greetings of this Church, and express the hope that we and they may abound yet more fully in the advancing of God's work.

PROF. GREGG seconded the motion, which was unanimously agreed to.

PAN-PRESBYTERIAN COUNCIL.

DR. REID on behalf of Principal Snodgrass, presented that gentleman's report on correspondence with other Churches. The report stated that, as the committee could not be called together before the Assembly met, it had been written by Dr. Snodgrass, who was convener. An expression of the great value to the Church at large of such a gathering was contained in it. In conclusion, it stated that the next Council would be held at Philadelphia in 1880.

PRINCIPAL CAVEN said the other members of the Committee, of which Principal Snodgrass was convener, had thought it desirable that a report should be given by them to supplement that statement. He had to report on behalf of the Committee that, although no formal meeting had been held by them, yet their views had all been ascertained by correspondence. Commissions had been given to the Rev. W. Mitchell, of St. John, N. B., to represent the Presbyterian Church in Canada at the meeting of the Assembly of the Church of Scotland; Rev. J. Forrest, of Halifax, N. S., to attend the Free Church of Scotland As-

sembly; and to Rev. Dr. J. C. Baxter, of Montreal to attend the United Presbyterian Church in Scotland. It was not deemed advisable to issue any other commissions as no communications had been received from other Churches warranting such steps being taken. He condemned the method of members asking to be elected commissioners, as such applications were always sure to be embarrassing to the Committee; but stated that in this case the commissions had been granted without pressure, as the Committee believed the gentlemen sent were good men, and would worthily represent the Church.

MR. CROIL, Principal Caven, Principal McVicar, Dr. Robb, Mr. MacLennan, Messrs J. S. Black, R. Campbell, and T. Sedgwick gave briefly their impressions of the General Presbyterian Council held last July in Edinburgh. These impressions were on the whole very favourable. On motion of Principal Grant seconded by Dr. Waters, it was resolved: That the Assembly has listened with much satisfaction to the report of the delegates to the Pan Presbyterian Council, and commends the members of that delegation for their diligence; that the report of the Committee on Correspondence with other Churches be received, and their action approved.

STATE OF RELIGION.

This subject was before the Assembly in the evening. Mr. J. W. MITCHELL, of Mitchell, submitted the Committee's report. Reports had been received from 40 Sessions this year more than last. The fullest returns had been sent from the Synod of Hamilton and London. The Committee feared that judging by the returns a very considerable number of the families in the Church were not in the habit of observing family worship. The reports, as a whole, make it clear there are large numbers standing aloof from becoming communicants of the Church, partly from the raising of the standard of qualification for membership on one hand, and a fuller appreciation of the responsibility of becoming Church members on the other. Sabbath Schools and Bible classes exist in large numbers, and are efficiently taught; but it was to be regretted that many who left the Sunday School drifted away from the Church and were scarcely ever found in the Bible Class. Normal classes for assisting teachers were occupying the attention of the Church to a considerable extent. The distinctive principles of their Church had not been so prominently taught as they should have been, and it was not to be wondered at that many members drifted away

to fashionable places, and were influenced thereby rather than by the great truths on which the Church is founded. Special evangelistic services had been held in many of their churches, and great interest had been awakened in the communities where the services were held, and considerable additions to the Church had been the result. As to the supervision of the people, ministers generally visited once a year, whilst others only visited the sick; others visit twice, and sometimes three times. The committee recommended not only the preaching of Christ in the pulpit, but the carrying of the gospel from door to door. The eldership was not made to do so large a work as they might. Only one congregation reported they had no prayer meeting. The prevailing sins were reported to be worldliness, intemperance, pleasure-seeking, levity, and Sabbath-breaking. One of the great hindrances to the spread of the gospel is the crying tendency to resort to God-dishonouring methods of raising money for church purposes, which some of our churches have adopted. The evil of intemperance, the Committee believe to be on the wane. Very few cases of breaches of Church discipline were reported, whether because there were less infringements of the rules of the Church, or less tendency to put the rules in force, the Committee were unable to say. The report concluded with an expression of thankfulness that the Church was prospering, and that it had shown great advancement during the year.

PRINCIPAL CAVEN moved the following deliverance on the subject:

"That the General Assembly receives the report, and expresses its thanks to Almighty God for it, and for the encouraging facts which it reveals; but especially for the increase of interest shown on the part of Presbyteries in this great scheme of the Church, for the times of refreshing vouchsafed to many congregations, and the signs of spiritual life observed around us, and in reference to the complaints, such as neglect of family worship, the small share of labour taken in the Church by many from whom good services might be expected, the prevalence of sin in various forms, the large number living without God, the General Assembly deplores the same, and appoints that in the devotions during the Assembly, humble confession of these sins be made at the throne of heavenly grace, and that supplications be made for a large measure of the Holy Spirit, and that a Committee be appointed on the State of Religion for the ensuing year.

This was seconded by Mr. ANDW. WILSON, of Kingston. A discussion of much interest arose, which continued to the hour of adjournment. On Friday the discussion was resumed, and resulted in the report being recommitted.

Third Day.

The Assembly appointed a Judicial Committee, to which all appeals, references, &c.,

before the Court were (after the reading of papers) referred.

Rev. R. TORRANCE presented a report from the Committee that had charge of the distribution of Probationers in the Western Section. After full discussion, the report was referred to a special Committee.

HOME MISSIONS.

Friday evening was devoted to the all-important work of Home Missions. The Report for the "Western Section" was presented by DR. COCHRANE.

Allusion was made to the prevailing depression and its effects on receipts. The usual grant of \$1,200 has been made to New Westminster, in British Columbia.

The operations of the Presbytery of Manitoba extended over a country measuring 750 miles by 275. The demands of the Presbytery are increasing with great rapidity from year to year. The first statistical Report of the Presbytery of Manitoba was made to the General Assembly in 1871. There were then 1 self-sustaining congregation and 8 preaching stations, with 1 settled pastor and 4 missionaries, including the Foreign missionary at Prince Albert; the whole amount for all purposes raised in the Presbytery being \$1,756 62. In seven years this work has grown to be 2 self-sustaining congregations, 44 preaching stations, which include 3 supplemented charges and a number more preparing for settlement, with 21 ordained ministers and several catechists; while the whole amount contributed from local sources amounted during the past year to some \$3,000 or \$10,000.

PRINCE ALBERT.

This settlement has only during the past year come under the direction of the Home Mission Committee of the Church. It is a settlement of some 600 people: there are two commodious churches erected; and preaching is maintained at five points. It is greatly to be regretted that the Home Mission Committee had been unable to find a missionary for this field after the departure of the Rev. A. Stewart in July last. The whole work has been thrown on Rev. D. C. Johnston, who is under the direction of the Foreign Mission Committee, and who, having the school as his first duty, could only give partial attention to the Home Mission work. The Presbytery is decidedly of opinion that unless some more successful mode of obtaining missionaries for these isolated points is found, not only individuals but whole communities will be lost to the Presbyterian Church.

BATTLEFORD.

This point is the present capital of the Northwest Territories; the importance of

occupying the new centres of population in their beginning cannot be over-estimated. Rev. Peter Straith, B.A., reached Battleford in the early part of November last, and has been accommodated for the present in Government House. He holds a service at Government House once a day, and a service in the village in the evening. He has also been usefully engaged in giving the rudiments of education in the absence of any school in the new capital. It is said houses are being erected to a considerable extent, though there are not wanting reports that some other site may yet be chosen as capital for the new District of Saskatchewan.

LITTLE SASKATCHEWAN REGION.

Much nearer to Manitoba, only some 50 miles from its western boundary, i.e., about 150 miles west of Winnipeg, is the little Saskatchewan, a small stream running southward into the Assiniboine. Upon its banks settlement during last summer proceeded rapidly, and in the region drained by this stream there are now many families of Canadians settled. The Presbytery has until this season been unable to supply the very urgent demand of the people there for service. Rev. George Flett, an Indian missionary at Okanasse in Riding Mountains, a few miles to the northwestward, has given occasional service; also the Rev. J. S. Stewart, of Palestine, and Rev. H. McKellar, have, by appointment of Presbytery, visited and preached in this secluded locality. A few weeks ago, Mr. A. McLeod, a catechist formerly employed by the Presbytery of Lindsay, arrived in this Province in company with several hundreds of settlers going to the Little Saskatchewan. He was employed to labour in the field under the direction of the regular minister the Presbytery was expecting to go to that region. The newly appointed missionaries having lately arrived, the Committee of the Presbytery have recommended that the Rev. A. Smith be sent to this region, whose settlements now extend over 60 miles, and have the catechist work in conjunction with him. The tide of immigration is still flowing strongly to the Little Saskatchewan

WESTERN MANITOBA.

Into Western Manitoba a large number of the most enterprising of our Canadian farmers who have emigrated to this Province have gone. The large proportion of Presbyterians among them is shown by our having now four missionaries labouring in this district. The good harvest of the past year, although accompanied by a poor market in consequence of the isolated position of the Province, has resulted in steps towards advancement being made in the

coming year, for which estimates are now being formed.

A number of stations are carefully grouped so as to economize as much as possible the men and the funds at the Presbytery's disposal. All that could be done for South Manitoba has been done. The American Church contributes \$200 towards the salary of a young man at Pembina.

The Committee call attention to the large amount expended upon Mission work in Manitoba during the past year, and the absolute necessity for increased liberality, if our work in that distant Province is to keep pace with the immigration that is now going on. In spite of additional labourers sent during the last six months, the demand has not been met. That many new settlements will be formed during the present year, cannot for a moment be doubted; but unless the Committee is sustained in its efforts to provide the means of grace for the members of our Presbyterian Church who are daily entering the Province, the work of church extension must cease, and pressing calls remain unheeded. In many parts of Ontario our backwardness to enter and possess the field, has lost to the denomination thousands of members, who are now identified with other churches. The same result will occur, unless we follow up what has already been attained in this interesting and promising field.

The difficulty of securing suitable men for such important positions as the Canada Pacific Railway and the Prince Albert Mission, has been to the Committee a source of deep regret. The utmost diligence has been used during this year to secure approved labourers for these fields. The appointment of Mr. Cameron to the Railway Mission elsewhere reported, will, it is to be hoped, soon be followed by an appointment to the Prince Albert Mission.

The Committee have in obedience to the instructions of last Assembly, paid \$2,000. towards the indebtedness of Manitoba College.

NEARER HOME.

Great progress has been made at Thunder Bay, the prospect being that a Minister will soon be settled over the congregation at Prince Arthur's Landing.

The arduous work done in Muskoka district by Mr. Findlay, is noted by the Committee. A good work is going on in Manitoulin Island. The number of Mission Stations at which services have been held during the past winter is 15. On the north side, Little Current, Shequandah, Kagawong, Billings, Ice Lake, Gore Bay. On the south side, Bidwell, Manitowaning, Hilly Grove, Green Bush, Sanfield, Michaels

Bay, Providence Bay, Mindamoor, Kaga-wong South. The average attendance each Sabbath has been about 48, with an average Sabbath School attendance of 20. At Gore Bay a church is in process of erection, to be finished in July, capable of holding 300, and to cost \$700. The number of Presbyterian families at this point, is 25. At Manitowaning, it is also proposed to build a church during the present summer. About \$300 has been already subscribed by the people towards this object. Many settlers are coming into the Island and the number of Presbyterian families may be readily estimated in all, at 150.

The operations of the Committee are carried on in all the Presbyteries, and the scope for work is constantly widening. The Students of the Church's Colleges render invaluable service to this part of the church's work.

Comparing the revenue of the present year with the past, it falls below that of 1876-77 by \$3,607.76. It will however, be remembered that a special effort was made in 1876-77 to wipe out an indebtedness of nearly \$10,000, towards which \$8,000 was raised; so that the regular contributions for the year, from Presbyteries, exceed those of last year.

The special Thanksgiving Collection for the year realized \$1,098.

The donations received during the year include \$1,000 from an unknown friend, \$500 from the estate of the late Robert Ewing of Hamilton, and \$100 from Mr. McClive of Drummondville.

GRANTS FROM BRITISH CHURCHES.

The Committee have received during the year the handsome donation of £600 from the Free Church of Scotland, and £100 from the Presbyterian Church in Ireland. These remittances have been duly acknowledged by the Convener, leaving it to the Assembly to record its grateful thanks for the continued interest manifested by these churches in our important mission work.

The Home Mission of the Western Section includes 120 distinct fields; 355 Stations; 80 Supplemented Congregations; 102 Churches; 24,400 Sabbath attendance; 7,906 families; 9,153 Communicants.

EASTERN SECTION.

The report for the Eastern Ection (the Maritime Synod), was given, in brief, by Rev. Dr. MCGREGOR. Of the 17 labourers in the field at date of last report, 12 have been settled. Whole staff of labourers last year, 44; this year, 53. Of the 53, there are 14 preachers, and 39 student catechists. There are, besides, a few Gaelic labourers,

who devote a portion of their time to the work.

Special efforts have been put forth with regard to these three fields,—Bay of Islands and Bett's Cove in Newfoundland, and New Kincardine in New Brunswick. *Bay of Islands* has been occupied over a year, and one result is a neat little Church, furnished and free from debt. This summer a manse is being built. The people give \$400 towards Mr. Creelman's support. It is expected that in the course of this season Mr. C. will be settled as Pastor there. *Bett's Cove* is a mining region, barren and wild, on the East coast of the great island of Newfoundland. It is altogether a mining district. Mr. Cruikshank was sent there last autumn. He was cordially received, and the work has prospered in his hands. The people pay \$400 towards his support. These two important stations, one in the East and the other in the West of the vast island have been opened as a fruit of Union in Newfoundland. Previous to 1875 we had no Presbytery there, and no missions. At that date a Presbytery was formed, and mission operations have succeeded. *New Kincardine* is another special field. The people are making homes in the forest, and as is always the case with pioneers, they have met with serious hardships. For some time Rev. P. Melville had ministered to them with the greatest zeal and success. Four school-houses and a neat new church, all free of debt, are now open. The Established and Free Churches, as well as our own Home Board, have aided in the work.

Dr. McGregor then sketched the Home Mission field in the Presbyteries of St. John, Miramichi and Halifax. The expenditure has exceeded the income by about \$200.

SUPPLEMENTING FUND.

(MARITIME PROVINCES.)

This Report was presented by Rev. THOS. SEDGWICK; 49 congregations were placed on the list for aid, 10 remained without pastors, and only 40 therefore received aid. This makes nearly one in every four of our charges. The expenditure was \$5353. The income amounted to \$5060, leaving an adverse balance of \$292 augmented by a small balance from last year to \$366. The sum of \$1805 was received from the British Churches. 111 congregations contributed, 52 neglected to make any contribution.

The whole sum designated is, say, \$5035. But a portion of this amount (\$1520) is contingent on the settlement of vacant congregations. The Committee make graceful mention of the sum of £200 sterling, from the Established Church of Scotland, £200

from the Free Church, and £100 from the Presbyterian Church in Ireland.

The Committee concluded by urging the duty of greater liberality.

The Reports of the three Conveners were followed by addresses from Mr. GRANT, of Ingersoll, A. SIMPSON, Halifax, and the Hon. ALEXANDER MORRIS, late Governor of Manitoba and the North West. Mr. GRANT, who modestly claimed for himself the indulgence always extended by the Assembly to its junior members, delivered a telling speech, in which, while he referred in commendatory terms to the great work undertaken by the Committee, and the measure of success which had followed their efforts, he also showed very pointedly how much more will be done when the church as a whole shall adequately realize the vast importance of its Home Missions. His illustrations were happy and sometimes humorous. Altogether his address was interesting, and it was well received. Mr. SIMPSON, who seconded the adoption of the report, is also a young man. His address was also characterized by a warmth and enthusiasm which commended itself to the audience and drew forth repeated applause. Mr. MORRIS' appearance in the platform was greeted with evident manifestations of approbation. He referred in feeling terms to his long absence from this part of the Dominion while discharging the onerous and responsible duties confided to him by the Government, and his great satisfaction at now witnessing the consummation of his long cherished hopes in the spectacle before him—this great Assembly, the visible embodiment of one united Presbyterian Church in Canada. Speaking from personal knowledge and observation, he pointed out the greatness of the work undertaken by the Church in the territories of the North West, and the importance of doing it well. Mr. Morris spoke of the responsibility resting upon the congregations in the older Provinces to lend a helping hand to the people who were now repairing in large numbers to the new and fertile tracts which were opening up for settlement in Manitoba, Keewatin, and the vast territories in the North West, the capabilities of which could not be over-estimated and which were as yet very imperfectly understood. He referred to the duty we owe to the aborigines, and pointed out the invaluable fruits of the Union in connection with our Home Mission work in the West.

The several Conveners gratefully acknowledged the assistance received from the parent churches, and added emphatically their testimony that not one sixpence of the money sent to them had been expended

in "stirring up strife." The Reports were remitted to a Committee charged with the preparation of a suitable deliverance, and this most interesting sederunt was brought to a close amid every manifestation of confidence and satisfaction on the part of the Assembly and the great concourse of the public who were present to listen to the reading of the reports and the stirring addresses which followed. The occasion was felt by all to be a most delightful and encouraging one, and was marked by the utmost harmony.

Fourth Day.

FATHER CHINIQUEY

was now granted leave to address the Assembly, as he could not be present at a later date. He thanked the Assembly for what they had done for the evangelization of his fellow-countrymen. He did not think there was a single parish in the whole district of Quebec in which some persons were not to be found who had passed hours in his room asking him what they might do to be saved. The work was not confined to Quebec, but was spreading thence among Frenchmen all over the continent—in Manitoba, and even in Washington Territory. The result of the great change which had taken place in Quebec was that to-day they had a Protestant Premier in that Province, a state of affairs which would have been impossible five years ago. He learned, too, from the best authority that large numbers of priests in the United States were desirous of becoming protestants, only that they were afraid they would be coldly treated by Protestants, and would not be able to get support enough to keep them from starving. It was only by getting the priests to come over that they could hope to convert large numbers of Roman Catholics, as they had such a powerful influence over the people. At the present moment they had four converted priests working in Montreal. He wished to state to the Assembly that his health had become enfeebled from lung disease, and he had been ordered to take a long journey by sea. He proposed, if the Assembly granted him leave of absence for a year or so, to go to New Zealand and Australia, and he would be glad to convey to the Churches in those colonies the greeting of their brethren in Canada.

Mr. Chiniquy was very warmly received; and it was understood that his application would be dealt with when the subject of French Missions should be taken up.

HYMNOLOGY

The Rev. DR. REID read overtures on Hymnology from the Synods of Ottawa and Montreal, and Hamilton, and London, and from the Presbyteries of Hamilton, Paris, Miramichi, and Whitby. Mr. Laing (Dundas) supported the overture from the first named Synod, which was as follows:

"Whereas, it belongs to the Supreme Court of the Church 'to deal with matters of common concern to the Church respecting worship, and particularly respecting the service of praise; and whereas, at the time of union it was resolved 'that further action' in this matter 'should be left to the legislation of the united Church:' whereas, also, a great variety of collections of hymns are in use in the several congregations and Sabbath Schools, and some of these contain hymns of an objectionable character; whereas, further, it is expedient and dutiful that an effort be made to secure uniformity in the service of praise, as far as possible, and to have only such hymns used as the Church can approve; therefore, the Presbytery of Hamilton respectfully overtures the venerable the General Assembly indicted to meet at Hamilton in June next, to consider the best way for providing a hymn-book for the use of such congregations as may see fit to use hymns. At the same time taking order that no other collection than that so provided shall be hereafter introduced in the service of praise in the congregations and Sabbath Schools of the Church."

MR. LAING claimed that the Assembly had full powers to proceed in this matter. They were introducing no innovation. The use of hymns had been already tacitly sanctioned by the terms of the basis of Union, as well as by use and wont in many of the congregations, and it was now too late to attempt to disallow them. What was contemplated by the overtures was to attain, if possible, greater uniformity in the service of praise throughout the Church, and to prevent the introduction of hymns of an objectionable character which were finding their way into modern collections, especially in the books used in some of the sabbath schools. It was not sought, he said, to force the use of a hymn-book on any congregation, nor to prevent any from using the books they now had, but rather to provide a collection which the Assembly could recommend to congregations desirous of introducing the use of hymns, and he knew there were such congregations, his own being among the number.

MR. ARMSTRONG supported the overture from Synod of Montreal and Ottawa. He held that it was the duty of the Assembly to regulate the character of the hymns used in the Church, and hoped they would enter upon the consideration of the question at once.

MR. McMULLEN (Woodstock), who represented the Presbytery of Paris, could not see why he should be prevented from praising God in carefully prepared words of human composition and at the same time be

permitted to offer prayer in his own language. While he venerated the Psalms of David, and would be sorry to see them superseded altogether by hymns, he felt that it required christians of more than ordinary intelligence to sing some of these psalms to edification. He believed the church was now desirous of proceeding in the direction indicated by the overtures, and that they might as well try to drive back the genial influences of spring, as attempt to extinguish that desire by legislation.

MR. ROGER appeared on behalf of the Presbytery of Whitby. He held that there were only three courses open to the Assembly: first, to stop the use of hymns altogether, which could not be contemplated for a moment: second, to let things go on as they were, which was undesirable: and, third, to prepare a good collection, and that was what the Assembly ought now to do.

MR. MUNGO FRASER was thoroughly in accord with the last speaker. He would sum up all he had to say on this subject in one brief sentence: "Now's the day and now's the hour!"

PRINCIPAL CAVEN while frankly avowing that his sympathies lay in the direction of the overtures, was of opinion that the Assembly should proceed with the greatest possible regard to what was constitutional, and with tender regard to the consciences of the brethren who differed from them on this question. He thought the mind of the Church should be fully ascertained as to what line of action was the best that could be taken. He had unlimited confidence in the wisdom and forbearance of the Church at large, and was not afraid to trust the lower courts with the discussion of this, or any other subject that might be constitutionally brought before them.

MR. BLACK (Montreal) suggested that the remit be sent to Sessions also.

THE MODERATOR said it struck him that Principal Caven's motion might be constructed with a more careful reference to what he might call in some respects, the constitutional position of the Church in regard to the subject. This remark brought both the learned clerks to their feet. Dr. Reid read from the Basis of Union, to show that the whole system of hymnology was subject completely to the legislation of the Assembly. The overtures pointed in a certain direction, and they must assume that the remit would be framed accordingly.

PROFESSOR MACKERRAS cited rules of order in support of the constitutionality of the procedure contemplated by Principal Caven's motion.

PRINCIPAL GRANT conceded the constitutional point, but questioned the expediency

of sending this matter down to Presbyteries who might, possibly, decide to deprive them of the right to use hymn-books altogether. And he thought the inconvenience of using a variety of hymn-books had been exaggerated. Would it not be better, in view of so much pressing business, before the Assembly, to leave this matter alone for the present. He therefore moved, seconded by Mr. Croil: "that the overtures be dismissed."

THE DEBATE.

There were now three distinct motions before the house: (1) to take immediate action in the direction of the overtures: (2) to remit the whole question to Presbyteries and Sessions: (3) to allow things to remain in *statu quo*. The best part of two days was occupied in the discussion, a very large number of the members,—Elders as well Ministers,—taking part in it. It was indeed the debate of the Assembly, and elicited no small display of learning and eloquence.

Dr. Robb led the opposition. But before he had the opportunity of delivering his opening speech, it had come to be a foregone conclusion that the advocates of the hymn book constituted an overwhelming majority. He nevertheless went into the discussion with his wonted enthusiasm and even eloquence. He was supported at great length by Mr. Andrew Wilson, (Kingston), Mr. James Thompson, of West River, N.S., and Mr. John Charlton, M.P., of Lynedoch, Messrs. D. J. Macdonnell, Thomas Sedgewick, A. McL. Sinclair, J. A. F. McBain, R. Campbell, Montreal, D. McCrae, and Elders A. J. McKenzie, W. Adamson, J. B. Fairbairn, and others, expressed themselves in favour of Mr. Laing's motion—

Remitting the matter to a Committee with instructions to prepare a deliverance which may give effect to the prayer of the overtures in their general tenor.

At the close of this very long debate, the following Committee was appointed to prepare a hymn-book to be sent down to Presbyteries for their approval;—Dr. Jenkins and Dr. Gregg, joint conveners: Dr. James, Professor Mowat, Revds. D. McCrae, J. S. Black, D. J. Macdonnell, John Thompson, (Ayr), R. Murray, and Mr. W. B. McMurich. Dr. Robb and several other members entered their dissent.

COMPLIMENTARY EXCURSION.

Many of the members of the Assembly availed themselves of an invitation kindly extended by the young men of Knox Church (Rev. Dr. James'), to enjoy a sail on the Bay. Excellent arrangements had been made for this entertainment, which were

happily carried out. The fine steamer "Prince Arthur" was chartered for the occasion, and although her "sea going" qualities were not severely tested,—the water being as smooth as a mill-pond,—we had that feeling of perfect confidence in the vessel and its officers and crew which tended to remove the misgivings which sometimes attend crowded excursions. All went merrily as a marriage bell; and as we moved over the glassy sea, the loud refrain of "psalms and hymns and spiritual songs" woke up the echoes of Burlington Bay, leaving no doubt that as yet, at all events, the General Assembly had not interposed its authority against the use of "uninspired hymns."

SABBATH.

It was a relief to have one whole day in the seven set apart for the public and private exercises of God's worship, by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days. In accordance with its invariable custom, the General Assembly made special provision only for the supply of the pulpits in the church, which for the time being, it claims to have "a propriety in." Accordingly, the Rev. Dr. McKnight, of Halifax, and the Rev. Patrick McFarlan McLeod, of Knox Church, Stratford, were appointed to conduct the services in the Central Church. At the same time, by private arrangements, the pulpits of most of the other churches were occupied by members of the Assembly. Principals Grant and MacVicar respectively preached in the McNab St. Church. In St. Paul's, Dr. Grant and Rev. D. J. Macdonnell. Knox Church was supplied by Rev. Thomas Duncan and Dr. MacVicar, and St. John's by Dr. Bain, of Perth, and Mr. Burton, of Belleville. The Moderator, Dr. Topp, ex-Moderator, and the Clerks of Assembly had seats provided for them on the platform of the Central Church, where we may be permitted to say, the services at both diets were of a highly interesting and instructive character; and so doubtless they were in all the churches. And in all the churches there were special services during the afternoon for the benefit of the children of the Sabbath Schools which were highly appreciated by the juvenile members of the Church. A number of the ministers also attended the service held in the rooms of the Young Men's Christian Association at a late hour in the evening, when stirring addresses were given by Rev. J. W. Mitchell, of Mitchell, and Mr. Wallace, of Toronto. It was a day to be remembered by the people of Hamilton and their guests, and

from the good seed sown there will doubtless come good fruit, even though it should be many days hence.

Fifty Day.

The greater part of the day was occupied with discussing the questions of Hymns, the whole of which we have for greater convenience included in the fourth day's proceedings.

DELEGATE FROM FREE CHURCH.

In the evening the Rev. William Ross appeared before the Assembly as a delegate from the Free Church of Scotland. In an eloquent and earnest address, Mr. Ross conveyed to the Assembly the salutation of the Free Church, expressing his great delight in finding himself in the midst of so large and influential an Assembly, and in listening to the admirable reports that had been presented. He felt sure that the Church which he represented would continue to take the deepest interest in the Canadian Church. They would always deem it a privilege to give such pecuniary assistance as lay in their power in behalf of the Home Missions of the Church, especially in aid of the work in the vast North-Western territories. They were also deeply interested in our French Evangelization scheme. In these matters he felt that the Canadian Church had a strong claim on the sympathies of the Churches in the Old Land, for Scotland had sent, and was still sending out, a large population to this country who became the adopted children of the Church here. The Colonial Committee was extending its operations not only in the Dominion of Canada, but in New Zealand, Australia, the Malay Peninsula, North and South Africa, and even in South America. Referring to the financial condition of the mother churches, he said that notwithstanding the late depression, which had impoverished the means of their contributors, as well as imposed unusual demands upon some of their funds, the finances of the Free Church of Scotland were improving yearly. The Sustentation fund was now in such a position that £160 was the lowest amount going to their ministers, while two-thirds of them received £200. The amount contributed for missionary schemes last year was £575,718, an increase of over £10,000 over the preceding year, and of £80,000 during the past ten years. The amount contributed by the Established Church was £373,730, being a slight decrease on that for the previous year: by the United Presbyterian Church, £379,000, an increase over that of the pre-

vious year. In other words, the joint contributions of the three great branches of the Church were £1,328,409, or \$6,642,000, or, if the Irish Presbyterian Church were included, it would be found that the sum of over \$7,000,000 had been poured into the Presbyterian Church to carry forward her work there and in other parts of the world.

On motion of Dr. Topp, seconded by Dr. Gregg, Mr. Ross received a cordial vote of thanks from the Moderator, who added that he could never forget the very kind reception which the deputation from this Church, and of which he was a member, had received two years ago at the hands of the Free Church Assembly.

FOREIGN MISSIONS.

The Central Church, large as it is, was well filled this Monday evening, when the reports of the Foreign Mission Committees, East and West were read. Dr. Mcgregor first read the report of the Eastern section, or rather an abstract of the report which was very long and minute in its detail. The report will appear in full in the appendix to the minutes of the Assembly. In the meantime the following reference may suffice:

Two Missions are conducted by the Committee, the first being the one to the NEW HEBRIDES, in which there were nine missionaries on eight islands. Three of these belonged to this Church, viz: Rev. J. W. McKenzie on Efate, Rev. H. A. Robertson on Erromanga, and Rev. J. Annand on Anietyum. There are 100 teachers, 39 of these being paid agents. This mission, which has existed over 30 years, is greatly hindered by the labour traders, who draw off the people to Queensland and Fiji. The second mission is that of TRINIDAD, in which there are three missionaries to the indentured labourers or coolies. The mission is of ten years' standing, having commenced with Mr. Morton's settlement in Jere Village in 1867. Mr. Grant followed in 1870 and Mr. Christie in 1873. At first the work had been met with stern and persistent opposition, and little success. For three years there had not been one baptism, while last year there over 70. There are three missionary districts:—Savanna Grande, Rev. J. Morton; San Fernando, Rev. J. Grant; and Couva, Rev. T. M. Christie. Each missionary has an assistant evangelist drawn from among the converts. Mr. Grant has three, and each missionary has several schools, with teachers, also drawn from the converts. The present balance against the fund was \$4,000.

WESTERN SECTION.

PROFESSOR McLAREN, Convener, presented and read the report of the Committee for the Western Section.

The work to which the report relates is divided into three departments:—The first being the mission to the Indians in the North west Territories. In Prince Albert the Rev. D. C. Johnson continues the Mission School there with efficiency and success, and had besides for some short time back the general oversight of the whole mission. Mr. Johnson is assisted by Mr. McKay, who acts as interpreter and missionary catechist. At Okanase, an Indian reserve 160 miles north-west of Winnipeg Rev. George Flett labours with zeal and success, and ministers to 400 or 500 Indians at the various points which he visits. Though his annual report has not yet come to hand, cheering accounts of his

work have been received through the Presbytery of Manitoba. The Indian school established on Kossau Reserve, near Pembina, has had a measure of success, though the attendance did not average more than 12½ pupils during the year, owing to a variety of causes. At Fort Ellice missionary work was being conducted among the Sioux Indians, by a native Indian, the Rev. Solomon Tunkansuicwe, doing good service there. It was too soon to look for much fruit, but good results were expected.

The second department of the work is the mission in China, and though it has been attended by many discouragements, rarely has such abundant fruit been gathered in so soon after the establishment of any mission. Rev. Dr. Fraser was obliged, owing to the lamented death of his wife, to come home with his children, but Dr. Ringer and Mr. McKay were doing good work in the mission. In a letter dated March 11th, 1878, Dr. McKay states that he baptized thirty-two persons in one day, before an audience of two hundred hearers, and that 214 names were now on the communion roll at that point. There are thirteen chapels, he states, with a trained native teacher in each; six students, five elders, two deacons, two Bible women, seven schools with about one hundred children in all. Mention is made of the fact that it is intended to utilize the gift of \$1,200 made by Mrs. McKay, of Windsor, Ontario, for the erection of a mission building in Formosa by the establishment of an hospital in Tamsui. In this connection it was stated that the Rev. K. Junor with his family had reached Formosa after a very stormy passage.

The third division of the work is the mission in Central India, which, it is stated, has been greatly strengthened during the year. There are now two ordained missionaries and four ladies, besides native agents regularly employed in the field. A very large measure of success has attended the initial stages of the Indore work, and it was now in a prosperous condition. Mr. Douglas' services were attended by nearly all classes—Europeans, Hindoos, and Musulmans. He states that the natives who used to come to dispute about the Scriptures are gradually losing confidence in their own systems, and are privately studying the Bible. No less than 6,129 Gospel tracts and leaflets have been printed in the native language, and a large proportion of them distributed. On the 7th of March, two Brahmins from the Court of Indore were admitted by him into the Church by baptism, and Rev. J. F. Campbell who is stationed at Mhow, has had several applications for baptism. It is stated that the ladies of the mission have done much valuable work, and that there is abundant room for more of their class. The necessity for the erection of suitable buildings is strongly urged by the missionaries, not only for the health and comfort of the workers, but for the actual continuance of the work. The Committee recommend that special efforts be made, under the sanction of the Assembly, to raise say \$8,000 for buildings at Indore and Mhow.

FINANCE.

The amount received during the year was \$21,646, the total expenditure \$22,654, leaving a debt of \$1,008.00. Notwithstanding the existence of this debt, it is pointed out that there has been a marked advance in the foreign mission revenue in spite of the prevailing depression. Last year the total revenue was \$15,039.00; this year it was \$21,177.04; an increase of \$6,131.56.

MR. THOMPSON, of Sarnia, moved the adoption of the report, seconded by Mr. Duncan, of Halifax. Principal Grant taking exception to a passage in the report, reflecting on the Juvenile Mission Committee, moved in amendment that the report be

recommitted to the Committee with instructions to strike out the reference. At a later stage it was further made a subject of complaint that the report was not sufficiently explicit in its reference to Dr. Fraser. It was not stated what were his exact relations to the Committee at the present time, and there was felt to be a vagueness in the allusions to the work he had done in Formosa. On both these matters there was a good deal of discussion. The latter was finally adjusted by the addition of a few clauses embodying a resolution of the Committee on the occasion of Dr. Fraser's return from China; and we believe the former difficulty was also satisfactorily got over.

Sixth Day.

THE COLLEGES.

After some preliminary business, the Assembly proceeded to hear the reports of Colleges.

KNOX COLLEGE.

Rev. DR. TOPP read the report of the Board of Management of Knox College for 1877-78:

It is stated that in the Theological Department there have been 40 in attendance, viz., twelve in the first year's course, thirteen in the second, and fifteen in the third. In the Literary Department there have been 27 students, viz., ten in the first year's course, eight in the second, and nine in the third. "It is a matter of congratulation that an increasing number of young men, having the ministry in view, are acting in accordance with the encouragement given them by the Senate by taking a full course of study at one of the Universities before entering on their theological course. There are about 30 such in the University of Toronto, so that there are this year nearly 100 looking forward to the ministry." The amount of congregational contributions from the territory assigned to Knox College and to Queen's College Theological Department has been \$9,432.40; being a slight increase over that of last year. From this amount the sums of \$1,260.94 proportionately belong to Queen's College and that of \$760 ordered by the Assembly to be paid to Montreal College have to be deducted. There is thus left the sum of 7,385.55. Adding interest from the Endowment Fund and a number of small items, there is found the sum of \$12,402.65 as the available amount for the support of the College. The necessary expenditure is \$13,426, so that there is a deficiency. As stated in last year's report, there was then an accumulated debt upon the ordinary revenue of \$13,477.85. The Committee appointed by the Assembly to take steps to secure the liquidation of this debt have made such progress that they hope that by the end of this year the whole amount will, with the aid of the ministers of the Church, be raised.

QUEEN'S COLLEGE.

PRINCIPAL GRANT presented the report of the thirty-seventh session of the University of Queen's College, of which the following is an abstract:—

The Trustees of Queen's University and College respectfully submit the following report for the

year 1877-78, and state that since the foundation of the institution, no session has been more successful than the one just closed. This is all the more cheering because the friends of the College were rendered despondent by the resignation of the Principal, the Rev. Dr. Snodgrass. The Trustees met at once and unanimously appointed the Rev. G. M. Grant, A.M., D.D., minister of St. Matthew's Church, Halifax, N.S., to the position of Principal and Primarius Professor of Divinity.

The number registered as actually attending last session was one hundred and six. Of this number forty-five are studying for the ministry of our Church. Five students of theology have completed their curriculum, and are under trials for license from the Presbytery of Kingston. All these gentlemen have taken the full University and Theological special course five years ago, sanctioned by the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland.

The Library now consists of 11,000 volumes, but the success of the museum is impaired from lack of accommodation.

The general financial condition of the College is sound, but the estimated revenue and expenditure is justified by the result, except in one item of the amount received from the Church. The deficiency of revenue this year is \$1,930. The explanation is that the Church for the past two years has given us less than half the moderate sum we asked for. The sum required from the Church for those years was, in round numbers \$4,900. The amount received has been about \$2,000, or an average of \$1,000 a year. The annual grant of the Church of Scotland of £550 sterling could not much longer be expected to be continued, as the Union showed that the Church here had attained a mature growth. The report closes with a reference to the Endowment scheme, the facts of which are well known. The ordinary revenue of the College during the year amounted to \$15,265.59; and the expenditure \$17,193.96; showing a deficiency of \$1,930.37.

PRINCIPAL GRANT pointed out the necessity of endowing a third divinity professorship, especially in view of the probable withdrawal of the annual grant of £550 by the Church of Scotland. The endowment scheme so far had met with a wonderful degree of success. Forty thousand dollars and over had been raised from the little city of Kingston; and a great part of the \$50,000 required for the Arts faculty had been subscribed. Already a total of \$75,000 had been subscribed in a month, the whole of which came from Kingston, and ten not very wealthy gentlemen. The faculty of Theology was the only faculty which the Church as a Church is expected to contribute to; but individual members of the Church and other friends were at liberty to, and did, support the other faculties.

PRESBYTERIAN COLLEGE, MONTREAL.

MR. DAVID MORRICE, chairman of the Board of Management, read the annual report for 1877-78.

There have been during the past session 77 students enrolled in the various classes in the College, 38 of these being in Theology and 39 in the Literary department. Six students have completed their course of study and are now ready to apply for license. The number of French students has been 16. Of these, one has completed his course and will make an additional ordained minister for the work of French evangelization. The financial position of

the College is reported to be somewhat more favourable than at last report, though still far from being satisfactory. The debt of \$1,384.07 which had accumulated against the ordinary fund has been diminished during the year by contributions amounting to \$1,583.55. The small debt on the scholarship fund has been extinguished, and that on the library fund somewhat reduced. The ordinary revenue of the year met the expenditure. The amount of the Endowment has not been increased by any considerable amount during the year. The Board recommend the re-appointment of Rev. John Seringer, M.A., as Lecturer in Greek and Hebrew Exegesis, and Rev. B. Ouliere as French Lecturer.

The reports of the Senate and of the Board of Examiners were also presented.

REV. PRINCIPAL MACVICAR in a few appropriate remarks supported the report, and endorsed the appeal for the endowment of all the colleges made by Principal Grant and Mr. Morrice. The friends of the Montreal College had contributed about three times as much per member as any other portion of the Church had done for its colleges. In conclusion he expressed a wish that he might invade Ontario for the purpose of getting the assistance of his friends there in raising an Endowment Fund for Montreal College.

HALIFAX COLLEGE.

Rev. Dr. MCGREGOR presented the report of the Board of Superintendence of the Theological Hall of Halifax:—

Eighteen students were on the roll; eight for the first year, six for the second, and four for the third. The numbers in the sessions of 1875-6 and 1876-7 were thirteen and sixteen respectively. Six completed their course last year and four this year.

The library contains over seven thousand volumes and was increased during the year by valuable books and papers. The effort to raise \$100,000, \$35,000 for new college premises, and \$70,000 to increase the existing endowment, commenced in January, 1877. Nine months thereafter the Board reported that the sum of \$85,425 had been raised, and since that time large additions have been made to the amount. A college building and property, costing \$5,000, had been purchased in the neighborhood of Halifax. The shortcoming in the annual contributions are referred to with regret, and it is stated that the deficiency, amounting to \$1,161.92, is larger than ever before. This is, however, mainly attributed to the special efforts made to raise the \$100,000 above referred to, and the erroneous impression that they could at once dispense with the annual congregational collection.

MANITOBA.

Rev. Prof. BRYCE read the report of the Board of Management of Manitoba College:—

The Board report a larger number of students, and a more successful adhesion to the curriculum than ever before. During this the sixth year, seven students have been prepared by the College, and have gone forward to the University examinations. The number in attendance at the College for this year was 42: in the senior department 24, and in the junior 18. The ordinary revenue from local sources has increased somewhat during the year, and the mortgage on the building is reduced to some extent. The Board suggest that the amount required for the College could be chiefly met by a more organized effort to gain the assistance of the several British Churches and societies for the work

of the Church in the North-West. The receipts for the year were \$2,305.97; the expenditure, \$2,402.36.

Principal CAVEN said that matters of the College reports, and they should be referred to a Special Committee composed of representatives of every branch of the Church. It was satisfactory in a degree that the deficits in the ordinary revenue on the whole this year were less than last year, but it was desirable that some steps should be taken to prevent the annual occurrence of a deficit in some of the colleges. The position was very far from being hopeless. Within a very few years Queen's College had done splendid things for its endowment. On one occasion \$100,000 was raised for endowment under the directorship of Principal Snodgrass, and now another endowment was being raised by Principal Grant. In a few years Montreal College had risen, as it were, from its foundation. The Church in the west had raised \$130,000 for Knox College in five years, and between \$46,000 and \$47,000 had been funded on behalf of the College. All they asked was that the ordinary revenue of the Colleges be placed on a better footing. It was also desirable to harmonize the curricula of the various colleges as much as possible. He moved,

That the General Assembly receive and remit the reports of the several Colleges to a Committee to be named by the Moderator, with instructions to consider them carefully, and to report at a sederunt as early as possible to the General Assembly.

In accordance with this motion, a Committee of forty-five members was struck—of which Dr. Robb was the Convener. In addition to meetings held at frequent intervals, the General Assembly stood adjourned for one whole forenoon in order that this Committee might have sufficient time to consider the interests of the colleges and to frame such recommendations as they might agree upon. The result of their deliberations will be noticed hereafter.

Seventh Day.

FRENCH EVANGELIZATION.

On Tuesday evening of the second week, Principal MACVICAR, the Chairman of the Board, submitted the annual report which had been printed for the use of members. It was in itself a volume of carefully digested materials, and embracing a vast amount of information respecting the operations of the Board, together with a detailed statement of the receipts and expenditures. It was admitted to be the most complete report presented to the Assembly, and reflects much credit upon its compiler, the

pains-taking and indefatigable Secretary, Mr. R. H. Warden, of Montreal.

From this report Dr. MacVicar read copious extracts:

There are at present 44 labourers engaged in the service of the Board, among whom are six ex-priests of the Church of Rome. After referring to the work in the Maritime Provinces, and in the rural parishes of Quebec, the report touches on that in Montreal, and says:—Canning street church is well known as that in which the venerable Father Chiniquy, with a zeal undiminished by growing years, and a courage undaunted by persecution, fearlessly exposes the errors of Rome and faithfully proclaims the truth as it is in Jesus. During the past year, in addition to the Sabbath services and the regular Thursday evening prayer-meeting, Mr. Chiniquy has addressed meetings in the church, frequently three times a week during the winter months, to audiences numbering from fifty to one hundred and fifty, and sometimes two hundred enquirers from Rome. He reports being visited during the past twelve months by upwards of 2,000 French Catholics, of whom 529 have publicly renounced the errors of Popery. He has distributed about 100 Bibles, 300 portions of the Gospel, 100 copies of "The Priest, the Woman, and the Confessional," and 5,000 smaller publications, tracts, etc. Of those who abjured Romanism during the year, 73 were received by Mr. Chiniquy into the fellowship of the Church. At the dispensation of the Lord's Supper in March, 133 Communicants sat at the table. Mr. Chiniquy, himself an ex priest, was assisted on that occasion by Rev. Messrs. Internoscia and Camerle, two ex-priests of Rome.

It is gratifying to the Board to be able to report that the Rev. C. A. Doudiet, who has been connected with Russell Hall for the past two years, was inducted as their pastor. About 120 families are connected with this congregation which is now thoroughly organized.

During the year mission premises have been erected at St. Antoine Abbe, and at Grenville. At St. Hyacinthe a site has been purchased, and the contract let for the erection of a commodious brick church and school-house, which, with the site, will cost upwards of \$4,200. There are now places of worship in the following fields under the care of the Board: Canning street, Montreal; St. John's (Russell Hall), Montreal; Dorchester street, Montreal; Quebec, Namur, Grenville, Joliette, New Glasgow, St. Antoine Abbe, Drysdale, Ste. Anne, Ill., Danville, and Grand Falls, N.B.,—thirteen in all, or including the one in course of erection at St. Hyacinthe, fourteen.

MR. THOMAS DUNCAN of Halifax, moved the adoption of the Report, seconded by Dr. James, of Hamilton. Mr. C. A. Doudiet, Pastor of St. John's (French) Church, Montreal, was afterwards heard for a short time and rivetted the attention of the large audience, who manifested marked interest in the proceedings of the evening. It was pointed out by the Chairman of the Board that there were now twenty-one French Presbyterian ministers in charge of French congregations, with elders, deacons, and communion rolls, and all the other features of a Presbyterian Church. They had no less than fourteen church edifices, and he believed that, in regard to the French Evangelization scheme, the Presbyterian Church occupied a position such as no other Church in the world did relatively to a work of the kind. There were signs of intellectual

vitality in the Province of Quebec. Strange things were occurring there, and coming into such prominence that Churchmen and politicians and all other thinking men must at least give them their attention. He hoped, therefore, that the Presbyterian Church would continue its efforts to spread the Gospel in the Province of Quebec as the best means of bringing the spirit of peace among the people there. He wished the brethren to understand that Presbyterianism was the best agency in the accomplishment of this work.

JUVENILE MISSION.

Mr. JOHN BURTON, (Belleville), presented and read the annual report, of which the following is an abstract.

During the past year there had been an increase in the interest in this work shown by the children; also an increase in the amount contributed. Owing to the decrease in the number of orphans maintained by the Committee, and the difficulty in procuring others to take their place, the Committee resolved to direct the contributions of the children into channels connected with the Church. The Bible Class of St. Andrew's Church, Quebec, have undertaken the support of two Zenana teachers, as requested by Rev. James Douglas, at Indore. In January last circulars were sent to the various Sabbath Schools of the Church in Ontario and Quebec, announcing an increased number of objects towards which the children could contribute; and to these circulars a considerable number of replies were received. The Committee have determined to fulfil their old obligations, but they would not undertake others, except in connection with the Church in Canada as vacancies occurred. About fifteen orphans are still supported by the Committee; and besides these, the four high caste schools in Calcutta. Three hundred dollars have been remitted to Rev. Mr. Douglas to be used for the proposed schools at Indore; he has also been authorized to purchase founts of type to be used in printing the native language. Fifty dollars have been sent to Rev. Dr. McGregor towards the *Dayspring*. The receipts during the year were \$1,243.55, and the expenditure \$1,022.12, leaving a balance of \$221.43.

MISSION TO THE LUMBERMEN.

Rev. D. M. GORDON read the report of the Committee on the Mission among the Lumbermen.

It was stated that the work consisted chiefly of the preaching of the Gospel and the distribution of appropriate literature, such as tracts and religious papers in English and French, among the shanty-men in the lumbering districts on both sides of the Ottawa from Pembroke downwards. The Committee regret that they were unable to secure the services of but one ordained missionary, viz: Rev. G. Gaudier, but that gentleman was assisted by the colporteurs of the Ottawa Bible Society and by the Rev. Geo. Wishart. They report a greater and more widespread distribution of suitable literature during the past year than in any previous season. Encouraging reports of the work were given by the clergymen and colporteurs who engaged in the work. The receipts during the year were \$383.25, and the balance on hand, \$2.52.

Rev. Dr. WARDROPE bore testimony to the value of the work being done by the mission to lumbermen and to the indefatigable labours of the Convener. He moved, seconded by Mr. Walter Ross (Beckwith)

That the report be received and approved, and that the thanks of the Assembly be conveyed to the Committee, and specially to the Convener; and that the objects of the mission be specially recommended to the congregations of the Synod of Montreal and Ottawa.

Eighth Day.

FRENCH CANADIAN MISSIONARY SOCIETY.

Rev. Mr. WILLIAMS addressed the Assembly on behalf of the French Canadian Evangelical Society, giving an interesting account of the success of the work, notwithstanding the difficulties attending it. The work was auxiliary and contributory to that performed in the same field by the Presbyterian Church, and it was on that ground that the Society asked for the continued recognition of that Church. The reason why it was thought necessary to address the Assembly on this important subject was, that it was in danger of being overlooked, owing to the multiplicity and importance of other schemes.

The following motion on the subject was adopted unanimously:—

That this Assembly expresses its continued sympathy with the work of the French Canadian Missionary Society; nevertheless, as this Church is fully committed to the work of French evangelization, the Assembly does not feel justified in doing more than generally commending the work of the Society to the sympathy of the Christian Church.

SABBATH SCHOOLS.

Rev. JOHN McEWEN presented the report of the Committee on Sabbath Schools. The report gave a statement with regard to the meetings of the committee and the efforts which had been made to impress upon Synods, Presbyteries, and parents, the importance of the Sabbath school work. It was proposed in a circular that Presbyteries should hold Sabbath School Conferences, and that Sabbath school meetings should be held in towns and counties. Fourteen Presbyteries had held conferences, and the report from Toronto indicated that important results had been arrived at. Reference was also made to the action of the Synods in the matter. Efforts had been made to secure the reading of the Bible in the Public Schools as a text-book, and the use of the Bible in the schools now no longer remained with the Government, but with the people. The report concluded by proposing that the Committee on the state of religion be instructed to leave out the Sabbath School work, and that the Sabbath School Committee be authorized to collect statistics; that the Moderator issue an address to teachers and children, to be read in the pulpits, on the matter; that the Sabbath School be dependent on

the congregation; that the Bible, and not the lesson papers, be the basis of instruction; that greater importance be placed on the shorter catechism.

Rev. Dr. BELL moved as follows:—"Receive the report; thank the Convener for his diligence in the matter; empower the Committee to issue schedules for the purpose of eliciting information, and urging on all ministers diligence in replying thereto; appoint the Moderator to press the recommendations of the report on the Church; instruct Presbyteries to give attention to the oversight of Sabbath School work within their bounds; and, where practicable, to hold Presbytery Sabbath School conferences, and to encourage the formation of classes for the training of Sabbath School teachers; authorize the conveners of committees of the General Synods to act as a committee, if they see fit, to enquire into and report on the subject of Sabbath School literature."

Mr. A. MATHESON, Elder, wanted to see the Assembly in earnest in this matter. He advocated the holding of Sabbath School conventions, composed of teachers and superintendents. Increased interest in Sabbath school work would be, in his opinion, a step towards keeping the young men and young women in the Church.

Mr. J. B. FAIRBAIRN, Elder, thought that a great deal of the teaching done in the Sunday school could be done by parents at home, and while all prominence should be given to Sabbath school work, the home work should not be neglected. He hoped the Moderator, in his pastoral letter, would dwell particularly on the duties of parents.

SABBATH OBSERVANCE.

The Report of this Committee was now read by Rev. Mr. McMULLEN, convener. The report was eminently satisfactory, and we extract the following points. Last year the G. W. R. Company commenced running a Sabbath excursion train from London to Port Stanley. Ministers of all denominations, other individuals, and a portion of the press united, and the train had to be discontinued from want of public patronage. The Sunday trains between Hamilton and Toronto last year were also taken off from the same cause. The Committee had also great satisfaction in reporting that Parliament had caused Sunday labour to be discontinued on the canals.

Gratification was expressed with the change of day for sailing of mail steamers from Halifax for England. For some months the usual day of sailing was Sunday. The Evangelical Alliance of Halifax memorialized the Post-Master General on the subject, and the time of sailing was appointed to be Saturday afternoon. The report suggested that the Government be memorialized to close Post Offices in the Province of Quebec on Sabbath. The report was adopted.

STATUS OF RETIRED MINISTERS.

The consideration of the report of the Committee on Remits having been resumed, Mr. LAING moved that retired ministers be allowed to remain on the rolls, providing that the Assembly had consented on their retirement, and that they resided in the Presbytery, which received a vote of 50.

Mr. CROIL moved that such ministers should sit in the Presbyteries, that they should take part in the deliberations, but not vote, which received a vote of 67, and became the judgment of the House.

DISTRIBUTION OF PROBATIONERS.

Mr. McLEAN, of Blyth, presented the report of the Committee on Probationers. The report was considered clause by clause.

The following clauses were adopted:—

That the names of probationers and ministers who have remained on the rolls for the past four years be continued three months longer, and then, if not settled, be removed from the roll.

That the names of probationers and ministers on the roll for the past three years be continued six months longer, and then, if not settled, be removed.

That those who have been on the roll for the past two years be continued for another year and then be removed.

That probationers and ministers hereafter to be put on the roll of probationers shall be allowed three years on the roll.

That all ministers resigning their charges for the first time be allowed two years.

That Presbyteries be recommended to induce congregations to pay probationers as liberally as possible, it being understood that the minimum be eight dollars and board per Sabbath.

That Presbyteries be instructed to regard probationers as having a prior claim to be heard in vacancies, and to secure such hearing for them.

That Presbyteries be instructed to consider the propriety of appointing probationers to vacancies for not less than two weeks, so that the duties of the pastoral office may be carried out as laid down in the regulations affecting the same.

That students be not appointed to vacancies save in exceptional cases.

That Presbyteries be instructed not to report as vacancies any congregation not prepared to call.

That Presbyteries be instructed to put all their vacant congregations prepared to call upon the list of vacancies, and that congregations be allowed to procure their own supplies through the Presbytery for half the time when they so desire.

That hereafter the Committee shall give employment to none save those whose names are presented to this Committee through some Presbytery of the Church.

MISSION STATIONS.

The following scheme for the continuous supply of mission stations, was presented by Mr. George Bruce, and adopted *ad interim*:

1st—MISSION DISTRICTS, in connection with this scheme, shall be such as Presbyteries have formed in new or necessitous localities, where there is a reasonable prospect of the formation of pastoral charges at an early date.

2nd—When a Presbytery desires any Mission District to be connected with this scheme, they shall apply, for this purpose, to the Home Mission Committee, and shall accompany the application with detailed information as to the extent, population, resources and religious condition of the field.

MISSIONARIES.

1st—The Missionaries employed in such districts shall be:—

(1) Ordained Ministers; (2) Licentiates; (3) Students of Theology, who are willing to engage in this work; (4) Laymen, whose gifts for edification have been ascertained to the satisfaction of the Presbytery within whose bounds they are to be employed.

2nd—It shall be the duty of the H. M. C. to call the Missionaries to the work, and to appoint them to their several fields with the consent of the Presbyteries.

(1) At the close of each College year, the H. M. C. shall secure the services of as many students as may be by them deemed necessary for the work. (2) Students who have finished their theological studies, may, when employed under this scheme, be ordained by their Presbyteries as soon as convenient after leave has been obtained from the Superior Court. (3) Missionaries shall be appointed for a term of not less than two years, and the appointment may be renewed.

FINANCIAL ARRANGEMENTS.

1st—The salaries of Missionaries shall be as follows, viz.:—

(1) The Ordained Missionaries, who are married, not less than \$700 per annum; for unmarried men, not less than \$600 per annum; (2) For Licentiates, 550 per annum; (3) for Students, \$450 per annum; (4) The salary of laymen shall be determined in each case by the H. M. Committee. The above amounts shall be held to cover board, house rent and all other expenses.

2nd—The mission field shall contribute towards the salary of the Missionary according to its ability, and the amount to be contributed shall be fixed by the H. M. C. in conjunction with the Presbytery.

3rd—When the contributions from any District exceed the amount promised by that district, the Home Mission Committee may augment the salary of the Missionary, if the circumstances seem to them to make such action advisable, to the extent of one half the amount of such excess, but the total increase of salary shall not exceed one hundred dollars.

Ninth Day.

THE EX-MODERATOR.

A telegraphic communication was read from Dr. McLeod, the ex-Moderator. It was as follows:

NORTH SYDNEY, Cape Breton.

To Dr. Reid, Clerk of the Assembly:

Dr. McLeod warmly thanks the Assembly for their affectionate sympathy by which he feels greatly strengthened. He prays without ceasing for the fathers and brethren, and rejoices that the blessing of God is with them.

NEWFOUNDLAND.

The Presbytery of Newfoundland asked and obtained leave to retain on the roll the names of Rev. Messrs Harvey and Patterson, of St. John's.

STATISTICS.

Mr. TORRANCE submitted the report of the Committee on Statistics for the past year. The following is a synopsis:

The total number of Churches and Stations is 1,389, or 347 more than reported the previous year. The total number of families is 60,466, as against

46,163 the former year, showing an increase of 4,303. The number of communicants is 98,371, an increase of 4,583; and the additions during the year were 7,272.

Turning to the financial statement, it is learned that the amount promised as stipend from all sources was \$492,732.34, being an increase of \$25,436.89 over the amount embraced in last report. This gives an average of more than \$800 to each minister, but not quite \$700 to each pastoral charge.

The total amount raised for all purposes was \$1,027,559.56, and of this sum, besides the expenditure for congregational purposes, \$17,997.79½ were raised for college (ordinary) fund; \$28,297.14 for Home Missions; \$9,002.87 for Foreign Missions; \$6,507.11 for aged and infirm Ministers, and Widows' and Orphans' Funds; \$8,302.68 for Assembly, Synod and Presbytery expenses; \$13,084.08 for French Evangelization; and \$50,650 for other religious and benevolent objects, whilst Sabbath School contributions were \$11,586.12.

Were the Committee to allow for congregations not reporting, the number of families claiming connection with the Presbyterian Church in Canada, would be upwards of 75,000; the number of communicants nearly 125,000; more than 635,915 would be the amount promised as stipend. More than \$1,000,000 have been expended for congregational purposes, and nearly \$1,300,000 for all objects.

WIDOWS' AND ORPHANS' FUNDS.

Dr. REID read the report of the Minister's, Widows' and Orphans' Fund of the late Canada Presbyterian Church. The total assets of the Fund are \$91,616. The number of annuitants is 37. Mr. CROIL presented the report of the Board incorporated under the name of the Presbyterian Church of Canada, in connection with the Church of Scotland. The fund now amounts to \$90,207. There are forty annuitants and 26 children deriving benefit. Dr. MCGREGOR reported on behalf of the Church of the Lower Provinces late in connection with the Church of Scotland, which has a capital of \$9,000. The remaining branch of the church in the Maritime Provinces reports a capital of \$23,000. The four funds therefore represent an aggregate capital of \$213,823. On motion to that effect, a Committee was appointed to consider and report as to the amalgamation of the several Widows' and Orphans' funds of the Church, and it was agreed, that, in the meantime, ministers joining the church be advised to connect themselves with one or other of the funds.

AGED AND INFIRM MINISTERS' FUND.

Mr. MIDDLEMISS read the report for the Western Section. \$4,560.81 had been paid to the 20 annuitants on the roll during the year. Two additional annuitants had been admitted, but had not got any payments yet. The total expenditure for the year was \$4,834.91. The total receipts were \$3,580.70.

The report of the Aged and Infirm Ministers' Fund of the eastern section showed the total receipts to have been \$1,095, and the expenditure \$1,343.80, leaving a balance

against the Committee of \$247.85. The amount invested is \$6,124.17.

PRESBYTERIAN RECORD.

Dr. JENKINS, the Convener, read the report of the Committee on the *Presbyterian Record*, in which it was stated that the circulation on the first of June last was 33,173, being a decrease of 1,296 on that of last year. The decrease was attributed to the prevailing depression, and was expected to be only temporary. The Committee urge the importance of increasing the circulation of the *Record*, so that it shall be taken by every family in the Church.

COMMITTEE ON COLLEGES.

As already mentioned, a large Committee had been appointed at an early stage in the proceedings to consider all such matters pertaining to the welfare of our Theological Colleges as were naturally suggested by their respective reports. The result proved the wisdom of this mode of dealing with a subject in which so many and important interests were involved. After many meetings, and the most careful deliberation, the report of this Committee was presented by Dr. Robb, the Convener, and considered clause by clause in the Assembly. It was adopted in its main features as follows:—It expressed pleasure at the manner in which the endowment of Queen's College is being carried out; recommended a preparatory class in connection with Queen's College; that Dr. McKnight be appointed Principal of the Theological Hall, Halifax; that the salaries of the Theological Hall, Halifax, be raised to \$2,000; that an earnest effort be made to secure the proper equipment of Manitoba College and that \$100,000 is required for the purposes of supplying a library, endowment, &c.; that the mother country should take a part in the founding of Christian educational institutions in Manitoba; that Dr. George Patterson be appointed agent to go to Britain and lay the matter before the people there; that \$2,000 out of the funds of the Western Home Mission Fund, and \$500 out of the Eastern Home Mission Fund, be forwarded for the support of Manitoba College. That the Assembly instruct the treasurer of the Western Section to pay the sum of \$750 to the treasurer of the Montreal College, from the fund contributed by the territory assigned to Queen's and Knox Colleges. It also expressed a strong opinion in favour of increasing the endowments of the several Colleges, and urged upon the Boards the use of all proper means to that end. The concluding clause gave expression to the high opinion entertained by the General Assembly of the character and eminent services to the

Church of Rev. Dr. Snodgrass, late Principal of Queen's College. The paragraph referring to the increase of salaries in the Hall at Halifax was, after some discussion, amended so as to make it not imperative that the recommendation be immediately acted upon, but only as soon as it may be found practicable to make the salaries \$2000 each.

Tenth Day.

"It is a long road that has no turning!" Had any one looked at the docket this Saturday morning, before the proceedings commenced, he might easily have imagined that there was a week's work yet undone. It is always so with General Assemblies. But, as the house becomes smaller by degree, and beautifully less, the pace of business accelerates. There is no longer the temptation to indulge in oratory; a variety of matters of routine are speedily disposed off, and it is always thought better that any unfinished business of moment should be left over "till next Assembly," than that it should be hastily decided by a bare quorum. We do not profess to have given a full report of the proceedings. Indeed there are many topics of considerable importance that we have not noticed at all. Some of these, however, we shall take occasion to refer to at our leisure. Our readers will be able, from the outline we have given, to judge for themselves that the Session has been a very practical, hard-working, and, upon the whole, a very pleasant one. It is somewhat remarkable that in so large a Church as this, there was not a single case of Discipline. The number of references and appeals was very small, and these were settled with little trouble through the Judicial Committee appointed at the commencement of the Session. If our opinion is of any value, we have no hesitation in stating our conviction that, altogether, this has been a splendid Assembly; representing in its constituency an array of talent, both as respects the Clergy and Laity, of which we have no reason to be ashamed. The business was conducted throughout in a fine spirit. The Moderator won golden opinions from the Assembly,

and discharged the onerous duties of his high office with grace and dignity. The stated Clerks were alike conspicuous for their knowledge of Church Law, and the forms of ecclesiastical procedure, and for their courtesy to all who had business with them. The Press was well represented by reporters from the offices of the *Hamilton Spectator* and *Times*, and the *Toronto Globe* and *Mail*, who sent forth over the length and breadth of the land full and accurate reports of the proceedings. The authorities of the Central Church, and the citizens of Hamilton placed us under lasting obligations by their uniform kindness and hospitality. We have now only to refer in a very few sentences to the business of the closing day.

SATURDAY, 22ND JUNE.

The Moderator intimated that Rev. Dr. Proudfoot had met with a painful accident last evening. In returning from the Assembly he had fallen and broken two ribs. He felt sure that Dr. Proudfoot had the sympathy and earnest prayers of the brethren for his recovery.

MANITOBA COLLEGE.

The following Committee was appointed to provide the funds required for the College over and above the \$2,500 voted by the Assembly :

Rev. D. H. Fletcher, (Convener), Dr. Reid, Dr. Grant, Mr. Moore, D. J. Macdonnell, Hon. Alex. Morris, D. McLennan, Hon. J. McMurich, James Croil.

PROTECTION OF CHURCH PROPERTY.

The Assembly resolved :—

That authority be given to this Committee to resist in the Assembly's name, by petition or otherwise, any application to Parliament for legislation that might injuriously affect the interests of this Church as legally identical with the several Churches now known as the Presbyterian Church in Canada.

ECCELSIASTICAL PROCEDURE.

Dr. Bell, Convener, reported that it had been found impossible to hold a meeting of the Committee last year.

PRINCIPAL CAVEN moved as follows :—

Receive the report, reappoint the Committee on the Book of Forms, with instructions to avail themselves of the suggestions of Presbyteries for the purpose of making the book as complete as possible, and direct them to publish it thus amended as a useful guide to the office-bearers of the Church.

The motion was seconded by Dr. Gregg and adopted,

TEMPERANCE.

On motion of Dr. James, seconded by Mr. Fletcher, of Hamilton, the following deliverance was adopted :—

Whereas the evil of intemperance is one of the great obstacles to the advancement of the Redeemer's Kingdom on the earth; and whereas legislative action has recently been taken by the Dominion Parliament in passing a Bill entitled "The Canada Temperance Act, 1878," and whereas the General Assembly of the Presbyterian Church in Canada has in former sessions given forth no uncertain sound on this subject :—Be it therefore resolved, 1st, That this General Assembly is devoutly thankful to God for the advance made in the direction of temperance reform in this and other countries, and commends the practice of total abstinence to the prayerful consideration of all connected with its congregations, especially the office-bearers thereof; 2nd, That this General Assembly expresses its desire to co-operate in all well-directed efforts to mitigate or remove, if possible, the evils of intemperance, and prays the Great Head of the Church to bless and prosper all such efforts.

MEMBER'S TRAVELLING EXPENSES.

The overture presented by the Elders, containing a proposal respecting the payment of travelling expenses, was received and referred to the Committee on Finance to report to next Assembly.

LOYAL ADDRESSES.

Dr. Topp, Convener, presented and read addresses to Her Majesty the Queen and His Excellency the Governor General, which were unanimously adopted.

THANKS.

On motion of Mr. Sedgwick, cordial votes of thanks were passed to the Managers of Central Church for the use of their building; to Mr. Walker and the Reception Committee for their unremitting attentions; to the ladies for their pleasant social entertainment; to the young men of Knox Church for their excursion on the Bay; to the steamboat and railway companies for travelling facilities; and to the Press for their excellent reports.

MODERATOR'S CLOSING ADDRESS.

The MODERATOR commenced his address by again expressing the deep gratitude he felt for the honour conferred upon him by his brethren of the Assembly. Next to an assurance of the Divine favour he regarded the estimation in which he was held by his brethren in the Lord. He did not covet the labour connected with the position, and he felt that in this respect he could already sympathize with whoever was destined to be his successor; but he had sincerely, and to the best of his ability, done what he considered was his duty. His rulings might not have been always correct, but he had endeavoured to conduct the business of the Assembly impartially, in kindness, and with due deference to the feelings of all.

Referring to the present mode of electing a Moderator, the speaker submitted whether some better method might not be adopted than that of selecting at a moment's notice, and without the slightest intimation or opportunity for preparation, a gentleman to fill the high position. He would also suggest that so long as the nominations continued to be made by Presbyteries, such nominations ought to have great weight in determining the action of the Assembly.

He had prepared an elaborate closing address, but felt that after the severe labours they had been called upon to perform during the past few days, he would not be justified in detaining them any longer. He felt that God was opening for them in this land a wide sphere of labour. They were called into His vineyard to cultivate it for Him, and to win souls for His Son. The greatness and glory of the work had done much to consolidate the various interests of the Church, and they had no time to look back on the past. The Moderator next alluded in earnest terms to the necessity of efficiently equipping the various Colleges in connection with the Church, and to the importance of sustaining the great Home Mission work which loomed up before them. He expressed his unbounded thankfulness for the assistance rendered him by his brethren in conducting the business of the Assembly, and closed an admirable address by commending all present to the care and favour of God.

Rev. Dr. Robb then engaged in prayer, after which a portion of 122nd Psalm was sung, and the Assembly was formally dissolved, to meet in St. Andrew's Church, Ottawa, on the second Wednesday of June, 1879, at 7.30 p.m.

British Columbia.

This Presbytery, in connection with the Church of Scotland, met at New Westminster in the beginning of May. There were present the Moderator (Rev. G. Murray), Revs. S. McGregor, R. Jamieson, A. Dunn, W. Clyde; and Messrs. A. Munro, Warren DeBeck, W. Gibson, and A. Macdougall, ruling Elders from the congregations of Victoria, New Westminster, Nanaimo, and Langley. The Rev. Mr. McElmon, Comox, was unavoidably absent. The retiring Moderator preached the Presbytery sermon, and delivered an able and eloquent discourse.

The Rev. Mr. Jamieson was appointed Moderator for the ensuing term. The Rev. Mr. Clyde resigned the office of Clerk of Presbytery, and the Rev. Mr. McGregor

was appointed. The reports of the various congregations and stations were carefully examined. The Clerk read the report of Comox, from Mr. McElmon; and reports were read and handed in by Mr. McGregor, from Victoria, Craigflower, and Cedar Hill; by Mr. Clyde, from Nanaimo; by Mr. Jamieson, from New Westminster and North Arm; by Mr. Dunn, from Langley, Maple Ridge, Mud Bay, Matequi and Sumas; by Mr. Murray, from Nicola, Clinton, Cache Creek, Kamloops and Spillamcheen. Satisfaction was expressed with the state of matters generally, and the encouraging indications of progress in the work of the Church.

SYNOD OF MONTREAL AND OTTAWA.

This Synod held its Annual Meeting at Montreal, on the 14th, 15th and 16th days of May, 1878. Dr. Bain, of Perth, preached from Eph. I, 22-23. The Rev. Wm. Ross, of Lochiel, was chosen Moderator for the current year. There was a fair representation of members from the five Presbyteries of the bounds. Next to the conference on the state of religion, the most important business was the erection of a new Presbytery, called the Presbytery of Lanark and Renfrew, and embracing the congregations and mission stations within the Counties of Lanark and Renfrew, together with the congregation of Kitly in the County of Leeds, and the mission stations of Palmerston in the County of Frontenac. The first meeting of the new Presbytery is appointed to be held at Carleton Place, and in St. Andrew's Church there, on the 3rd Tuesday in August next, at 1 o'clock in the afternoon; the Rev. Dr. Alexander Mann to be Moderator. The next Synod of Montreal and Ottawa is indicated to meet at Cornwall. J. W.

The Presbyterian Record.

MONTREAL: 1 JULY, 1878.

JAMES CROIL, }
ROBERT MURRAY, } Editors.

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ARTICLES intended for insertion, must be sent to the Office of Publication by the tenth of the month at the latest.

CORRESPONDENTS in the Maritime Provinces will address their Communications to Mr. Robert Murray, Halifax.

The names of the members composing the Standing Committees will be given next month.

FRENCH EVANGELIZATION.

Sabbath the twenty-first of July, is the day appointed by the General Assembly for the Annual Collection on behalf of the French Evangelization Scheme of the Church. This is the first of the Annual Collections for the current Ecclesiastical year, and it is important that it should be taken in all the Congregations and Mission Stations of the Church on the Sabbath appointed. From the report of the Board of French Evangelization presented to the General Assembly, it will be seen that the work is making rapid strides, there being at present 44 labourers in the service of the Board. The sum of \$27,500 is required to carry on the work this year; about twenty per cent in excess of the Expenditure of the past twelve months.

We hope that from every Mission Station throughout the church, as well as from every Congregation, liberal contributions will be received as the result of the collection on the 21st July. Copies of the Annual Report of the Board can be obtained from the Rev. R. H. Warden, 210 St. James Street, Montreal, to whom all monies should be forwarded.

MEETINGS OF PRESBYTERIES.

British Columbia—Tuesday, 1st October.
P. E. Island—Wednesday, 7th August.
Quebec—Wednesday, 17th July, 10 a.m.
Montreal—Tuesday, 9th July, 11 a.m.
Glengarry—Tuesday, 9th July.
Kingston—Tuesday, 9th July, 10 a.m.
Peterborough—Tuesday, 2nd July, 11 a.m.
Whitby—Tuesday, 2nd July, 11 a.m.
Toronto—Tuesday, 2nd July, 11 a.m.
London—Tuesday, 9th July, 2 p.m.
Saugeen—Tuesday, 9th July, 2 p.m.
Huron—Tuesday, 9th July, 11 a.m.
Stratford—Tuesday, 9th July, 9.30 a.m.
Ottawa—Tuesday, 6th August, 2 p.m.
Barrie—Tuesday, 6th August, 11 a.m.
Lanark and Renfrew—20th August, 1 p.m.

Literature.

CHRIST, HIS NATURE AND WORK : A series of Discourses : New York, G. P. Putnam's Sons : Montreal, Dawsons Bros. \$1.75. This volume is designed to be the first of a series of pulpit teachings presenting from different points of view the current opinions of the day on themes of essential

importance by representative protestant preachers. We admire the taste displayed by the publishers in the mechanical execution of this book which is quite unexceptionable, but we should rather not have Howard Crosby and Cyrus Foss, bound up in the same volume with Swedenborgians and Universalists.

ETERNAL HOPE.—These five Sermons by Canon Farrar fully attest the writers scholarship and literary taste, but they do not alter the opinion we have already expressed respecting his theology. His reasoning is not logical, and it is extremely unsatisfactory.

BIBLE WORK IN BIBLE LANDS.—The Presbyterian Board of Publication, Philadelphia. This is an interesting account of protestant missions in Syria, by the Rev. Isaac Bird, one of the earliest of modern missionaries in that country.

POGANUS PEOPLE, by Mrs Harriet Beecher Stowe:—Wm. Drysdale & Co., 132 St. James St., Montreal, \$1.50. Early New England scenes and characters are described in this novel in the author's peculiarly attractive style.

CHILDREN OF NATURE : by the Earl of Desart; Dawson Bros., Montreal. A story graphically told of modern London Society.

THE SCHOLASTIC NEWS : This new *Monthly Journal* in the interests of Education bids fair, under the able management of Mr. G. Maynard, Montreal, to supply a long felt want. Price only \$1 per annum. It ought to have a very large circulation.

25 Fashionable Visiting Cards, no two alike, with name, 10c. Nassau Card Co. Nassau, N.Y.

OTTAWA LADIES' COLLEGE and CONSERVATORY OF MUSIC.

Rev. A. F. KEMP, LL.D., Principal, assisted by a large and efficient staff of Teachers.

The curriculum of the College is in every respect abreast of the age, and special facility afforded for the study of French and German. The musical advantages of the Colleges are unequaled in the Dominion.

College opens Sept. 4th, 1878. For particulars and fuller information, apply to the Principal.



Four Departments: Arts, Preparatory, Commercial & Agricultural. 10 Professors & Teachers. Board, washing, Fuel, Light, &c., \$2.50 per week. Tuition from \$5 to \$10 per term.

Rev.
CHAS. A. TANNER,
Principal.

A Page for the Young.

LOOK TO JESUS.

EYES that are weary,
And hearts that are sore,
Look off unto Jesus,
And sorrow no more;
The light of His countenance
Shineth so bright,
That on earth, as in heaven,
There need be no night.
Looking off unto Jesus,
My eyes cannot see
The troubles and dangers
That throng around me;
They cannot be blinded
With sorrowful tears,
They cannot be shadowed
With unbelief fears.

A STORY OF THE SEA.

During a terrible naval battle between the English and the Dutch, the English flag ship, commanded by Admiral Narborough, was drawn into the thickest of the fight. Two masts were soon shot away, and the mainmast fell with a fearful noise upon the deck. Admiral Narborough saw that all was lost, unless he could bring up his ships from the right. Hastily scrawling an order he called for volunteers to swim across the boiling water, under the hail of shot and shell. A dozen sailors at once offered their services, and among them the cabin-boy.

"Why," said the Admiral, "what can you do, my fearless lad?" "I can swim," the boy replied; "and should I be shot I am easier spared than any one else." Narborough hesitated; but his men were few, and his position desperate. The boy plunged in the sea amid the cheers of the sailors, and was soon lost to sight. The battle raged fiercer and as time went on defeat seemed inevitable. But just as hope was fading a thundering cannonade was heard from the right, and the reserve were seen bearing down upon the enemy. By sunset the Dutch fleet were scattered far and wide, and the cabin-boy, the hero of the hour, was called to receive the honour due him. His modesty and bearing so won the old Admiral, that he exclaimed: "I shall live to see you have a flag-ship of your own." The prediction was fulfilled when the cabin boy, having become Admiral Cloudsley Shovel, was knighted by the King.

IMMENSITY OF SPACE.

A railway train travelling night and day, at the rate of fifty miles an hour, would reach the moon in six months, the sun in 200 years, and Alpha Centauri, the nearest of the fixed stars, in 42,000,000 of years. A ball from a gun, travelling at the rate of 900 miles an hour, would reach Alpha Centauri in 2,700,000 years; while light travelling at the rate 185,000 miles a second, would not reach it in less than three years. Light from some of the telescopic stars would take 5,760 years to reach the earth; and from some of these clusters, the distance is so great that light would take 500,000 years to pass to the earth; so that we see objects not as they really are, but as they were 500,000 years ago.

DON'T TAKE IT TO HEART.

There's many a trouble,
Would break like a bubble
And into the waters of Lethe depart,
Did not we rehearse it,
And tenderly nurse it,
And give it a permanent place in the heart.

How welcome the seeming,
Of looks that are beaming,
Whether one's wealthy or whether one's poor.
Eyes bright as a berry,
Cheeks red as a cherry,
The groan and the curse and the heartache
can cure.

A GRAND EPITAPH.

Away down in the South Seas, on the Island of Aneityum, there stands a little chapel. On a marble tablet placed in the wall of it are these words.—"WHEN HE CAME HERE THERE WERE NO CHRISTIANS, AND WHEN HE WENT AWAY THERE WERE NO HEATHENS." There is no grander epitaph than this in Westminster Abbey or old St. Paul's. This is said of the late Rev. Dr. John Geddie, the first christian missionary who preached the blessed Gospel of "Jesus" on this Isle of the Sea, where there are now many hundreds of christian worshippers and sabbath school children. Dr. Geddie was a native of Prince Edward Island and a minister of this Presbyterian Church. We cannot all be missionaries like him, but we can all *help the spread of the Gospel*. Remember this when you drop *your mite* into the collection plate or Missionary box. Remember too, that "*They who turn many to righteousness shall shine as the stars for ever!*"

ACKNOWLEDGEMENTS

RECEIVED BY REV. DR. REID,
AGENT OF THE CHURCH AT TO-
RONTO, TO 2nd JUNE, 1878.

ASSEMBLY FUND.

| | |
|----------------------------|-----------|
| Received to 2nd May, '78. | \$3119.81 |
| Ingersoll, Knox Ch..... | 10.00 |
| Wallacetown | 8.00 |
| Hamilton, St Paul's | 14.00 |
| W Nottawasaga and Dun- | |
| troon | 6.94 |
| Norwich & Windham..... | 6.00 |
| North Mara & Longford.. | 4.25 |
| Ottawa, Daly St..... | 10.60 |
| Uxbridge | 4.00 |
| Beckwith | 3.00 |
| Middle Stewiacke and | |
| Brookfield | 5.00 |
| Erin | 6.00 |
| Charlottetown, St Paul's.. | 12.50 |
| Paris, Dumfries St..... | 15.00 |
| Toronto, Gould St | 22.50 |
| Laguerre, Calvin Ch | 2.00 |
| Galt, St Andrew's..... | 6.00 |
| Nassagaweya | 7.50 |
| Campbelleville | 5.00 |
| Toronto, Knox Ch..... | 30.00 |
| Orillia | 10.67 |
| Bradford | 3.07 |
| Guelph, Knox Ch..... | 5.00 |

\$3316.24

Received for 1878 & 1879:

| | |
|---------------------------|-------|
| Port Dalhousie | 2.75 |
| Hopewell | 7.40 |
| Victoria | 3.00 |
| Chatham & Grenville | 5.00 |
| Saugeen, St Andrew's..... | 1.20 |
| Hespeler | 2.65 |
| Pakenham, St Andrew's... | 3.00 |
| Southampton | 6.00 |
| Quebec, Chalmer's Ch..... | 10.00 |
| Carradoc | 1.25 |
| Ashfield | 5.00 |
| Elora, Chalmer's Ch..... | 15.00 |

\$61.85

HOME MISSION.

| | |
|-----------------------------|------------|
| Received to 2nd May, '78 | \$25669.41 |
| Hornby | 2.00 |
| Ashburn Sabbath School. | 6.82 |
| Blakney & Clayton | 10.00 |
| Ingersoll, Knox Ch..... | 80.00 |
| Wallacetown | 17.00 |
| Oro, Guthrie Ch | 8.00 |
| Williamstown, St Andw's. | 60.00 |
| Pickering, St John's | 8.00 |
| Montreal, St Matthew's... | 4.50 |
| Eldon | 12.00 |
| Bowmanville, St Paul's... | 50.00 |
| Erin | 6.00 |
| do Sabbath School | 2.50 |
| Molesworth | 15.00 |
| Trowbridge | 3.20 |
| West King | 14.00 |
| Toronto, Bay St Sab Sc... | 21.00 |
| Newmarket | 26.54 |
| Chinguacousey 1st | 24.53 |
| do 2nd | 8.00 |
| Boston, Church Esquing... | 9.75 |
| Milton, Knox Ch..... | 4.25 |
| Paisley, Knox Ch..... | 34.80 |
| Dayfield, St Andrew's | 4.00 |
| Richmond, Add..... | 4.00 |
| Free Church of Scotland. | 2916.66 |

| | |
|---------------------------|--------|
| Presb Church of Ireland. | 482.22 |
| Ayr, Stanley St..... | 30.45 |
| Hampstead | 13.65 |
| Utica | 10.55 |
| Guelph, Knox Ch..... | 55.00 |
| W Nottawasaga and Dun- | |
| troon | 14.00 |
| Oranwich, Duff's Ch | 5.00 |
| Gouville, Bethel Ch..... | 5.00 |
| Paris, Dumfries St | 37.00 |

\$29674.88

Less these amounts, Al-
monte & St John's \$48.03
Pembroke, Calvin Ch 42.70
Transferred to Colleges... 85.73

\$29589.15

Received for 1878 & 1879:

| | |
|---------------------------|-------|
| Dumblane | 4.00 |
| Owen Sound, Division St. | 1.00 |
| Kilbride | 10.55 |
| Martintown, St Andrew's. | 25.00 |
| Melbourne | 16.60 |
| Proffine | 23.00 |
| Normanby, Head Station. | 19.50 |
| Friend, Watford | 5.00 |
| Saugeen, St Andrew's..... | 7.20 |
| Oshawa Sab Sc | 12.00 |
| Plympton, Smith Ch..... | 5.50 |
| Pembroke, Calvin Ch..... | 37.20 |
| Southampton | 49.00 |
| Mono West | 14.00 |
| Oro, Esson Ch..... | 2.25 |
| Oro, Willis Ch..... | 2.00 |
| Lachine | 17.45 |
| Allanford | 5.00 |
| Mosa, Burn's Ch..... | 33.50 |
| Niagara, St Andrew's..... | 9.00 |
| Pembroke, Calvin Ch, for | |
| Mattawa Mission..... | 17.30 |
| Elora, Chalmer's Ch..... | 55.00 |
| Thamesville | 31.00 |
| Bradford | 14.00 |

\$398.05

FOREIGN MISSION.

| | |
|------------------------------|------------|
| Received to 2nd May, '78 | \$20610.50 |
| Ashburn | 33.00 |
| Galt, Union Ch S S For- | |
| mosa | 18.50 |
| Do do do Saskn | 18.50 |
| Blakney & Clayton | 10.00 |
| Ingersoll, Knox Ch..... | 67.00 |
| Wallacetown | 10.00 |
| Ottawa, Daly St Sab Sc .. | 30.00 |
| Bowmanville, St Paul's | |
| Sab Sc, Zenana Teacher | |
| India | 60.00 |
| Pickering, St John's Ch..... | 4.00 |
| Montreal, St Matthew's... | 7.00 |
| Beckwith | 5.00 |
| Bowmanville, St Paul's... | 50.00 |
| Erin | 3.00 |
| Erin Sab Sc..... | 2.50 |
| Molesworth | 15.00 |
| Trowbridge | 3.20 |
| West King | 0. |
| Ashburn, addl | 2.00 |
| Toronto, Bay St Sab Sc... | 21.00 |
| Chinguacousey 1st..... | 16.40 |
| do 2nd | 8.70 |
| Petrolia | 5.00 |
| Ekfrid, Knox Ch..... | 12.00 |
| Richmond | 5.00 |
| St Louis de Gonzague | 5.00 |
| South Kinloss & Lucknow | 30.54 |
| Hampstead | 24.25 |
| Utica | 6.25 |

| | |
|-----------------------|-------|
| Guelph, Knox Ch | 40.00 |
| Lanark | 15.85 |

\$21154.19

Less these amounts, Paris
Dumfries St \$37.00 || Ayr, Stanley St..... | 30.45 |
| Transferred to Home Mis- | |
| sion | |

\$21086.74

Received for 1878 & 1879:

| | |
|-----------------------------|-------|
| Avonton S Sc Indians of | |
| Mantoba..... | 16.70 |
| Kilbride | 5.05 |
| Martintown, St Andrew's. | 12.00 |
| St Louis de Gonzague.... | 2.00 |
| Scarborough, St Andrew's | 27.68 |
| Markham, St John's..... | 14.76 |
| Friend, Watford | 5.00 |
| do do China..... | 5.00 |
| Saugeen, St Andrew's..... | 4.80 |
| Friend, Hullet, India | 2.00 |
| do do China..... | 2.00 |
| do do Saskn..... | 1.00 |
| Oshawa Sab Sc. China..... | 30.00 |
| Pembroke, Calvin Ch..... | 31.77 |
| Pakenham, St Andrew's... | 4.00 |
| Southampton | 15.00 |
| Oro, Esson Ch | 1.00 |
| Oro, Willis Ch..... | 1.00 |
| Lachine | 8.55 |
| W Nottawasaga and Dun- | |
| troon | 12.00 |
| Mosa, Burn's Ch..... | 17.00 |
| Elora, Chalmer's S S India | 8.00 |
| do do do China..... | 8.00 |
| do do do Saskn..... | 8.00 |
| Bradford | 25.00 |

\$267.31

COLLEGES.

| | |
|---------------------------|-----------|
| Received to 2nd May, '78 | \$8972.91 |
| Ottawa, St Andrew's | 50.00 |
| Ingersoll, Knox Ch..... | 70.00 |
| Wallacetown | 7.00 |
| Ottawa, Daly St..... | 35.00 |
| Prescott | 11.00 |
| Erin | 5.00 |
| Molesworth | 8.00 |
| West King | 15.00 |
| Toronto, Bay St Sab Sc... | 21.62 |
| Chinguacousey 1st | 17.40 |
| do 2nd | 6.80 |
| Paisley, Knox Ch..... | 41.78 |
| Paris, Dumfries St, addl. | 25.00 |
| Almonte, St John's | 43.03 |
| Pembroke, Calvin Ch..... | 42.70 |
| Pakenham, Victoria St... | 10.00 |
| Hampstead | 5.25 |
| Guelph, Knox Ch..... | 45.00 |

\$9432.49

Received for 1878 & 1879:

| | |
|---------------------------|-------|
| Kilbride | 4.45 |
| Saugeen, St Andrew's... | 3.50 |
| Pinkerton | 12.00 |
| Caledonia, Argyle St, and | |
| Allan Settlement..... | 30.00 |
| Southampton | 12.00 |
| Oro, Esson Ch | 2.00 |
| Oro, Willis Ch..... | 1.00 |
| Carradoc | 2.75 |
| Allanford | 5.00 |
| Bradford | 10.00 |

\$82.70

WIDOW'S FUND.

| | |
|-------------------------------|------------------|
| Received to 2nd May, '78.. | \$2511.20 |
| Ashburn | 7.65 |
| Blakney & Clayton | 4.00 |
| Ingersoll, Knox Ch | 15.00 |
| Wallacetown | 10.00 |
| Ottawa, Daly St | 15.00 |
| Union Ch, Esquesing | 12.25 |
| Erin | 2.50 |
| Molesworth | 6.00 |
| West King | 15.00 |
| Chinguacousey 2nd | 5.00 |
| Preston | 1.61 |
| South Kinloss & Lucknow | 15.56 |
| Guelph, Knox Ch | 30.00 |
| | <u>\$2653.77</u> |

| | |
|------------------------------|----------------|
| Received for 1878 & 1879 : | |
| Ekrfid | 8.80 |
| Kilbride | 4.05 |
| Markham, Brown's Cor's | 1.70 |
| Saugen, St Andrew's | 1.49 |
| Southampton | 10.00 |
| Markham, Melville Ch | 6.00 |
| Elora, Chalmer's Ch | 8.00 |
| Bradford | 8.00 |
| | <u>\$47.95</u> |

With Rates from Rev. Wm Park,
J Porteous, \$16.00; A D Mc-
Donald.

AGED AND INFIRM MINISTERS'
FUND.

| | |
|---------------------------|------------------|
| Received to 2nd May, '78. | \$2045.04 |
| Ashburn | 8.25 |
| Blakney & Clayton | 4.00 |
| Beckwith, St Paul's | 4.00 |
| Paris, Dumfries St | 10.00 |
| | <u>\$2071.29</u> |

Received to 2nd May, '78,
Rates

| | |
|-----------------------------|-------|
| Received for 1878 & 1879 : | |
| Rates from Revs Wm | |
| Blain, \$4.00; J S Stewart, | |
| \$4.50; P Straith, \$3.00; | |
| J Porteous, \$3.00; M Dan- | |
| by, \$3.00; A D McDonald | |
| \$6.00; W D Bollantyne, | |
| \$6.00 | 29.50 |

Aged & Infirm Minister's
Fund for 1878 & 1879. :

| | |
|---------------------------|-------|
| Elora, Chatmer's Ch | 10.00 |
|---------------------------|-------|

KNOX COLLEGE, BUILDING FUND.

| | |
|-------------------------------|------------------|
| Received to 2nd May, '78. | \$7918.56 |
| Ingersoll, per Rev J M | |
| King | 7.00 |
| West Puslinch, per Rev | |
| N McDiarmid | 12.00 |
| Bluevale, per J Messer | 35.00 |
| Rev Jno Scott, N Bruce | 25.00 |
| Rev J Paterson, Chatham | 5.00 |
| Port Dover, per J Scott | 31.68 |
| Ashburn & Utica, per Jas | |
| Lawrence | 7.00 |
| W King, per Rev P Nicol | 44.00 |
| Rev P Nicol, Vaughan | 25.00 |
| Walter Watson, Vaughan | 5.00 |
| | <u>\$8115.24</u> |

| | |
|------------------------------|-----------------|
| Received for 1878 & 1879 : | |
| Rodgerville, | 59.00 |
| Wingham, | 60.50 |
| Aldboro, Argyle Ch, | 22.00 |
| Kincardine, Knox Ch, | 28.00 |
| St George, | 15.00 |
| Norwich | 33.00 |
| Bayfield & Berne, | 25.00 |
| Parkhill, | 32.00 |
| John Esson, Garafraxa | 1.00 |
| John McClung, Carlisle | 5.00 |
| D Walker, Wroxeter | 4.00 |
| Kintyre, | 10.00 |
| Elora, per Rev. A D Mc- | |
| Donald | 14.00 |
| Elora, per Rev J Middle- | |
| miss | 18.35 |
| | <u>\$326.85</u> |

KNOX COLLEGE, ORDINARY FUND
DEBT.

| | |
|------------------------------|------------------|
| Received to 2nd May, '78. | \$3447.00 |
| Peterborough, St Paul's, | |
| addl, per Rev Dr Robb | 34.14 |
| Port Hope, add, per do | 4.00 |
| Brucefield, do per Rev J | |
| M King | 11.00 |
| Seaford, add, pr Rev JMK | |
| Goderich, do do | 10.00 |
| Paris, do do | 5.00 |
| Ingersoll, Erskine Ch do | 12.00 |
| Woodstock, do | 94.50 |
| Embro, do | 98.35 |
| London, add, do | 20.00 |
| Thamesville, do | 72.00 |
| Chatham, do | 89.00 |
| Bothwell, do | 50.00 |
| Listowell, do | 17.00 |
| Walkerton, do | 57.00 |
| Paisley, do | 60.75 |
| Port Elgin, do | 34.00 |
| Southampton, do | 24.50 |
| Harriston, Guthrie Ch do | 50.50 |
| Mount Forest, do | 54.50 |
| Wroxeter, do | 42.75 |
| Palmerston, do | 2.00 |
| Toronto, Gould St, do | 450.00 |
| Strathroy, do | 11.00 |
| | <u>\$4760.99</u> |

| | |
|----------------------------|----------------|
| Received for 1878 & 1879 : | |
| Toronto, West Ch, per | |
| Rev R Wallace | 33.80 |
| Mrs G F Jones, Cobourg, | |
| Rev Dr Robb | 15.00 |
| Embro | 25.70 |
| | <u>\$73.50</u> |

MANITOBA COLLEGE, BUILDING
FUND DEBT.

Received to 2nd May, '78.. \$358.26

MANITOBA COLLEGE, ORDINARY
FUND.

Received to 2nd May, '78.. \$845.44

JUVENILE MISSION TO INDIA.

| | |
|-----------------------------|-----------------|
| Received to 2nd Feb, '78 .. | \$107.00 |
| Whitby, St Andrew's | 6.00 |
| New Edinburgh | 10.00 |
| | <u>\$123.00</u> |

BURSARY FUND, KNOX COLLEGE.

| | |
|---------------------------|------------------|
| Received to 2nd May, '78. | \$1120.00 |
| Rev Principal Caven | 10.00 |
| Rev Professor McLaren .. | 10.00 |
| | <u>\$1140.00</u> |

CORRECTIONS.

For COLLEGES to May 2nd is \$8978.-
91, should have been \$8972.91.

HOME MISSION to May 2nd \$25664.
96, should have been \$25669.41.

KNOX COLLEGE Debt on Ordinary
Fund is \$3346.50, should have
been \$3447.00.

MANITOBA COLLEGE Debt to April
2nd is \$366.21, it should have
been \$333.21, the sum \$33.00 from
Fullarton being for Church Build-
ing in Manitoulin Island.

FRENCH EVANGELIZATION.

Received by Rev. R. H. Warden,
Secretary-Treasurer of the
Board of French Evangelization,
210 St. James Street, Montreal,
to 1st June, 1878.

ORDINARY FUND.

| | |
|------------------------------|-----------------|
| Dresden | \$10.01 |
| Friends in Avonmore | 7.05 |
| Caistor | 2.70 |
| J Hoolichan | 35.00 |
| E Cummings, Wilnot, per | |
| Dr McGregor | 5.00 |
| Cove Head, P E I, per do | 17.00 |
| Friend, per Rev A Ross | |
| Pictou | 1.00 |
| St Matthew's, Halifax do | 40.00 |
| Friend, Luther, Ont | 6.00 |
| Hampden | 5.00 |
| L O L 367, Burford | 2.00 |
| Ottawa, Daly St Sab Sc | 30.00 |
| Hampstead Sab Sc | 6.56 |
| Anonymous Ex-Pr'st fund | 1.25 |
| Mrs E McCormack, Cur- | |
| rie's Crossing | 1.00 |
| St James Ch, Newcastle, | |
| N B | 20.00 |
| Lady friend, Lancaster .. | 2.00 |
| | <u>\$191.57</u> |

PRESBYTERIAN COLLEGE, MONTREAL

Rev. R. H. Warden, Treasurer,

ORDINARY REVENUE.

| | |
|---------------------------|------------------|
| Received to 1st May | \$3378.74 |
| Chalmer's Ch, Montreal .. | 25.00 |
| Bristol | 9.60 |
| Inverness | 6.00 |
| Kirkhill | 9.00 |
| Desert | 2.35 |
| Winslow | 2.00 |
| J McLauren, E Templeton | |
| Danville | 5.00 |
| Avoca & Harrington | 3.00 |
| South Finch | 5.00 |
| | <u>\$3451.09</u> |

ORDINARY REVENUE DEFICIT.

| | |
|--------------------------|------------------|
| Received to 1st May |\$1284.89 |
| Kenyon | 53 00 |
| Roxboro, add | 3 75 |
| Indian Lands | 6 00 |
| Kirkhill | 11 00 |
| Martint'n & Williamst'n. | 3 50 |
| | \$1362.14 |

BUILDING FUND.

| | |
|-------------------------|-----------------|
| Received to 1st May |\$929.75 |
| John McGregor, Athol | 4.00 |
| Alex McRae, do | 1.00 |
| Mrs A McGregor, do | 1.00 |
| Jas Redder, Kingston | 5.00 |
| D Andrews, Pictou | 10.00 |
| T Reid, Gahanoque | 5.00 |
| Alex McKenzie, Kenyon | 1.00 |
| Daniel Parker, Leeds | 5.00 |
| R Dodds, Perth | 16.00 |
| J A McCrady, Brockville | 5 00 |
| | \$976.75 |

LIBRARY FUND.

| | |
|-----------------------|-----------------|
| Received to 1st May |\$127.09 |
| Donation, per Dr Reid | 40.00 |
| | \$167.00 |

SCHOLARSHIP FUND.

| | |
|------------------------------------|------------------|
| Received to 1st May |\$1173.65 |
| Rev Prof Campbell | 45.00 |
| Member Crescent St Ch, Montreal | 50.00 |
| Per Rev L McPherson | 36.71 |
| Brockville, 1st S S, French | 52.43 |
| W Drysdale, Montreal | 5.00 |
| Jas Croil, do | 5.00 |
| Rev R H Warden, do | 15.00 |
| Per K Urquhart | 13 50 |
| | \$1396.29 |

RECEIVED BY REV. DR. MCGREW
GOV. AGENT OF THE GENERAL
ASSEMBLY, IN THE MARITIME
PROVINCES, TO JUNE, 1878.

FOREIGN MISSIONS.

| | |
|---|-------------|
| E Cumming, Wilmot | 2.50 |
| Sab Se of Loch Broom | 1.70 |
| Bay Fortune, Souris and Grand River | 9.00 |
| Upper Londonderry | 31.00 |
| Prince William, N B | 5.00 |
| St Matthew's, Wallace | 6.00 |
| Stake Road, do | 2.36 |
| Fox Harbour, do | 1.43 |
| Ladies Soc'y, Springville | 12 00 |
| Middle Musquodoboit | 6.45 |
| D Ferguson, sn, 9 Mile Riv | 2.00 |
| Friend Missions, Charlott- town, for New Hebrides, per John Scott | 3.00 |
| Middle Stewiacke | 9.60 |
| Acadia, payment of debts | 10.85 |

Day Spring

| | |
|--|-------------|
| Springfield S S, Brown's Creek, P E I | 10.03 |
|--|-------------|

Home Missions.

| | |
|-----------------------------------|------------|
| Middle Stewiacke | 4.00 |
| Rev D Neish to payment of debt | 5.50 |

DAYS PRING AND MISSION SCHOOLS.

| | |
|-----------------------------------|----------------|
| Five Islands | 3.00 |
| Bouladerie, C B | 4.00 |
| Sarnia S S & Central P S S | |
| Toronto, per Miss Agnes Machar | 50.00 |
| Economy | 4.50 |
| | \$61.50 |

HOME MISSIONS.

| | |
|---|-----------------|
| Balance |\$171.26 |
| E Cumming, Wilmot | 2.50 |
| Tangier, Sheet Har Cong | 4 00 |
| Bay Fortune, Souris and Grand River Cong | 7.50 |
| Upper Londonderry | 15.25 |
| Prince William, N B | 10.00 |
| Acadia Cong | 20 00 |
| St Andw Ch, Little River | 5.00 |
| Black River, Miramichi | 9.25 |
| Middle Musquodoboit | 5.68 |
| | \$250.44 |

SUPPLEMENTING FUND.

| | |
|--|----------------|
| Bay Fortune, Souris, and Grand River Cong | 17.50 |
| Prince William, N B | 20.00 |
| Noel | 10.00 |
| Bouladerie, C B | 4.00 |
| Sheet Harbour | 12.43 |
| St Andw Ch, Little River | 7.00 |
| Middle Musquodoboit | 0.25 |
| | \$71.18 |

COLLEGE FUND.

| | |
|--|-----------------------------|
| From New Building and Endowment Fund: | |
| Div on 80 shares Canadian Bank of Commerce | 160.00 |
| Div 20 shares Bank of N S | 180.00 |
| Interest on \$6000 | 360.00 |
| Prof Pollok for Library | 10.00 |
| Kingston, N B, Thanks- giving col for Library | 11.30 |
| Coll at opening meeting of Theological Hall | 25 00 |
| Int from supplem'ing fund do Bd of For. Mission. | 40.00 100.00 |
| The above sums are in- cluded in last year's ac- count:— | |
| Bay Fortune, Souris, and Grand River Cong | 5.00 |
| Int on \$2000, $\frac{1}{2}$ yr to Ap'11 | 60.00 |
| Interest | 48.00 |
| Middle Musquodoboit | 0 20 |
| Little Harbour | 2.69 |
| | \$115.89 |

AGED AND INFIRM MINISTER'S
FUND.

| | |
|----------------|-----------------|
| Balance |\$141.69 |
| Interest | 1.00 |
| Little Harbour | 2.60 |
| | \$158.29 |

Minister's Percentage.

| | |
|------------------|-----------------|
| Rev C B Pitblado | 8.00 |
| Rev Jas Anderson | 5.00 |
| | \$158.29 |

FOR MANITOBA COLLEGE.

| | |
|------------------|-------------|
| Antigonish | 10.00 |
| Princeton, P E I | 9.05 |

| | |
|-----------------------|----------------|
| James Ch, New Glasgow | |
| Miss'y Association | 8.00 |
| Middle River, C B | 2.62 |
| | \$29.67 |

ERRATUM.

In July Record, 1877, under the heading French Evangelization, John Hattie, Caledonia, St Mary's is credited with 25 cents. It should have been \$25.00.

THEOLOGICAL HALL BUILDING AND
ENDOWMENT FUND, FARQUHAR
FORREST & CO., TREASURERS.
173 HOLLIS ST., HALIFAX, TO
MAY 31st, 1878.

| | |
|------------------------------------|-------------------|
| Previously acknow'g'd |\$2486.71 |
| Middle River | 55.46 |
| W J Stairs, Halifax | 333.67 |
| St Luke's Ch, Bathurst | 189.75 |
| Moncton, N B | 83.00 |
| Wm McDougall, Maitland | 300.00 |
| Capt John Allen, do | 50.00 |
| Campbellton, N B | 93.10 |
| A A McDougall, Maitland | 100 00 |
| Adams McDougall, do | 25.00 |
| John A Sinclair, Halifax | 250.00 |
| West River, P E I | 22.00 |
| Clyde River, P E I | 41.00 |
| Rev Wm Grant, West River, P E I | 10.00 |
| John Doull, Halifax | 500.00 |
| J S Maclean, do 2nd inst | 333 33 |
| J F Dunlop, M Stewiacke | 16.00 |
| Mrs J Kennedy, Brookfield | 1.00 |
| Antigonish | 36.42 |
| Dr J F Avery, Hfx, 2d inst | 100.00 |
| Jas N Crowe, Truro | 5.00 |
| W S Crowe, do | 7 60 |
| A H Patterson, do | 16.67 |
| H L Atkins, do | 16.77 |
| J F Blanchard, do | 20.00 |
| Geo Campbell, do | 40.00 |
| Lake Ainslie | 12.00 |
| John Gibson, Halifax | 250.00 |
| N J Currie, do | 35.00 |
| Arch Frame, Maitland | 30.00 |
| East River Cong, 1st inst | 300.00 |
| Alberton, P E I | 29.00 |
| Capt W Douglas, Maitland | 100.00 |
| French River, Pictou | 5.75 |
| Carmel Ch, Westville | 34.00 |
| | \$28247.63 |

MINISTERS' WIDOWS' AND ORPHANS
FUND.

Late Presbyterian Church in
Lower Provinces in connection
with the Church of Scotland.

| | |
|--|-------------|
| Geo. Mitchell, Treas., Halifax | |
| St Paul's, Fredericton, N B | 15.00 |
| St Andrews, St Johns, Nfld. | 20.00 |
| Rev J D Paterson, do | 12.00 |
| Rev J Anderson, New- castle, N B, for 2 years | 24.00 |

WIDOWS' AND ORPHANS FUND

Late in connection with the
Church of Scotland.

James Croil, Montreal, Treas.

| | |
|---------------------------|---------------|
| St Gabriel's, Montreal | \$80.00 |
| Perth, St Andw Ch, on acc | 16.80 |

AUGUST, 1878.

STANDING COMMITTEES.

The report as amended and adopted is as follows :—

KNOX COLLEGE.

I. Board of Management—Dr. Topp (Convener), Principal Caven, Dr. Gregg, Prof McLaren Dr. Proudfoot, Dr. Reid, Dr. Cochrane, Dr. Robb, J Gray, (Orillia) J M King, R Hamilton, J Smith, J K Smith, J Scott, D M Gordon, James Cameron, W T McMullen, J C Smith, W Burns, J McMillan, J A Murray, D H Fletcher, J W Mitchell, R N Grant, M McGillivray, S Lyle, P M McLeod, T W Taylor, W M Clark, W Alexander, A McMurchy, Dr Macdonald, J Tassie, M C Cameron, and C Macdougall, M P—35.

II. Senate—Principal Caven, (Chairman) Dr. Gregg, Prof McLaren, Dr. Proudfoot, Dr. Topp, Dr. Reid, Dr. Robb, Dr. James, D J Macdonnell, W B McMurchie.—10.

III. Examiners—J M King (Convener), Dr. Pell Dr. Wardrope, R Torrance, J Gray, (Orillia) J Laing, D H Fletcher, J Breckenridge, G Bruce, J Somerville, Dr. Robb E D McLaren, together with the Principal, professors and lecturers.—12.

MONTREAL COLLEGE.

I. Board of Management—D Morrice (Chairman), Dr. McVicar, Prof Campbell, Prof Murray, Dr. McNish, J Scrimger, R H Warden, F W Farries, Dr. Baxter, Jas Whyte, Don Ross (Lachine), W J Dey, R Campbell, Montreal, P Wright, J S Black, J Fleck, J B Muir, J Nicholls, J McCaul, Judge Torrance, J Mackay, J Stirling, A McPherson, J M Smith, Jas Croil, H Watson, G S Spence, J S Archibald, Dr Dawson, J G Ross, G Hay, Warden King, W Yuile, A C Hutchison, J Hodgson.—5

II. Senate—Principal McVicar (Chairman), Prof. Campbell, Dr. Jenkins, J Scrimger, Dr. Baxter, J S Black, B Ouriere, Principal Dawson, Judge Torrance, P Redpath.—10.

III. Examiners—Prof Campbell (Convener), Principal McVicar, Dr. McNish, J Scrimger, P Wright, Don Ross (Lachine), J Wellwood, M Mackenzie, B Ouriere, C A Doudiet, James Watson, D H McLennan.—12.

QUEEN'S COLLEGE, KINGSTON.

Bursary and Scholarship Committee—Prof Williamson (Convener), J Burton, Prof Ferguson, T G Smith, G M Macdonnell.—5.

MANITOBA COLLEGE.

Board of Management—A G B Bannatyne (Chairman), Prof Bryce, Prof Hart, Dr. Black, J Robertson, J Scott (Emerson), A Mathieson, A Campbell, D Macarthur, G McMicken, K McKenzie, D Sinclair, W Fraser, J Sutherland, A W Ross.—15.

Home Mission Committee, Western Section,—Dr Cochrane, Convener, J McCaul, J Laing, John Thompson, D J Macdonnell, R H Warden, D M Gordon, A Brown, J S Burnett, T G Smith, J Cleland, A A Drummond, J M King, R Rodgers, J Somerville, R C Moffat, R Torrance, J S Black, G Cuthbertson, W Walker, R Hamilton, J Ferguson, A Tolmie, Jas Carmichael (King) Robert Campbell (Renfrew), John McNabb, T W Taylor, T McCrae, T Gordon, Adam Spence.—30

Distribution of Probationers,—R Torrance (Convener), J C Smith, J B Mullan, Dr. Bell, Dr. Wardrope, T McCrae.—6.

FOREIGN MISSIONS—(WESTERN SECTION).

Prof McLaren (Convener), Dr. Fraser, T Lowry, J Smith A D Macdonald, Dr. Grant, Arch McLean, D, H Fletcher, M W McLean, J B Mullan, J Burton, J A Murray, J Hogg (Oshawa), J Ballantine, J Gray (Windsor), J Little, W Moore, W B McMurchie, D Morrice, J Y Reid, C Davidson, A McMurchy, D McKenzie, J Hossack, Hon D A Ross, John McLennan, Colin Macdougall, M P, G Burson, Dr Macdonald, R Campbell (Montreal)—30.

STATISTICS.

R. Torrance, (Convener), Prof. McKnight, S. Houston, D. Fraser, H. H. McPherson, A D Fordyce, J Croil, T McCrae.—8

SABBATH OBSERVANCE.

R Laird and W T McMullen (Joint Conveners), Dr McCulloch, Dr. Black, Dr. Bain, Andrew Wilson, R Wallace, S Lyle, J Hogg (Moncton), J Fleck, W King, W Armstrong, D D McLeod, J Murray, (Sidney), Dr. Christie, J Charlton, M P, A Mutchmore, R Murray.—18.

STATE OF RELIGION.

T Duncan, (Convener), D Morrison, P M Morrison, E A McCurdy, W Burns, J Smith, J W Mitchell, J Scott (Emerson), J S McLean, J C Thomson, H Hay, W Kerr, A Bartlett, Prof McKnight, Dr. McLeod, P M McLeod, Dr. James, M Lindsay, R Cruickshank, W Roger.—19.

SABBATH SCHOOLS.

J McEwen (Convener), Dr. Bell, G Burnfield, Dr. James, J M Cameron, J Burton, W Moore, J S Black, A Campbell (Man) J R Battisby, Dr I Murray, W McLise, Jas Sinclair, W Adamson, J Henry, W Mitchell, T Goldsmith, S S M Hunter, D Morrice, W Rennie, M Lindsay, P Marshall, J Murray Smith, J B Fairbairn, T G Smith, Hon Alex Morris, C Macdougall, M P, J W Robson, G F Burns, H B Webster, R Munro, W Kerr, D McCurdy, Jas Massie, John Charlton, M P, R J Laidlaw, Mungo Fraser, J Crombie, J Hastie, J A F McBain.—40

FRENCH EVANGELIZATION.

Dr. McVicar (Convener), R H Warden, Secretary-Treasurer: Dr. Jenkins, Dr. Reid, Dr. Bain, Dr. Burns, Kenneth McKay, S Houston, P Goodfellow, R S Patterson, R Laird, Prof Campbell, R Campbell, (Montreal), D Wardrope, D H Fletcher, S Lyle, P Wright, Jas Sievright, J Scrimger, J Fleck, J S Black, F M Dewey, D W Mcrison, T G Smith, W Armstrong, Dr. Robb, J Cameron, J A Murray, D D McLeod, C Brouillette, E F Torrance, J Nicholls, Alex Young, J Hogg (Oshawa), R D Fraser, G Hay, D Morrice, Warden King, J Court, Laird Paton, A Moffatt, Jos McKay, J Stirling, J Croil, A S Ewing, A C Hutchison, D Yuile, A T Drummond, J G Ross, J Hossack, Jas Walker, (Hamilton), W Adamson, W B McMurchie, D. Macdonald (New Glasgow), Alex MacPherson, Hon J H Gray, Wm Robb. Members residing in Montreal to form an Executive Committee.—57.

BUXTON FINANCE COMMITTEE.

John Scott, Bruce, (Convener) ; J R Battisby, W King, W Walker, R H Warden, K Urquhart, E Taylor, D MacVicar.—8.

JUVENILE MISSION.

Prof Mowat, (Convener) ; T S Chambers, M W McLean, H Gracey, T G Smith, G M McDonnell, D Fraser, A McAllister, Miss Agnes Machar, Sec-Treasurer.—3.

FINANCE.

TORONTO SECTION—Hon J McMurrie, convener; Dr. Reid, C Davidson, T W Taylor, J L Blaikie, Jas McLennan, J Brown, W Mitchell.—8.

MONTREAL SECTION—Warden King, convener; R Campbell, R H Warden, P S Ross, D Morrice, J Stirling, A MacPherson.—7.

HALIFAX SECTION—J S McLean, convener; Judge James, J J Bremner, J W Carmichael.—7

PROTECTION OF CHURCH PROPERTY.

J McLennan, Q C (convener), Dr Bell, Dr Ure, Dr Reid, Prof McKerras, Jas Cowan, D B McLennan, Hon A Morris, W M Clark, G M McDonnell, J F Bain, Manitoba, J Croil, T MacPherson.—13.

MISSION TO THE LUMBERMEN.

D M Gordon, Convener, Dr Bain, S Mylne, W Burns, W Moore, R Campbell, Renfrew, W D Ballantyne, J Bennet, C I Cameron, Hon G Bryson, And Drummond, G Hay, A Garrioch, R Croskery, S S M Hunter, W Ross, R Campbell, Montreal.—17.

PRESBYTERIAN RECORD.

Dr Jenkins, convener, Prof Campbell, R Campbell, Dr Baxter, J S Black, with the editor—5.

WIDOWS' FUND, LATE CANADA PRESBYTERIAN CHURCH.

W Alexander and T W Taylor, joint coveners, Dr Reid, J Dick, J Pringle, Dr Fraser, G Burson, J Brown, J K McDonald, J Osborne, S Gordon, A Hutchison, Jas Bethune, Warden King.—14.

AGED AND INFIRM MINISTERS' FUND, WESTERN SECTION.

James Middlemiss, Convener, J Scott, Bruce, R Bentley, H McQuarrie, R Leask, David McGillivray, M Fraser, W Walker, A MacPherson, T McCrae, G Hadden, and G Laing, Whitby.

THEOLOGICAL HALL, HALIFAX.

1. Committee of Superintendence—Dr Burns, Chairman; Dr McGregor Secretary; Professor McKnight, Dr Pollok, Prof Currie, C B Pitblado, G Forrest, A Simpson, G B Logan, Dr Bennet, Dr Waters, Donald McRae, S Houston, Dr McCulloch, John McMillan, A Ross, A McLeSinclair, L G McNeil, K McLennan, Thos Sedgwick, T Duncan, T Tallach, A G Mowatt, Judge James, W G Stairs, J S McLean, J J Bremner, George Buist, J C Herdman, R Cruikshank, and Robert Murray.—32.

2. Senate—Principal McKnight, Chairman, Professor Ross, Dr Pollok, Prof Currie, Dr Burns, J Forrest, A Simpson, R Laing, and Robert Murray.—9.

HOME MISSIONS.—EASTERN SECTION.

Dr. Waters, Convener; C B Pitblado, Dr McGregor, Secretary; James McLean, John McMillan, Dr Burns, Dr Isaac Murray, S Houston, John Forrest, L G McNeil, P M Morrison, A Ross, James Barns, Kenneth McKenzie, Chas Robson.—15.

SUPPLEMENTS.

T Sedgwick, Chairman; Dr McGregor, Secretary. James Sinclair, James McLean, Kenneth McKenzie, C B Pitblado, Dr McCulloch, A Burrows, J H Chase, John McMillan, James Thompson, Dr Waters, A Russell, James Anderson, J C Burgess, E A McCurdy, K McLennan, E D Miller, W F Knight, M Lindsay (St. John), Dr Geo Murray.—21.

FOREIGN MISSIONS.—EASTERN SECTION.

Mr. George Walker, Convener; Dr. McGregor, Secretary; Dr. McCulloch, James Thompson, A McLean, W Stuart, D B Blair, Thos Duncan, A McLeSinclair, E A McCurdy, John McKinnon, D McRae, John Miller, Duncan McDonald, Jr., Harvey Graham.—15.

AGED AND INFIRM MINISTERS FUND—EASTERN SECTION.

A McLean Sinclair, Convener; Dr. Patterson, Dr McKnight, A Ross, John McKinnon, H B McKay, J A F McE Bain, George Roddick, R Cumming, J H Chase, A McLean, R Laing, A Farquharson, Howard Primrose, George Underwood, Dr. George Murray, Harvey Graham.—17.

WIDOWS' AND ORPHANS' FUNN OF THE LATE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

Mr. D B Blair, Convener; Dr Patterson, Secretary; Dr McLeod, Dr McCulloch, John Stewart, A Ross, W Maxwell, T Sedgwick, A L Wylie, Dr Bennet, James Law, John McKinnon, E A McCurdy, Donald McNeill, Howard Primrose, George Hattie, J S McLean, J D McGregor.—18.

WIDOWS' AND ORPHANS' FUND OF THE LATE PRESBYTERIAN CHURCH IN THE MARITIME PROVINCES IN CONNECTION WITH THE CHURCH OF SCOTLAND.

Mr J J Bremner, Convener; George Mitchell, Treasurer; Dr Pollok, Alex McLean, James Anderson, J M Sutherland, George McLean, J Nicholson, J S McDonald.—10.

EDUCATIONAL BOARD OF THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

Hon R P Grant, Chairman; Dr McGregor, Secretary; Prof McKnight, Principal Ross, Prof Lyall, Dr McLeod Messrs J Stewart, G Walker, A Ross, E Scott, A Simpson, J Forrest, George Buist, James Farquhar, Judge James, Howard Primrose, J S McLean, and J J Bremner.—2.

Luther's Argument with Satan.

Luther says: "Once upon a time, the devil said to me, "Martin Luther, you are a great sinner, and you will be damned!" "Stop! stop!" said I, "one thing at a time! I am a great sinner, it is true, though you have no right to tell me of it. I confess it. What next?" "Therefore you will be damned." "That is not good reasoning. It is true I am a great sinner, but it is written, 'Jesus Christ came to save sinners,' therefore *I shall be saved!* Now, go your way." So I cut the devil off with his own sword, and he went away mourning, because he could not cast me down by calling me a sinner."

"If all the sins which men have done,
In thought or will, in word or deed,
Since worlds were made, or time begun,
Were laid on one poor sinner's head,
The stream of Jesus' precious blood
Could wash away the dreadful load."

I remember an anecdote of a certain preacher who thus apostrophised Virtue in his sermon:—"O Virtue! would'st thou but appear on the earth in all thy beauty and loveliness, surely all men would love thee." To this an Orthodox minister replied:—"Virtue did once appear bodily on the earth, in all its beauty and loveliness, and its possessor was condemned and crucified." Can you tell me who these preachers were?

No Sect in Heaven.

(*Republished by Request.*)

Talking of sects till late one eve,
Of the various doctrines the saints believe,
That night I stood in a troubled dream,
By the side of a darkly flowing stream.

And a "Churchman" down to the river came:
When I heard a strange voice call his name,
"Good father, stop; when you cross this tide,
You must leave your robes on the other side."

But the aged father did not mind,
And his long gown floated out behind,
As down to the stream his way he took,
His pale hands clasping a gilt-edged book.

"I'm bound for heaven, and when I'm there,
I shall want my book of Common Prayer;
And though I put on a starry crown,
I should feel quite lost without my gown."

Then he fixed his eye on the shining track,
But his gown was heavy, and held him back,
And the poor old father tried in vain,
A single step in the flood to gain.

I saw him again on the other side,
But his silk gown floated on the tide;
And no one asked in that blissful spot,
Whether he belonged to "the Church" or not.

Then down to the river a Quaker strayed,
His dress of a sober hue was made;
"My coat and hat must be all of gray.
I cannot go any other way."

Then he buttoned his coat straight up to his chin,
And staidly, solemnly waded in,
And his broad-brimmed hat he pulled down tight,
Over his forehead so cold and white.

But a strong wind carried away his hat;
A moment he silently sighed over that,
And then as he gazed to the farther shore,
The coat slipped off and was seen no more.

As he entered heaven his suit of gray
Went quietly sailing—away—away,
And none of the angels questioned him
About the width of his beaver's brim.

Next came Dr. Watts with a bundle of Psalms
Tied nicely up in his aged arms,
And hymns as many, a very wise thing,
That the people in heaven, "all round" might sing.

But I thought that he heaved an anxious sigh,
As he saw that the river ran broad and high,
And looked rather surprised as, one by one,
The Psalms and Hymns in the wave went down.

And after him, with his MSS.,
Came Wesley, the pattern of godliness,
But he cried, "Dear me what shall I do?
The water has soaked them through and through."

And there on the river, far and wide,
Away they went down the swollen tide,
And the saint, astonished, passed thro' alone,
Without his manuscripts, up to the throne.

Then gravely walking, two saints by name,
Down to to the stream together came,
But as they stopped at the river's brink,
I saw one saint from the other shrink.

"Sprinkled or plunged, may I ask you, friend,
How you attained to life's great end?"
"Thus, with a few drops on my brow,"
"But I have been dipped, as you'll see me now."

"And I really think it will hardly do,
As I'm 'close communion,' to cross with you;
You're bound, I know, to the realms of bliss,
But you must go that way, and I'll go this."

Then straightway plunging with all his might,
Away to the left—his friend at the right,
Apart they went from this world of sin,
But at last they entered together in.

And now, when the river was rolling on,
A Presbyterian Church went down;
Of women there seemed an innumerable throng,
But the men I could count as they passed along.

And concerning the road, they could never agree,
The *old* or the *new* way, which it could be,
Nor ever a moment paused to think
That both would lead to the river's brink.

And a sound of murmuring long and loud
Came ever up from the moving crowd,
"You're in the old way, and I'm in the new,
That is the false, and this is the true;"
Or, "I'm in the old way, and you're in the new,
That is the false, and *This* is true."

But the brethren only seemed to speak,
Modest the sisters walked, and meek,
And if ever one of them chanced to say
What troubles she met with on the way,
How she longed to pass to the other side,
Nor feared to cross the swelling tide,
A voice arose from the brethren then:
"Let no one speak but the 'holy men';
For have ye not heard the words of Paul,
'Oh, let the women keep silence all?'"

I watched them long in my curious dream,
Till they stood by the borders of the stream,
Then, just as I thought, the two ways met,
But all the brethren were talking yet,
And would talk on, till the heaving tide
Carried them over, side by side;
Side by side, for the way was one,
The toilsome journey of life was done,
And Priest and Quaker, and all who died,
Came out alike on the other side.
No forms, or crosses, or books had they,
No gowns of silk, or suits of gray,
No creeds to guide them, or MSS.
For all had put on Christ's righteousness.

The Sabbath School.

INTERNATIONAL LESSONS.

THE CENTURION'S FAITH.

August 11th.] A. D. 31. [Luke 7: 1-10.

GOLDEN TEXT:—*According to your faith be it unto you.*—Matt. 9: 29.

The same miracle is recorded in Matt. 8: 5-13. Though in some respects similar, that in John 4: 46-52 is not the same.

The sermon on the mount is ended, and the Lord returns to the Capernaum, where so many mighty works were wrought. Here he heals by His word the servant of a Roman centurion. The servant was "ready to die;" Matthew says, "sick of the palsy;" "grievously tormented." "The disease may have been tetanus, which the ancient physicians included under paralysis." The centurion loved his servant, and had faith to approach the Great Healer on his behalf. We learn not whether he was a proselyte; but he favoured the Jewish religion, and stood well with the people. The Jewish "Elders" or "Presbyters" were very willing to serve one who "loved their nation and built them a synagogue," and went to Jesus in the name of him whose deep humility forbade his going in person. They plead his case with the earnestness of grateful affection. (We should suppose from Matthew that the centurion went himself. But there is no contradiction; "for he who does a thing by another does it himself.") The Lord, probably to mark His approval of the centurion's faith, proceeds to his house; but the miracle is wrought before he comes to it; v. 10 1; so in Jer. 4: 50-52. As Jesus is coming, a second deputation is sent, this time "friends;" "a very delicate and thoroughly natural touch." Their words attest the deep humility and strong faith of the Roman soldier. He felt himself unworthy to go to Christ, much more to have the Lord enter his house and contract perhaps ceremonial defilement. He was only a heathen; out of God's fold; a sinner too in the truest sense. Besides his confidence in the Lord's power assured him that He needed not to come under his roof in order to heal his servant. His own experience, illuminated by his faith, supplies the illustration. He, "a man set under authority"—a subordinate officer—was obeyed immediately when he merely gave the word to his soldiers and servants; how much more surely would all agencies—would disease—obey Him who was truly Lord! His faith assures him that a "word" only of this Master was needed.

When the message is delivered, the Lord "marvelled at him," which must not be explained away as inconsistent with His divinity. "The mysteries of the Lord's humanity are too precious to be thus sacrificed." Once besides (only) we read of Christ *marvelling*, viz: at the unbelief of Nazareth (Mark 6: 6). The Lord bears witness, that faith equal to that of this Gentile He had not found even among the covenant people. A most interesting addition to Luke's account is given in Matt. 8: 11-12; which is found in Luke in another connection; chap. 13: 28-29. God's sovereign grace should be seen in classing Gentiles with Jews; nay, in giving them the place left vacant by Jewish unbelief.

The returning messengers find the servant not in process of recovery, but entirely well. "Virtue has gone forth" from Christ.

This pious centurion is to be classed with that other centurion (Acts 10) in whose case Peter first completely opened the door of the Christian Church to the Gentiles. The simplicity of the faith of pious soldiers has often been remarked on. The Lord seems to use their habits of obedience in developing this grace.

THE WIDOW OF NAIN.

August 18th.] A. D. 31, [Luke 7: 11-17.

GOLDEN TEXT:—*And when the Lord saw her, He had compassion on her, and said unto her, Weep not.*—v. 13.

This miracle is recorded by Luke only. It is one of three instances in which we read that Christ raised the dead. "He raised one, Jairus daughter, when just dead; one (as here) on the way to burial; one (Lazarus) who had been buried four days;" see Matt. 9: 18, Mark 5: 22, John 11. He who will finally raise all the dead, (John 5: 28) has already shown His absolute power over death.

Nain was a small town in the tribe of Issachar, a few miles South of Mount Tabor, on the road to Jerusalem, on the northern slope of little Hermon. But by accident the Lord approached the gate of Nain, when the only son of a widowed mother was being carried forth, (for the Jews interred outside their towns) for burial. The sympathetic sorrow of the Lord was testified by the "much people" who were with her to whom bereavement proverbially bitter had come (Jer. 6:26, Zech. 12: 10, Amos 8: 10). The compassionate Saviour will first allay her grief: "weep not." The word is not vain, but is followed by a mighty act, (see Rev. 21: 4.) As at Lazarus grave, the conqueror of death knows what He will do. "He came and touched the bier," or open coffin; there being, doubtless, something in His manner which caused the bearers "to stand still." In raising Lazarus He stands before the grave; here He touches the coffin; Jairus' daughter He took by the hand. In His own name—not looking for higher aid as prophets did when they raised the dead (1 Kings 17: 21, 2 Kings 4: 33).—He says "young man arise." Immediately life and health return. "Christ arouses from the bier as easily as another would arouse from the bed."

The raised youth is "delivered to his mother," now to be hers, we may hope, in a truer sense than before: for little doubt there is a deeper reason for the miracle than the mere consoling of the widow, though this is not a trifle to the compassionate Lord.

The effect of this miracle is that "a fear came on all." The hand of omnipotence was seen, and men cannot have God come near without awe. Even the holiest and loftiest veil their faces before Him. Those conscious of guilt are filled with alarm, chap. 1: 65. But the people also "glorify God" whose power was revealed, declaring that "a great prophet is risen," and that God hath visited His people, (chap. 1: 68.) None, but the greatest prophets have raised the dead. Though the multitude might not know that this was "the Prophet" (Deut. 18: 15) they will at least class Him with Elijah and Elisha. Though hundreds of years had elapsed since the death of Malachi, the last of the old prophets, God had visited His people again in sending this messenger from Himself.

The "rumour of Him" i.e., the report not merely of what the people said of Him, but the report of the miracle wrought pervaded all Judea,—to which he was on his way,—and all the region round about the city of Nain. Thus whilst he did not "cause His voice to be heard in the streets," men were everywhere prepared for His coming and eager to hear Him.

THE FRIEND OF SINNERS.

August 25th.] A. D. 31. [Luke 7: 40-50.

GOLDEN TEXT:—*This man receiveth sinners.*—Luke 15: 2.

The anointing of our Lord related in the preceding verses cannot be that recorded in Matt. 26: 6; Mark 14: 3; and Jn. 12: 3. The time, the woman who anoints, the objections to the anointing, and the Lord's utterances are all different; and though the host here is called Simon we need not identify him with "Simon the Leper." Nor is there any reason for supposing that the woman "which was a sinner" was Mary Magdalene.

This woman, up till this time of evil life, touched with deep penitence, follows the Lord into the Pharisee's house, and pours out her penitence and affection as recorded in vs. 37, 38. The Pharisaical host is offended and concludes against the prophetic character of Him who allows the touch of such a person. Simon's countenance may have manifested his feelings; but He who reads the heart replies to him in the touching passage before us. Addressing him by name, the Lord claims his attention: he offers it (v. 40). The "creditor" and the "two debtors" represent the Lord Himself, the woman and Simon. The representation is from the Pharisee's own point of view, according to which the woman's sins were many—his few. Suppose, then, both "forgiven," the Lord asks which debtor—the greater or the less—will love most, i.e., will have most of the love of gratitude. Simon cannot but answer—"he to whom he forgave most." By this answer the Lord vindicates both the woman and Himself; the woman in what she did; Himself in what He allowed her to do. Simon's meagre courtesy to his guest (the withholding of water, oil, the kiss, was not necessarily a violation of courtesy) is contrasted with the profusion of grateful affection shown by the penitent. The contrast is closed by the declaration that her many sins are forgiven, because she loved much; i.e., her much love is evidence that her sins are forgiven. The Scriptures do not teach that love, or any virtue, merits, pardon. Only for Christ's sake is pardon bestowed, and love is fruit and evidence of pardon.

The last clause of v. 47 is general in form, but yet refers too surely to Simon. His little love showed little sense of pardon. Not obscurely is it hinted that his being pardoned at all was very doubtful. And now He in whose hand all judgement is (Jn. 5: 22), He against whom sin is directed, He whose eye detects true penitence: says directly to the woman, as He did to the sick of the palsy, (Matt. 9: 2) "thy sins are forgiven thee." It was something that her penitential homage was not spurned; but what joy these words must have brought her! "With celestial love the Lord ascends a yet more and more exalted climax in His language."

It was natural that men who did not know Christ nor believe in Him should say, as they had done before, (chap. 5: 21), "who is this that forgiveth sins also?" They hide their unbelief under the mark of zeal for God's prerogative. Another gracious word to the woman ends the scene. She is assured of her salvation; and her salvation is ascribed to her "faith." Faith had made her one with Him whose "blood cleanseth from all sin." (1 Jn. 1: 7, Rom. 3: 25). As in Mark 5: 34 the final word is "go in peace;" not "go before thy peace is disturbed by the tumult around thee;" but "go to enjoy evermore in my service, the peace which you have now received."

RETURN OF THE SEVENTY.

September 1.] A. D. 32. [Luke 10: 17-24.

GOLDEN TEXT:—*Blessed are the eyes which see the things which ye see.*—v. 25.

The mission of the seventy is recorded by Luke only. The instructions given them correspond in many particulars with those given the twelve, Matt. 10: 1-42; Mark 6: 7-11. Their mission was temporary: they were to prepare places for receiving the Lord Himself, (v. 1). It has been said, but without authority, that Luke himself was of this number.

Having accomplished their mission, the seventy return, (not necessarily all at the very same time), joyful because the "demons" were subject to them in their Lord's name. (The plural—devils—is never applied in the original Greek to evil spirits: there is only one "devil"). Their triumph over the demons seems to bulk before everything in their mind; perhaps the more so as they had not been taught to expect it. The disciples, too, had lately failed to cast out an evil spirit (chap. 9: 40). The Lord does not forbid their joy; but He shews them still higher ground for it. The whole dominion of Satan should be destroyed by His gospel; and as typical of this, He "beheld" or "was beholding" this once bright spirit fall, swift as lightning, from heaven. From eternity indeed He had seen the expulsion of Satan from heaven, and his ever-deepening descent, but the reference rather is to something recently seen. He, as Lord, had absolute power over Satan (or the devil) and all his agents and instruments, and He gives the 70 power or authority to triumph over all his forces too, (See Ps. 91: 13; Mark 16: 17-18, Acts 28: 5). This is an investiture with miraculous power; but, farther it means their complete victory in Him over the whole corporation of evil. Satan, whose emblem the serpent is, should be "bruised under their feet," Rom. 16: 20, Gen. 3: 15. Pride and self-seeking might, however, accompany their ascendancy over the spirits: let them rather rejoice in their personal relations to His Father and to Him,—"rejoice that 'their names'" (reference to His—"thy name,"—in v. 17), were in the list of heavenly citizens. (On this list see Ex. 32: 32, Ps. 69: 28, Dan. 12: 1, Phil. 4: 3, Heb. 12: 23, Rev. 3: 5.)

The Lord Himself in that hour rejoiced "in spirit" in the Holy Spirit given to Him without measure—when He contemplated the sovereign goodness and mercy of His Father, and the glorious mediatorial dominion given to Himself. He who does all things according to the counsel of His will, had revealed to child-like faith what the proud philosopher could not see, 1 Cor. 1: 18-31. It is not the "hiding" in itself for which the Lord gives thanks; but that in God's sight it seemed good to reveal to "babes" what the wise failed to see.

The Lord rejoices in His dominion, which embraces all (v. 22). See Matt. 28: 18, Jn. 3: 35, 17: 2. No one knew the son or can reveal Him but the Father; and no one knows the Father and can reveal Him but the Son. He and His Father are one; the Father is in Him and He in the Father.

With affection he privately tells the disciples how great the privileges under the gospel were. Pious men of old, of the greatest eminence ("kings and prophets") had wistfully looked forward to the times of the New Dispensation, ("there may be an affecting reference to the last words of David," 2 Jam. 23: 1-5. See Jn. 8: 54).

To live in this better dispensation is our privilege too. How great the responsibility: how great should be our joy!

Our own Church.

THE Rev. Dr. Reid, Toronto, has received, under the will of the late Mr. John McBean, five thousand dollars for sundry schemes of the Church, viz.: for Home Missions, \$2000; for Foreign Missions, \$1000; for Widow's and Orphan's Fund, \$1000; and for Aged and Infirm Minister's Fund, \$1000. During his life time, Mr. McBean was a most liberal contributor to these and all the other missionary and benevolent schemes of the church.

Our attention has been directed to an omission and an error in the brief editorial reference made last month on page 183, to the Foreign Mission Report and the discussion to which it gave rise. We said that—

“Principal Grant, taking exception to a passage in the Report reflecting on the Juvenile Mission Committee, moved in amendment that the report be recommitted to the Committee, with instructions to strike out the reference.”

It should have been added that this amendment was lost by a vote of 36 to 76. The error into which we unintentionally fell, was in the sentence:

“The latter was finally adjusted by the addition of a few clauses embodying a resolution of the Committee on the occasion of Dr. Fraser's return from China.”

The resolution in question was *not* adopted on the occasion of Dr. Fraser's return from China, but six months afterwards. It was adopted at a meeting of the Foreign Mission Committee, held during the Sessions of the General Assembly at Hamilton, as was explained by the Convener to the Assembly, and consequently was not in existence at the time the report was adopted by the Committee, and could not therefore be embodied in the report. The precise facts, as indicated by these corrections, escaped our notice at the time of writing, and we are glad to have the opportunity of making this explanation.

CHURCH FINANCE.—The ministers and elders of Halifax and Dartmouth at a recent conference, discussed at some length the subject of Church Finance, and at the close adopted the following resolution:

“This meeting is deeply impressed with the importance of all our members and adherents exemplifying the principles of systematic beneficence, and would strongly recommend more frequent preaching on the subject, circulating tracts, and personal visitation, so that all may be reached and none evade or escape the duty and privilege of giving.”

It appears that the pew-rent system is nearly out of use in the Presbytery of Halifax, the system of weekly contributions,—“free will offerings,”—taking its place. All who have made the change report very favorably of it.

ORDINATIONS AND INDUCTIONS.

STANLEY ANN NASHWAAK: *St. John Pres.*—The Rev. Peter Melville was inducted on the 3rd June; New Kincardine is thus deprived of an indefatigable worker.

KINCARDINE, Bruce. The Rev. J. L. Murray, formerly of Woodville, Ont., was inducted to Knox Church on the —.

PIOTOU, N.S.: Prince Street Church.—The Rev. William Donald, late of Port Hope, Ont., was inducted on 23rd July. This is the congregation left vacant by the death of Rev. James Bayne, D.D.

KITLEY, Brockville: The Rev. George Porteous, formerly of Matilda, was here inducted on the 7th of May last.

COLDSTREAM: Truro.—Mr. Carruthers was ordained and inducted to this charge on the 2nd July.

WELLAND AND CROWLAND.—The Rev. James McEwen, formerly of Westminster, having accepted a call, his induction was appointed to take place on the 13th August.

The Rev. S. Boyd was to be inducted to Knox Church, Wallace, N. S., on the 9th July.

CALLS.—The Rev. A. V. Millingen, formerly of Constantinople, has declined a call to Yarmouth, and is now called by St. Paul's congregation, Fredericton, N. B. The Rev. M. McKenzie, formerly of Inverness, Presbytery of Quebec, has received a call to Richibucto, N. S. The Rev. A. W. McLeod has received a call from Parrsboro, in the Presbytery of Truro.

Rev. A. Stewart, has accepted a call to Clinton, Presbytery of Huron.

DEMISSIONS.—The Rev. W. Wilson has resigned the charge of St. Andrew's Church, Chatham, N.B., and returned to Scotland after a useful and successful ministry of twelve years in the Presbytery of Miramichi. The Rev. John Wallace's resignation of Lunenburg, N.S., has been accepted by the Presbytery with regret. His health had given way under the influence of Atlantic fogs. The Rev. J. A. F. Sutherland has given in his resignation of his charge at St.

Croix, Presbytery of Halifax. The Rev. W. Caven has demitted his charge in Fredericton, N.B., much to the regret of the Presbytery of St. John.

CONGREGATIONAL REPORTS.—LANCASTER: *Knox Church.*—In two years this union congregation has contributed \$10,804. They have built a very fine church and manse, and have added 172 to the Communion roll. The Sabbath School has 125 scholars; \$700 was given for Foreign Missions, the Women's Board contributing \$140.

STRATFORD, Ont.: *St. Andrew's Church.*—During the past year, this congregation has increased from seventy families to one hundred and thirty-nine. The *Presbyterian Record* is supplied to each family by the Kirk Session. The Ladies' Missionary Association collects for the Schemes of the Church monthly. The prayer meetings are well attended. The Sabbath School has outgrown its school-room. The total contributions for the year were \$4,121.

NEW CHURCHES.

A church was opened at Egansville in the new presbytery of Lanark and Renfrew, on the twentieth of June last. The officiating ministers were, the Revds. R. Campbell, of Renfrew, T. Muir, of Metcalfe, and W. D. Ballantyne, of Pembroke. The church, which is erected for three hundred, was filled to overflowing by members of all denominations in the village. It was a day of general rejoicing, that, at length, after many discouragements, the persevering efforts of a handful of Presbyterians had thus been crowned with success.

STRATHROY, Ont.—A handsome church was opened for divine service in this rising town, on sabbath the 14th July, by Rev. G. M. Milligan, of old St. Andrew's Toronto.

LESLIEVILLE, Toronto.—A new church was opened for worship here on 13th July. This is the second congregation organized under the auspices of the Toronto Church Extension Association since the union. Other cities and towns will do well to take note of the wisdom and forethought displayed by the Toronto people.

MATILDA, Ont.—Arrangements have been made for the opening of a new church in this township on the first sabbath of August. The Rev. Robert Campbell, of Montreal, to officiate.

DUNDALK, Ont.—A neat, gothic church was opened at this place on the 7th July, by Rev. Duncan McDonald, of Creemore, who preached in the morning. Rev. Dr. Fraser, late of Formosa, preached in the afternoon, and Mr. Williams, Methodist,

in the evening. At a "social," held on the Tuesday evening following, Dr. Fraser delivered a lecture on "China and the Chinese."

NEWFOUNDLAND.—The corner stone of a fine new church was laid at St. John's, on the 18th June, with masonic honors. A very large assemblage of people attended the ceremony. The weather was propitious, and everything passed off satisfactorily. It may be remembered that the union of the two congregations in St. John's hung fire, for a considerable length of time. There seemed to be a difficulty as to which of the churches should be abandoned. Pending the negotiations, both churches seem to have been destroyed by fire, and so the way was made clear for a union which has been effected in a very harmonious manner. The Provincial Grand Master, A. M. McKay, opened the proceedings. Prayer was then offered by the Rev. M. Harvey, the Grand Chaplain. The stone having been pronounced "truly and correctly laid," Rev. Dr. Muir, of Edinburgh, delivered a suitable address, after which the Rev. J. D. Patterson closed the proceedings. The event marks a very important and interesting era in the history of Presbyterianism in this island. Respecting the union thus effected we have only to say we rejoice to hear of it: *esto perpetua.*

Meetings of Presbyteries.

PARIS, 2nd July.—Dr. Cochrane intimated his resignation of the office of the clerkship, which he had held for the past fourteen years. The duties imposed upon him by the General Assembly, in connection with the Home Mission work, added to the charge of his large congregation, made it desirable that he should be relieved. The Presbytery expressed deep regret that this course should be judged necessary, and requested that the application be allowed to lie on the table till next meeting. Minutes of the Assembly were read, granting the Presbytery leave to receive Rev. Robert Springer as a minister of the Church, and to take Mr. William Rothwell on trial for licence. Mr. McEwen gave in the Report on Sabbath Schools.

PICTOU, N.S., 2nd July.—Rev. Alex. McLean, of Hopewell, was appointed Moderator for the current year. Arrangements were made for Mr. Donald's inunction, at Pictou, on 23rd July. A minute of the General Assembly was read, confirming the action of the Presbytery in according to the Rev. Geo. Walker, late minister of Prince

Street Church, the *status of Pastor Emeritus*. Instructions were issued to congregations who had not yet contributed to the Foreign Mission Fund, to do so without delay, and those that have already contributed were recommended to supplement their contributions, in view of the present deficit of \$5,000 reported by the Board. Application for moderation in a call from the "United Church," New Glasgow, was granted. Stipend offered, \$1,200 with a manse. Mr. Archibald Gunn was licensed to preach the Gospel. A petition, numerously signed by members connected with the congregations of Sutherland's River and Vale Colliery, praying for a union of these congregations, was considered and further action delayed till next meeting. The Rev. H. McD. Scott tendered his resignation of the charge of Merigomish, of which notice was directed to be given to parties interested.

WHITBY, 2nd July.—The Presbytery, after hearing parties, declined to accept Mr. Kennedy's resignation of Dunbarton and Duffin's Creek. A report of the Presbytery's Sabbath School Convention was read and committed to a committee to suggest further action in the interest of the Sabbath Schools within the bounds. Mr. T. Atkinson was licenced to preach the Gospel. A committee was appointed to prepare a scheme on Presbyterian visitation.

PETERBOROUGH, 2nd July.—Rev. F. Andrews was elected Moderator. The Presbytery passed very cordial resolutions respecting the translation of the Rev. Mr. McKay, late of Baltimore and Coldsprings, and that of the Rev. William Donald, of Port Hope. The question of Sabbath Schools was deliberated on at considerable length. Owing to very strong expressions of attachment to Mr. Hodnett on the part of the people of his charge, and in view of his great usefulness, the Presbytery declined to entertain his resignation.

TORONTO, 2nd July.—Dr. Robb was appointed Moderator. Revs. Dr. J. Collins and S. R. Warrender were received as ministers of the Church. Messrs. John Wilkie, Joseph McCoy, Francis R. Beattie and John Johnstone were, after satisfactory examinations, licenced to preach the Gospel in the usual solemn manner. It was noted that the Rev. Prof. Gregg had received the degree of Doctor of Divinity from the Senate of Hanover College, in the State of Indiana. The other items of business pertained chiefly to matters of local interest.

STRATFORD, 9th July.—Rev. E. W. Waits was appointed moderator. The committee

appointed to take steps for the erection of a second congregation at St. Mary's, reported their procedure which was sustained; the names of 62 persons having been handed in as the nucleus of the new congregation. A call from Milverton and N. Mornington to Mr. McKay, of Grindstone City, Michigan, was presented, and commissioners heard in reference thereto. It was agreed to remit the call to the congregation for a further expression of their mind, as it was signed by 109 members out of 255, together with 40 adherents; and the clerk was instructed to communicate with the Presbytery of Saginaw, as to Mr. McKay's ecclesiastical standing. Leave of absence was granted to Rev. Peter Scott for three months.

LUNENBURGH and YARMOUTH, 9th July.—The first of a series of meetings for the promotion of sabbath school work, was arranged to take place at Bridgewater, on the 20th August, at 7 p.m. The Rev. E. Roberts was, in accordance with permission from the General Assembly, received as a minister of the church. Rev. D. McMillan having reported his attendance at the General Assembly in Hamilton, his travelling charges were ordered to be paid,—we hope other Presbyteries will note this item of business. Rev. T. H. Murray was appointed moderator.

HALIFAX, 9th July.—Dr. Sedgwick was appointed moderator. St. Andrew's Church, Hamilton, Bermuda, having heard the Rev. Wm. Richardson, of St. Andrew's, in the Presbytery of St. John, called him without the usual preliminary of a moderation. The document, which was signed by 2 elders, 2 deacons, 34 communicants, and 22 adherents, was read. Dr. McGregor, who is personally acquainted with the congregation, believed it to be a very general and hearty call, and moved that, considering the delay that would be caused by insisting on the regular steps being taken, the Presbytery waive the irregularity of the want of a moderation, and sustain it as a Gospel call. This was unanimously agreed to, and the papers were ordered to be transmitted to the clerk of the St. John Presbytery. The salary promised is £150 stg.

Obit.

JUST as we are going to press, intelligence has reached us of the death of Rev. James Whyte, of Manotick, Ont., who died at the residence of his sister in Ottawa on the 17th July.

Queen's College Building and Endowment Fund.

THE success of the movement for putting the University of Queen's College on a safe basis, and in a still more efficient condition than it is in at present, is altogether unprecedented in the history of our ecclesiastical institutions. The meeting in Montreal was held when many of the leading friends of the College were out of town, but these will do their duty when the matter is placed before them; and Montreal may safely be counted on for the \$20,000 or \$25,000 for the Arts Faculty that Principal Grant asked for. A general movement of the friends of the College ought now to be made to complete the work this year; for it is clearly impossible that every place can be visited by the Principal. So far as we have learned, the following represents pretty accurately the financial position of the movement, in the middle of July:—

| | |
|---------------------------------|----------|
| Kingston..... | \$41,000 |
| Toronto..... | 16,000 |
| Late R. Sutherland, Walkerton | 15,000 |
| A. Gilmour, Ottawa, and friend. | 10,000 |
| Montreal..... | 12,000 |
| Whitby..... | 16,000 |
| Pictou..... | 650 |
| Eldon..... | 350 |
| Scarborough..... | 2,000 |

\$98,600

While we go to press, the Principal is visiting Markham and other of our old, well-established rural congregations, that supported Queen's College vigorously in former days, and we have no doubt that the amount by this time exceeds \$100,000; that is, two-thirds of the amount required in two months from the time that the first subscription was promised.

Ladies' Colleges.

BRANTFORD YOUNG LADIES' COLLEGE.—The Presbyterian Church in Canada is true to its history and principles, when it gives its influence in support of education in every form in which it can do so. Hence the affiliation of the Brantford

College with the General Assembly. At the recent meeting of the Assembly, Dr. Cochrane, the President of the Institution, gave in the annual report, which was of a highly satisfactory nature.

The College is beautifully situated in the neighbourhood of the town of Brantford, and presents the attractions of a comfortable and refined home. The situation is reputed to be the most healthful in all Canada, and there is attached to the College a large staff of competent teachers. An analysis of the attendance during the year shows that, of the 100 students, 72 were Presbyterians; and of the 23 in the present graduating class, 21 also belong to our Church. Dr. MacIntyre, Head Master of the Ingersoll High School, has just been appointed Principal of the College.

OTTAWA LADIES' COLLEGE.—This institution, though not formally connected with the Church, is largely under Presbyterian control, and, we have reason to believe, is in a high state of efficiency. The recent appointment of the Rev. A. F. Kemp as Principal is a guarantee that the good name the College has already acquired will be maintained.

OTHER SCHOOLS.—We might make particular mention of other Schools, but shall here only refer those who, at this season of the year, may be desirous of further information, to the educational notices in our advertising columns. Having some personal knowledge of the *morale* of these several institutions and of the kind of education imparted in them, we can confidently recommend them to the attention of parents who are solicitous about the education of their boys and girls.

Ecclesiastical News.

DR. CHAS. HODGE, of Princeton, died on the 19th of June last, in the 87th year of his age.

He was a native of Philadelphia, and was appointed professor of Oriental languages in Princeton when twenty-five years of age, and continued his professional duties to the end of his life. To say that he was the greatest theologian America has produced, is not to say enough. No theologian of the age was better known or more universally respected. His great work on *Systematic Theology* is a text book in many lands. The Presbyterian Church of England has also lost one of its shining ornaments by the death of Dr. McKerrow, of Manchester; and the death is announced of Rev. Dr. Stirling, minister of the parish of Galston, Ayrshire, in the 88th year of his age. He was the oldest minister of the Established Church, his ministerial career covering the long period of sixty-three years.

The Rev. Richard Waterston, of the Union Free Church, Glasgow, has received a call to be colleague and successor to Dr. Wilson, in the pastorate of St. Paul's Church, Dundee. Dr. Wilson has been appointed secretary of the Sustentation Fund.

A discussion arose at a recent meeting of the Presbytery of Edinburgh anent the desecration of Churches by using them for social entertainments, soirees and other secular purposes held to be inconsistent with the sacredness that ought to be associated with buildings set apart for religious worship.

The question of *Disestablishment* came in for a share of discussion in all the three Supreme Courts of the Scottish Churches. In the Established Church Assembly, an indirect reference was made to it in discussing the appointment of a committee on Union with other churches. The Committee was re-appointed, but rather as a matter of courtesy than with the hope of any immediate practical results. But if nothing more than a friendly correspondence should be maintained, even this is a matter for congratulation. The Moderator, in his closing address, made pointed reference to the question:—"Of all the vain pretences" he says, "under which the agitation has been promoted, the most vain of all is the dream of a united Presbyterianism springing from the ruins of the National Church of Scotland. Whatever constructions may come in the future, this will certainly not be one of them. The exasperations of conflict would prevent such a result for generations; and of all associations, those which have most care for the quiet and culture and regulated earnestness of the Established Church,—the last they would be disposed to seek would be the company of those who wrought such a ruin, or found their pleasure in promoting it." In both the other Churches, the attitude is becoming more and more that of a confident looking for the coming of the day of *Disestablishment*, not professedly as the precursor of union with the Establishment, but rather as the redress of a political grievance, which is alleged to be inimical to the religious interests of the realm. The question has lately engaged the attention of the British Parliament. A resolution was offered recently in the House of Commons to appoint a committee "to inquire into the operation of the Patronage Act of 1874, and its effect on the reciprocal relations of the various religious denominations in Scotland, and to ascertain how far the people of Scotland are in favour of maintaining the connection between Church and State in that country," the debate on which brought out an eloquent speech from Mr. Gladstone. The question of patronage, *i. e.*, the right of imposing a minister upon a congregation without their assent, was, it will be remembered, the one upon which the Presbyterian Church in Scotland split in 1843, and out of which the Free Church grew. In 1874, however, an act was passed abolishing patronage and placing the establishment in this respect on an equal footing with the seceders. In his address Mr. Gladstone maintained that there was an acquiescence by a very large majority before 1874, in the existence of the Established Church,

"In my very decided opinion," he continued, "expressed at the time, it would have been the wisdom of the Church of Scotland to be contented with that state of things, but others, who perhaps took a larger view of the question, pressed the passing of the Patronage Act, and the consequence of the passing of that Act has been that the other Presbyterian Churches accepted that Patronage Act as a distinct challenge on the subject of Establishment. They answered that challenge by saying that, in their deliberate conviction, the Establishment which existed in Scotland ought not to continue in the possession of the public property. I do not understand myself that any great change has taken place since then. * * * The question up to 1874 slumbered, but is now a living question, and brought forward at every election in Scotland, and the large proportion of the people are that the mode of obtaining religious union in Scotland between the three great bodies, which jointly number five-sixths of the people of the country, is to remove from one of them those funds which they enjoy, so as to allow all to be brought together. I can hardly understand that a church can be a national church which is a church of the minority, and nothing has been said to show upon what principle it is that the Establishment is to be maintained, which is an Establishment only of a minority of the people. It was said in the case of the Disestablishment of the Irish Church, that we were bound to maintain the Protestant Church, that it might uphold its testimony fully against the errors of the Church of Rome; but would any man rise in his place and say that the Church of Scotland must be maintained for the purpose of guarding against the errors of the Free Church and the U. P. Church?"

The motion to institute the enquiry was not pressed, neither party, as it seems, being sure that the result of such an enquiry would be favorable to its side of the question.

THE GREAT ANNIVERSARIES for 1878 have now been held, both in Europe and America. Tidings have also reached us from the leading Mission fields in Africa and Asia. Let us summarize the facts of the situation, at home and abroad, as these appear at this moment.

1. *The British Churches*, without exception, report progress in their Mission work. More missionaries are sent forth, and increased liberality is exhibited. This is true not only of the Presbyterian Churches, but of other Evangelical bodies as well. The British Churches and Societies are free from debt in their foreign operations, and their incomes show no falling away.

2. *In the United States*, the Churches and Societies complain of debt and reduced income for missionary purposes. The pressure of hard times has been severely felt, and retrenchment has commenced at, or at least it has extended to, the Lord's house. Hence the number of new stations opened during the past year is smaller than usual, and greater caution is exercised in occupying fields that are peculiarly inviting. Last year, there were 2,354 Presbyterian congregations in the United States that gave nothing for the conversion of the heathen! There are "dead heads" and cold hearts in every communion. Let us hope that there may not be many such in the Presbyterian Church in Canada.

3. *The news from foreign fields* is, with few exceptions, most cheering. The awful famine in China has led to the removal of many prejudices and the opening of many doors by which free access

can be had to persons and places hitherto fenced around by impassable barriers of pride, hatred and superstition. In India, there is one community where the candidates for admission to the Christian Church number not less than 18,000. This is unprecedented in the history of that vast country. Throughout the regions devastated by the famine, the beneficent results of missionary charities are witnessed on every hand. Tens of thousands of lives have been saved by hard-working, loving, self-sacrificing men and women, who had come from far-off lands to declare the Gospel of Christ. Japan is still the scene of a rapid movement towards what, we trust, will prove to be Christian civilization. Missionaries to that country are increasing in numbers, and we are glad to note that the Presbyterian Churches are not behind in their efforts. Africa continues to attract almost universal attention; but recent disasters teach missionary societies and their agents that great caution is required in entering upon untried fields. The light is slowly gaining from stations south, west, north and east; and it is hoped that the vast centre will soon be efficiently occupied. As British power advances, Christian missionaries will find protection and increased facilities for work.

4. *One of the most hopeful features of mission work in Pagan and Papal lands is the spirit of friendly co-operation prevailing among the agents of different Churches and Societies.* The only exceptions appear to be extreme Ritualists of the Church of England and Plymouth Brethren.

The Rev. W. F. Stevenson, a distinguished minister of the Presbyterian Church in Ireland, has made a tour of inspection of missionary stations "around the world." He gave to the General Assembly, which met lately at Belfast, a glowing account of his tour. He realized fully, and enabled his hearers (and readers) to realize the grandeur of the missionary enterprise, and the stupendous obstacles it has to overcome. On the whole, missionary operations never appeared more hopeful, never were really more prosperous, than they are now. What encouragement for us to strengthen by our contributions, our sympathies, our prayers, the missionary enterprises of our own Church!

Our Home Missions.

HE returns to the Remits having brought out the fact that the Church as a whole does not in the meantime favour the appointment of an Agent for the management of its Home Mission work, the Committee to whom this elaborate report was sent for consideration, submitted a number of recommendations which were considered seriatim and discussed at considerable length by the

General Assembly. Dr. Cochrane, the indefatigable Convener, having stated to the Assembly that it was simply impossible for him to continue the management of this work and at the same time to discharge satisfactorily the duties pertaining to his own large congregation, requested to be relieved from the Conventership, and threw out the suggestion that some one might be found, perhaps one of the Professors in the Colleges, who having more time at his disposal, might undertake this duty. The feeling of the Assembly, however, was markedly in favour of retaining Dr. Cochrane's services; accordingly, the recommendation of the Committee that Dr. Cochrane be re-appointed, with an allowance of \$600 per annum for such clerical assistance as he may require, was unanimously adopted. The discussion on this report turned chiefly on the direction and management of Home Mission operations in Manitoba and the North-West. It is becoming every day more evident that this must soon become, if it is not already, by far the most important of our mission fields. The rapidity with which settlers from the old countries, and from the older settlements in our own country, are repairing to the far-west, make it imperative upon our Church to put forth strenuous efforts to make the supply of ordinances commensurate with the rapid increase of population.

We are glad to notice that the parent Churches are impressed with the magnitude of this work, and feel that they also have a very direct interest in it, as the following quotations from the report of the Colonial Committee of the Free Church of Scotland, just received, very plainly indicate:—

"The history of the British Colonies during this nineteenth century has been a remarkable one indeed. Some of them, such as Canada and South Africa, have within that period received a vast accession of territory and population, while others in the southern hemisphere have, Minerva-like, sprung into existence fully equipped, with laws and parliaments of their own. Looking at the wide extent of this Colonial empire, the variety of its climate, its mineral riches, its indefinite capabilities of production, and above all, the energy of its people,

we cannot doubt that it has a great future before it. These colonies must one day become great nations—confederated, let us hope, with the mother country, yet independent of it—exercising a powerful influence on the destinies of the human race.

If this be so, how loud and urgent is the call addressed in Providence to the Home Churches to see that these great countries are impregnated from the very outset with the seeds of gospel truth! We do not grudge to send forth missionaries of the cross to win souls to Christ from among the members of some feeble and rapidly decaying race. How much more earnest should we be in seeking to awaken and increase spiritual life among the colonies of our own kinsmen in the West and in the South, which are so full of intense vitality, and so sure to prove important factors in the history of the world. Now, the first years of a colony are for this purpose the most important, upon the principle implied in the words—"Train up a child in the way he should go, and when he is old he will not depart from it." Let the Church but seize the propitious moment, and she will gain for herself a place in that young community which she will ever afterwards retain. Let her neglect to follow her expatriated children promptly with the means of grace, and she will lose an opportunity that may never again arise. Of this we have an illustration in the position of Puritanism in New England and Presbyterianism in Otago, where the first emigrants went forth with their respected pastors at their head, as compared with the state of religion in some other colonies that were too tardily cared for by the Church at home.

It is true, that in most of the larger colonies the Presbyterian Churches, having consolidated their strength by happily consummated unions, are organising schools of theology, and doing everything in their power to provide a native ministry for themselves. But with so vast a home mission field to overtake, and so many emigrants from the mother country pouring in upon them every year, they must still look to us in great measure for the men and the means to enable them to accomplish the work which God in His providence has given them to do. It has been the aim and endeavour of the Committee to give them this assistance, and at the same time to maintain a number of isolated but most important stations in Europe, in the East and West Indies, and elsewhere, which are not in connection with any colonial Church. So far as pecuniary support is concerned, they are thankful to say that the liberality of the Church has enabled them to render

some material help in various parts of the field, especially to the Canadian Church in connection with the territory of Manitoba, and to the small but energetic Church of Queensland."

"Mr. Campbell of Geelong, who visited Canada last autumn, and who has had experience of the effects of union, has expressed his conviction that the beneficial results of union in Canada, though not so marked as in Victoria, have been very great indeed. It only needs that the records of the third General Assembly of the United Church, held in June last, be examined, to be assured of this. That Assembly was presided over by Dr. Hugh Macleod, of Sydney, C. B., a Disruption minister. Its reports on the extensive Home Mission operations of the Church, amid its wide outlying districts; to the lumbermen among the forests; and to the French Canadians, who are Roman Catholics, give abundant proof of the Church's increased vitality and vigour, and of the resolution to spare no pains to take its full share in the evangelisation of the advancing population of the country. In Manitoba and Saskatchewan there will be, by and bye, a vast Home Mission field opened up. Already the immigration exceeds the Church's efforts to meet it, and there can be no doubt, that the tide of population into these vast and most attractive regions will in future years exceed anything the past has seen; and the Church has plainly her eyes open to her responsibilities in connection with these regions. It will be the duty and privilege of our Church to help its Canadian sister in this great work with men and means."

We have always maintained that the Canadian Church is now in a position to divest itself of "leading strings." The time has come in her history when she should cease to ask for aid *ab extra* for the prosecution of her Home Mission work, and the churches in the old land must henceforth be left free to act upon their own impulses which are sure to be governed by wise and statemanlike views in regard to their Colonial policy.

FROM REPORT OF MR. T. C. JACK TO THE PRESBYTERY OF PICTOU.

I beg leave to report twenty-five weeks service under the Home Mission Board within the bounds. For two weeks I supplied S. Salem Church, Green Hill. For the remaining twenty-three weeks I was engaged on the Guysborough Atlantic shore.

Rev. Messrs. Quinn and Forbes were my bishops.

By carriage, by boat, or on foot, I visited every harbour from Liscomb to Seal Harbour. Liscomb is cared for by the "Church Society," and needs no services of us. Seal and Coddell's Harbours should be cared for by the Baptists, but, though the whole people belong to them, mine was the first preaching they had for three years. No roads yet reach them. Our Mission field lies between Wine Harbour to the West and Isaac's Harbour to the East. Neglected, never regularly cultivated, it is only a wonder that prospects are as bright as they are. True, the ministers of Sherbrooke and Union Centre have been doing what they could, but it is altogether impossible for them to give it the attention which it requires. Amongst these people I have laboured as best I could. They are already encouraged. The erection of Presbyterian Churches has begun in Country and Isaac's Harbour. These new churches will be finished next year. Wine Harbour has a meeting house. But our Church owes more attention to these harbours than can be given under the present system of supply. An ordained missionary should be without further delay stationed on the Guysborough shore. Of his services, Goldenville too would demand a share. It should be occupied every Sabbath. Its population, largely of young men, is almost totally Presbyterian. The Sherbrooke minister, can, as he does, give services to it every other Sabbath. He cannot do more. For these extra services, Goldenville, Wine Harbour, Country Harbour and Isaac's Harbour would together raise at once \$400 a year in support of an ordained missionary. Fisherman's and Indian Harbours would at length fall into the parish of such a missionary.

I have conducted services forty-five times on Sabbaths, and thirteen times on week days, and have made two hundred and sixty-seven calls. I did what I could in connection with Sabbath-School and Bible Class work, and visited all the common schools of the districts in which I laboured.

Financially, I have not been a success. Church building has, of course, been taking up the attention of our people in Country and Isaac's Harbours, but I am of opinion that this has only brightened matters. The slackness in the mining operations at Wine Harbour and the poor harvestings of the fishermen this year have been the real drawbacks. But I am glad to know that the mining prospects are becoming brighter. I have reason to believe that my services have not been altogether in vain, and hope that more attention may be given to these stations

on the shore in the future than they have received in the past.

T. C. JACK.

French Evangelization.

ST. JOHN'S CHURCH, (RUSSELL HALL)
MONTREAL.

THE following extracts are taken from the Annual Report of the Rev. C. A. Doudiet, to the Board of French Evangelization:—

It is with great satisfaction that I present at this time the following Report of Mission work in St. John's Church and Parish, to your rev. Board, for notwithstanding many discouragements and difficulties during the past ecclesiastical year, we can truly raise this day a new Ebenezer—The Lord having helped us until now. Yet, to a superficial observer, it would appear from the decrease in the numbers that attend the sabbath services of the church, that the congregation is weaker than it was a year ago. The reverse, however, is the truth. When the great awakening took place two years ago among the the French Canadians here, many joined us who had no idea of the petty yet constant persecutions and of the daily crosses that awaited them, from the moment that their abjuration of Roman Catholic errors became known. They found it hard, and often impossible to obtain work from Roman Catholic employers, and not seldom were discharged for no other cause than the profession of their new faith. This might not have been a very great evil, if the terrible depression which has existed in every branch of business had not prevented English-speaking Protestants from availing themselves of their services in any considerable degree. I have not the least doubt that temporal difficulties of this kind have caused some to return to Rome. There can also be no doubt that the bountiful way in which Protestant Churches care for the destitute of their flocks attracted numbers who, for the sake of a piece of bread, were ready to profess any religion which might be offered to them. But as people of that description are generally degraded and vicious, loving their sins too well to forsake them, they could not impose upon our charity very long, without their true motives and mode of life being discovered, and as fast as they were thus detected and cut off from our relieving agencies, they sank back to former associations and habits from which the Gospel would have

lifted them. The most regrettable cause of decrease for us, has been the emigration of many of our best families. Being industrious and hard-working people, they had no great difficulty in raising means sufficient to take themselves away to places where the Gospel could be followed without the perpetual annoyances to which they were subject here. Letters which I constantly receive from some of them, show that in their distant homes, in France, the United States, or Ontario, they hold fast to the truth, and still retain their love for their church and Pastor. Lately, one of these converts, accompanied by his wife, came a long distance over bad roads, at one o'clock in the morning, to a way-station on the Grand Trunk, to be able to exchange a few greetings with me, as the train went past. Another, now in Wisconsin, laments over the want of French ordinances, although understanding English perfectly, he has connected himself with the Presbyterian Church of the village he resides in. Families from old France, who came to the knowledge of the truth here, and have now returned to Paris, write to inform me that they have joined the Reformed Church of France, and have been welcomed by such men as Pastor Fische and Monod. We cannot, however, lament over the loss of such families, unless we sought our own glory more than the glory of God. They are not lost to the Church of the Firstborn, which is named in heaven and upon earth; they become, each in his own sphere, centres from which the light of the Gospel radiates for the salvation of many. I would not be understood to say that because there has been a *decrease* in numbers, there has not been a real *increase* in the strength of the congregation. Immediately after my induction, last October, I inaugurated measures which had the desired effect of pruning off most of the dead and useless branches of the church tree. One of these was the general rule "that no person would be entitled to ask the assistance of the church during the winter, that had not been a member of some Protestant church for at least six months before the first of November." This effectually kept away the large class known to every mission work as "winter Protestants." Another rule, also strictly enforced, has been "that all applications for aid from church members, would be received, not by the Pastor alone, but by a board of managers, selected from the best members of the congregation, and that such applications would only be entertained upon the unanimous recommendation of this board of managers." This acted as an efficient check against imposi-

tion on the part of those, who although on the list of the membership, might be found to lead an idle or disorderly life. In consequence of these rules, we lost some thirty or forty adherents, but as they were invariably those who neither did or would never do anything for the Church, and who looked upon it as a source of temporal profit alone, we considered it was a good riddance.

The number of families now in connection with St. John's Church, is one hundred and twenty; most of these being day-laborers or mechanics. The sabbath evening service is largely attended by Roman Catholics, who generally behave very respectfully, although they seldom remain after the sermon is ended. The weekly prayer-meeting has from thirty to sixty people present, a number that speaks well for the earnestness of the present membership. I have just made a careful revision of the communion roll, with the following results:

| | |
|--|-----|
| Communicants in good standing now on roll | 105 |
| Do temporarily absent from town | 14 |
| [These 14 are included in the 105.] | |
| Communicants suspended during the year for | |
| Do drunkenness and immorality | 3 |
| Do expelled for apostasy to Rome | 21 |
| Do lost by emigration | 14 |
| Do died | 1 |
| New Communicants admitted during the year | |
| Do by profession | 30 |
| Do from other churches | 25 |
| Total loss from all causes | 39 |
| Total gain do | 55 |
| Gain from laity | 16 |

Since June 1, 1877, I have officiated at thirteen marriages, thirty baptisms, and nine burials. I have had a great deal of sick visiting to attend to during the past year. In connection with this, I desire to record the untailing generosity and kindness of the late Dr. Bell, who at my request repeatedly visited professionally poor sick people in the congregation. As may be inferred from the statistics of the communion roll, several new families of converts have joined us, and utterly renounced Romanism. As a rule, they are of a good class of people, two of them indeed being highly educated, and in moderately good circumstances. The sabbath-school, I have superintended myself since my induction. The highest attendance of scholars has been forty-six, the lowest fifteen. The young people of the congregation have volunteered in sufficient numbers as teachers. The numbers on the roll are at present fifty one. Through the winter they had reached seventy-four, although very poor families, not having the means to clothe their children warmly, refused to send them. Our thanks are due to the Presbyterian S. S. Association for the grant of three dozen copies of an illustrated French S. S. paper,

monthly. The managers of the Church have hitherto been able to meet the current expenses of the Church, according to the agreement entered into with your board at my induction. The congregation has contributed about \$200 by subscriptions and sabbath collections. They have taken up as many of the special collections ordered by the General Assembly as their poverty allowed. The ladies of the Church have done good service by organizing and successfully carrying through several concerts and socials, the proceeds of which have enabled them to relieve occasional cases of destitution among church members, and to provide shoes for poor S. S. scholars. The Protestant House of Refuge and Board of Out door Relief, has given help to an average of fourteen families out of the hundred and twenty which form the congregation. With great goodwill and generosity, this benevolent institution has often afforded relief to families which our managers could not recommend according to our "six month" rule. Having felt the necessity of *judicious* relief in the way of clothing for Sunday-school children especially, the ladies of Russell Hall are about forming a Dorcas Society, which will also hold weekly mothers' meetings through the winter. The need of such an organization was very much felt last winter. The Ladies' Auxiliary Society has indeed done something in this direction; but I think the work will be more effectually and judiciously done by being subject to the control and inspection of the Pastor of the church, and by having the benefactions dispensed by the united advice of a board of lady managers, themselves members of the church.

I give no report of the day-school, as this is also under separate control, only I must bear witness to the devotion and efficiency of the Misses Cousineau in the discharge of their duties.

The municipal authorities of Montreal certainly deserve credit for the efficient way in which they have protected St. John's Church during the past year, a constable being stationed in the immediate neighborhood, so that church members have been nearly free of the constant annoyances, caused by fanatical passers-by in previous years, who insulted them as they went in. I have been occasionally insulted in the streets, and on one occasion had the offender arrested and fined at the Recorder's Court. Twice it was attempted to decoy me, under pretence of going to see dying people, to lonely and unoccupied dwellings, but in each instance, through the good providence of God, these plots fell through.

In conclusion, let me acknowledge the

willing and efficient help of Rev. Prof. Ouriere, whenever illness or absence prevented my officiating, and also the kindness of the young ladies and young men of the congregation, who volunteered their gratuitous services for the musical part of the worship, both vocal and instrumental.

C. A. DOUDIET.

PROTESTANTISM IN FRANCE.

Our beloved brethren in Canada who have recently left the Church of Rome, will be gratified to learn that the Roman Catholics of Old France are following their example. A Theological Professor, writing from Paris, says:—

"It is not a movement of some choice minds moved, by prolonged reflections, towards Protestantism. The movement has taken shape among the popular classes. All the missionary agents confess that they are unequal to the demand which it makes upon them.

"In the departments of the Nievre, of the Yonne, of the Orne, entire communities have decided formally to hear the pastor or the evangelist. They take the theatre, the market-house, a concert saloon; and a preacher, who formerly spoke in a back shop to a dozen abashed Protestants, finds around him to-day from 600 to 1,000 auditors.

"At Guérot, the chief place in the department of the Creuse, M. Fische reports that he has held in the theatre two meetings which were attended by nearly the whole population; and in the department itself, where, twenty years ago, there was not a Protestant, Evangelical services are held in thirty-four communes.

The Professor adds: "I do not know whether, as M. Pilatte has said, we are touching 'a moment historic' in the religious destinies of France; but there are phenomena that deserve to be signalized."

M. Réveillaud, an eminent lawyer, educated a Romanist, but now a "free-thinker," has published a remarkable brochure, entitled "La Question Religieuse et la Solution Protestante," in which, on moral and political grounds, he urges the people to renounce the Romish Church and adopt the principles of Protestantism. It is a forcible and persuasive discussion, and is producing an effect. It has already reached a 3rd edition. In order to encourage the movement in view, M. Pilatte, editor of the *Free Church*, has proposed the establishment of a daily paper devoted to its interests, and has nominated M. Réveillaud as editor. Of

the 200,000 francs required to accomplish this design, about 80,000 are already subscribed.

Our Foreign Missions.

WESTERN SECTION.

REV. J. B. FRASER, M.D.

In the summary of the Proceedings of the General Assembly in last month's RECORD, reference was made to a resolution of the Foreign Mission Committee, defining Dr. Fraser's present relations to the Church. The resolution, with the introductory statement accompanying it, is given below, as it is desirable that Dr. Fraser's position should be clearly understood. His withdrawal from the work in Formosa will be to many matter of deep regret, and our readers will join us in the hope that he may soon again be engaged in a field where his acquirements and experience may be turned to good account.

"Rev. Prof. McLAREN presented the following addition to the report of the Foreign Mission Committee (Western section), in accordance with the instructions of the Assembly:—

Your Committee, in obedience to the instructions of the General Assembly, have to state that, owing to circumstances which it is unnecessary to detail in this report, Dr. Fraser, while his relation to the Committee has not definitely terminated, is no longer in their employment or in the receipt of salary from them. It may suffice to say that a letter was received from Rev. G. L. Mackay, dated Tamsui, 28th February, 1878, setting forth at length reasons why Dr. Fraser should not return to labour in Formosa. This document was supported by a translation of a letter from the native helpers and students. These documents having been placed in Dr. Fraser's hands, he gave into your Committee a detailed reply. It is due to Dr. Fraser to say that the reasons advanced against his return are not of a kind affecting his moral character or ministerial standing. It was found to be impossible to arrive at an entirely satisfactory judgment upon the matter without entering upon a lengthened correspondence with parties in China, which was not likely in the end to remove the obstacles to Dr. Fraser's return to Formosa, and your Committee, after careful deliberation, agreed to the following resolution, which sets forth the relation in which Dr. Fraser now stands to the mission work of the Church:—

"That the Committee having respect to Dr. Fraser's views, as expressed to them, and the apparent improbability that he and Mr. Mackay can work harmoniously in the future, do, without expressing any judgment upon the reasons assigned by Mr. Mackay, and the counter statement by Dr. Fraser, find that it is inexpedient to send Dr. Fraser back to labour in Formosa; but, in coming to this resolution, the Committee desire to state expressly that they do not withdraw their confidence from Dr. Fraser as a Christian gentleman or as an efficient missionary.

"And, further, considering that Dr. Fraser has already such a knowledge of the language and experience in mission work as to fit him for immediate usefulness, and considering that this Committee does not see its way to commence a new mission in

China, resolved to recommend him to the Boards of Missions of the English Presbyterian Church and of the Reformed Church of America, and that the Convener be instructed to make application on his behalf in terms of this resolution."

EASTERN SECTION.

The outline of the report of the Foreign Mission Board, Eastern Section, given last month, did not contain a statement of the receipts for the year. In justice to our friends in the Maritime Provinces, it should be stated that the receipts were \$11,850 from that section. This, added to the Western Section receipts, makes the whole amount \$33,496, as the contributions of the Church for Foreign Missions, 1877-'78.

Our New Hebrides Mission.

ERROMANGA.

IN a recent letter, Rev. Mr. Robertson, (who has been on a brief furlough to Australia), states that he has secured an admirable boat for the use of the Erromanga mission at a cost of £46 stg. Mr. and Mrs. R. greatly enjoyed the change and rest of their Australian visit, after five and a half years of steady work on Erromanga. During the past five years, the island had been visited by three terrible hurricanes, one of which destroyed the mission premises. Floods and tidal waves also injured the Church and school oftener than once. Scenes such as these are trying to mind and body. Mr. Robertson's children needed a change of climate for the benefit of their health. Mr. R. expects to take the *Acts* back with him, printed in the language of Erromanga, and also a reprint of the Catechism prepared by the late Mr. Gordon. The year 1877 has been the most successful yet in Erromanga. The missionary sees much to encourage him, but he is desirous of assistance as the field is large and the work arduous. Mr. R.'s third child, a daughter, was born shortly after the arrival of the parents in Australia. Mr. R. expected to spend a month in visiting congregations of the Presbyterian Church in order to quicken their interest in missions.

AS TO THE WORK.

Now and then we find in the letters of our missionaries statements of a disponding and even of a discouraging nature. But this is only what we should expect, that is if our missionaries tell us the truth, and the whole truth. Our own experiences are full of just such discouragements as we refer to, and it would be strange indeed to hear that there were no backsliders among the converts

from heathenism. The re-action spoken of in a recent letter from Aneityum was fully anticipated by Rev. Dr. Geddie, the apostle of that island. A similar re-action has been experienced on the Hawaii and in many, perhaps most, other fields. It is only temporary, and by the blessing of God, the lovely isle which was redeemed from the darkest heathenism by the labours of Dr. Geddie and his true yoke-fellow, Rev. John Inglis, will soon rejoice in the receiving showers of divine grace. The New Hebrides are a very important group of islands, and their ultimate evangelization may be most hopefully anticipated. The venerable Dr. Duff called the attention of the Presbyterian Council to their claims, and the Free Church is now in hearty co-operation with our own Church, and our brethren in Australia and New Zealand. The prospect of the New Hebrides Mission is in reality very bright and hopeful.

A MEMORIAL CHURCH.

We learn from Rev. Dr. Steel that it is proposed to erect a memorial Church to commemorate the martyrdom of the missionaries of our own Church, and others, who hazarded their lives for the cause of Christ in these distant Isles of the Sea, and who sealed their testimony with their blood. We regret that the printed circular sent to us has been mislaid, but we feel sure that the very mention of this proposal will be enough to commend it to many of our readers who are acquainted with the history of this, the oldest, and one of the most interesting mission fields of our Church. It was on the island of Erromanga that JOHN WILLIAMS, the proto-missionary-martyr of the South Seas met a cruel death many years ago, and here, too, our own beloved missionaries, the elder and the younger GORDONS of Prince Edward Island, shared a similar fate. We doubt not there are those among us who would like to have a stone in the Memorial Church. All such are cordially invited to give their contributions either to this office or the Rev. Dr. McGregor, of Halifax, who will forward them to Dr. Steel.

EVERY ray of true comfort cometh from the Eternal Comforter.

WE are not called upon to explain difficulties, but to believe verities.

Our Trinidad Mission.

THE following, addressed to Rev. Dr. McGregor, Halifax, is the most recent intelligence that we have from Trinidad. It will be found interesting.

COUVA, 7th May, 1878.

"When I wrote to you last, I mentioned that we were about beginning the erection of a small church for Coolies in Couva, and I am glad to be able to inform you that we have succeeded in carrying out our intention. The Couva Coolie Church was opened last Sabbath, May 5th. It was erected on a lot of land given by Gregor Turnbull, Esq., on Brechin Castle Estate, very near the centre of the whole Couva Mission field. I suppose there are over one thousand Coolies within a mile of it, and it is in the immediate neighbourhood of one of the largest estates and one of the largest villages in the island. The lot of land is 80 feet in front with a depth of 200 feet. The Church is 40 ft. long by 22 ft. wide, and 15 ft. high in the posts—ceiled over head. The roof is of galvanized iron. It is painted outside and in. The windows are all of glass and are swung on pivots, thus giving plenty of ventilation. It is seated for about 150 people, but the building is so framed that it can be enlarged to seat 300 at an expenditure of not more than one-third of the original cost. The whole expense of the building is about £175 stg., but the worth of the building may be put at £200 stg., as I received in a gift from Mr. Falconer's Church a number of window sashes and a pitch pine railing for the platform which together have been a saving to me of, at least, £25 stg. Some of the seats have been fitted with desks as I expect to use it also as a school room for the Brechin Castle Estate and Village children in connection with the Sevilla School. The opening services were held on last Sabbath. Mr. Morton and Mr. Grant very kindly left their work for the day and came over to take part. There were about 200 people present, including 175 Coolies and a number of the leading planters. Mr. Turnbull, who is at present in the Island, intended to come but he was detained in town on account of the non-arrival of the English packet. All seemed much interested in the services which were chiefly in Hindustani. The Coolies paid very strict attention. Mr. Morton preached in Hindustani. Mr. Grant gave a short address in English, for the benefit of the planters, and one in Hindustani to the Coolies. The collection amounted to \$30 with the promise of something more

from some of the planters who forgot to bring their purses with them.

I feel sure that the opening of the Church will have a good effect on the progress of our mission in Couva. Outsiders will look with more respect on our work, as it has hitherto gone on so quietly that they had very little idea of how much was being done. It will also be a token of substantial progress to the Coolies themselves. I expect to hold a service every Sabbath from 12 to 1, at which both adults and children will be present. This is to be followed by Sabbath School for the children, taught by some of the teachers or the catechists, and a Bible Class of the older ones taught by myself. In this way I will be able to give more systematic instruction than I have ever been able to do as yet.

I have also put up on the same lot of land a house for the teacher and monitor. It is 9 ft. by 18 ft. and has two rooms. The cost of this is about £25 stg., so that the whole expenditure has been £200 stg. Of this, about one-half has still to be raised. I hope that the chief portion of this will be raised in the island and perhaps the whole of it, but I will know more certainly by next month.

The work in the schools so far this year has been going on very favourably. The attendance is larger than ever before. I have opened a branch school in connection with one of the other schools, and I hope next month to open three more. These are needed on account of the large proportion there is of small children who cannot walk far to school, and if we do not get hold of them before they get large enough to go to work we may miss them altogether. We are all having very good health, except that Mrs. C. has had a few touches of fever lately.

THOS. M. CHRISTIE.

India.

MRS. HARVIE, Secretary of the Women's Foreign Missionary Society, Toronto, has kindly sent us the following very interesting letter from MISS FORRESTER, one of our missionaries stationed at Mhow, the headquarters of our friend, Rev. J. Fraser Campbell.

From Miss Rodger and from other sources you have heard of the village work. In this letter I intend telling you of visits paid to a village two miles from here and which have resulted in what we trust will

add much to our influence. Our first visit to this place, called the Rajah's village, was paid between two and three weeks ago. On entering it we noticed it was different in appearance from those we had previously been to. In the centre was a large building with stone foundations and top of brick. While looking about for a suitable place to take a seat, some one who seemed to be the man of authority in the place, invited us to follow him. He took us through the entrance of the building just mentioned, which was guarded by armed men, into an open court. Here, sitting on a verandah were a number of women—one of them, we soon learned, was Holkar's mother, another Holkar's youngest son's wife. As Marathi is the language they understand best, Miss Rodger read to them from the Marathi Testament, a copy of which fortunately we had with us, they all seemed somewhat interested. The old lady, or Ma Sahiba as she is called, presented us with a coin, an Indore rupee, (one of our number afterwards said this was the first contribution to our mission here from a native and a heathen.) Both the royal personages were very friendly and, on leaving, invited us to come again, you may be sure we were only too glad of such an opportunity to make known the Gospel, and accordingly a day or two after we went again. This time they were engaged in some religious ceremonies, so we did not get a hearing, but the next day we tried it again and were warmly received. Miss Rodger read and explained to them the parable of the King who made a marriage for his son, (see Matt. 22.) The young prince's wife who can read Marathi, wished to read this parable for herself, so Miss Rodger handed her the Book and she read, not only the parable, but on to the close of the chapter. She appears thoughtful and intelligent. I should have mentioned that as far as we could make out this village is the home of Holkar's mother and that the young Prince's wife had come there to have her child's head shaven. We have since heard that it is to be her home too. However, this may not be correct.

A great attraction this time was some fancy work we had taken out with us to show them. The old lady at once requested that the daughter-in-law should be taught.

On leaving this time we were asked to say when we would come again as they would have Khana (a meal) prepared for us. We promised to come in two days. I wish I could describe this Khana as it appeared to us. We had it just inside the entrance. The table was a common four-legged stool with a board across it. Two large leaves were placed on this to answer for table

cloths and plates, &c. Then the eatables were brought, which consisted of chapatas, (unleavened cake made of coarse flour), puris, dal and rice, jalebas (sweet meat), and vegetables done up in round balls. The dal was in cups made of leaves sewed together; these cups were kept steady on this unsatisfactory table by lumps of the cold boiled rice. The servants in attendance had put their fingers in and taken these lumps of rice from what we were supposed to eat. We tried to do justice to the repast, but it was anything but agreeable to my taste. I am afraid I must have shewn something of this as one of them asked Miss Rodger if I had any teeth, I seemed to be eating so slowly. Besides we had to eat with our fingers as there were no knives, forks or spoons. It was considered by them a very rich khana. As it became too dark to see without a light, a high candlestick was brought at the top of which was a small basin filled with oil, from which were six outlets with wicks in them. These wicks were all lighted and you can fancy it was rather a primitive style of light. Servants accompanied us the greater part of the way home, one carrying a lighted torch, the other the remainder of our khana. We visited them twice more before they left for Indore to be present at a marriage in Holkar's family. Before going the last time I had copied and enlarged from the Marathi Bible the 16th verse of the 3rd chap of John's gospel. This I gave to the daughter-in-law.

Last Saturday, to our surprise, a servant made her appearance saying she had been sent from Indore to call us to the marriage, (does not this remind you of Scripture.) The great ceremony was to take place the next day (Sunday) in the palace. We told the servant that of course we would not go that day, but as the performance continues for some days we said we would go the following day, (Monday) So Monday morning we took the train to Indore. We could not call at the Douglas's owing to the children having small-pox, but we saw Mrs Douglas, Miss McGregor, and Robbie Douglas at a short distance, and had a little talk with them. The children were recovering we were glad to learn. We went to the city and called first at Narayan Rao's (Cashier in the Bank of Bombay), whose wife Miss Rodger had formerly taught. We were warmly welcomed by them, Mrs. Narayan showed us some very nice fancy work she had nearly completed. She reads a little English and in her own language she reads quite fluently.

The instructions we had received from the servant who had bidden us were on our arrival to ask for the Dada Sahib with whom

the Ma Sahib is supposed to stay while in Indore. The Dada Sahib is Holkar's elder brother; and has lately being knighted by the British Government. Accordingly, Mr. Campbell asked for the Dada Sahib, and we were for the Ma Sahib. The latter had gone to the palace, but we were all kindly received by the Dada Sahib himself. Mr. Campbell explained to him who we were and why we had come out here. He must have been pleased at our visit for he gave us each pan (the betel leaf) filled with various spices, put around our necks a wreath of tube and other roses, and sprinkled us with rose water. We were now prepared to enter the palace. The Dada Sahib sent his Anakiel (a sort of clerk) and a servant with us to the palace. I should have mentioned before that the bride is the daughter of the Dada Sahib, but has been adopted by Holkar. Who the bridegroom is, I do not know. The first room we entered in the palace was gorgeously decorated in honour of the occasion. After admiring it for a while, Miss Rodger and I were ushered into the room where the bridal party were assembled. Such a crowd of young girls and older ones too, and such a clattering? We were met by the Ma Sahib, who shook hands and brought us to an intelligent looking person, who Miss Rodger feels certain was one of Holkar's wives. The centre of this room was roofless and was three or four feet lower than the surrounding part of it. The bride and groom, who both appeared about twelve years of age, were sitting in this lower part surrounded by a crowd of girls. Over them was an artificial viney. They were sitting according to custom, with their feet crossed, with a large brass basin between them filled with some dark fluid which may have been juice of the betel nut. The part we witnessed seemed rather silly. The bridegroom had a piece of sugar cane in his mouth and the bride was teasing him, trying to bite off a piece of this sugar cane. When she succeeded she ate what she got. Then she took a piece in her mouth and the groom tried the same with her. Another thing they did was filling their mouths with rice, blowing it in each others faces. But we could only stay a short time as we wished to take the return train to Mhow. So we took farewell of the Ma Sahib and the Rani, shaking hands according to English custom which they seem rather fond of. I might say that the taste displayed in the decorations was very good.

The weather is now becoming very hot, the thermometer in one of the coolest places in our Bungalow being $89\frac{1}{2}^{\circ}$. We are threatened too with a water famine. For several hours in the day it seems almost

impossible to do anything. I began this morning teaching the girls in Miss Rodger's school sewing. Miss Van Heythuysen and I have our Hindustani lesson together at half past seven in the morning. You have probably heard of her desire to become a Zenana teacher. She is a very earnest Christian young lady and we are thankful for her resolve. With kind love to all the ladies in your society.

MARY FORRESTER.

Zenana Visitation.

LADY writes from Calcutta to *Word and Work*: "There is something very fascinating in the sound of these two words, 'Zenana Visitation,' and it is truly a work replete with interest, yet in its practical details the romance is soon forgotten in the stern reality of the work. Going forth, in the hottest part of the day, in a burning sun, and making your way through narrow lanes where walking is a necessity, for no wheeled conveyance can proceed, a young and zealous labourer is taught the meaning of 'bearing the burden and heat of the day;' and she soon finds that, unless constrained by the love of Christ, and upheld by His grace day by day, she would be ready to relinquish what appeared in prospect such an inviting sphere of labour.

I have just returned from personal visitation to the Zenana, in company with one of our Eurasian teachers, a persevering, valuable young woman, who was trained in our Calcutta Institution. As we walked together through a sunny lane, she gave me some of her experiences, and from what I had just seen and heard, I could well understand them. We had been sitting together with two sweet looking young women, one a widow, and the lesson was interrupted by a request, not one that gladdened our hearts. It was to beg we would contrive a plan to get them taken to see a very celebrated idol-shrine not far from our Mission-house. And for the moment that seemed the one desire of their hearts, instead of, as we so ardently wished, that they might learn to know and love our Lord and Saviour. In another house it was rather more encouraging; our pupil desired instruction, that she might become a Christian, as her husband was one, but his mother held her back, and I fear she has no real desire for the thing for its own sake. That, however, may come as the lessons proceed, and as prayer for her true conversion is offered.

A few days ago we had an assemblage of some of our schools to distribute the doll-prizes, so much valued by little Hindu girls. Lady Lytton came to give them away, to the great delight of three very polite native gentlemen, who had lent us the central court of their house, in which they are accustomed to hold their idol festivals. The recess on which the gods and goddesses stand was concealed by screens, and the sides of the court were ornamented by festoons of flowers tastefully arranged. The floor was carpeted, and the steps that led up to the court were covered with bright red cloth. The children and their teachers were seated in circles round the court, and the dolls were arranged on tables in the centre, which were richly ornamented with bright bouquets of flowers. The effect was imposing, and when we arrived we were courteously received by the gentlemen, whose four handsome young sons, splendidly clad, stood in a row behind the little girls. Lady Lytton was very kind, and expressed great interest. We were all invited to the secluded apartment, where the ladies of the family had assembled. They were nice-looking women, dressed in embroidered saris, and literally covered with the most costly jewellery, waist, neck, arms, feet, ears, etc. It was a real Indian display. But these kind hearted people were not and did not wish to be Christians. It was simply courtesy, and their way of showing their appreciation of our efforts, and of Lady Lytton's kindness.

China.

THE Church of Scotland having resolved to enter upon the mission work in China, a public meeting was recently held in Edinburgh for the purpose of bidding the first band of missionaries God-speed. Dr J. Elder Cumming, of Glasgow, gave the history of the inception of this mission as follows:—

"About a year ago, a member of the Church of Scotland, neither a minister nor an office bearer of any kind, who had never done any work for the Church, but had been a simple member, was one Sunday evening reading some of Dr. Williamson's writings as to the great need of China for, and the marvellous eagerness of the Chinese to receive, the Scriptures and other holy books; and as he read, there formed in his mind a desire that the Church of Scotland should take up this great field as well as others. He communicated with the Foreign

Mission Committee, and stating that he was an unknown man, and did not want his name mentioned, offered to present £500 if the Church of Scotland would take up the scheme. He (Dr Cumming) was present at the committee, and to him the letter was handed, with a request to see if anything could be made of it. He said he did not think that the Church was likely to take it up, but he communicated with the gentleman, suggesting that, if he could, besides his own donation of £500, raise an equal sum among his friends, it would be like a lever in the hands of the Committee. He got a letter from the donor, saying he would be most willing to place £1000 at their disposal. The scheme was put before the Church, and a sufficient sum having been raised to warrant further action, the result has been the sending forth of four pioneer missionaries."

Dr. Scott, of Greenside, made reference to the claims of China as a mission field—its ancient history and civilization, and its vast population. "When Cyrus was King of Persia, Confucius arose in China. He had his whole heart set on the elevation of his people, and succeeded in raising them to, if not what we should call a high standard of religion, at least a standard of virtue and morality. There was a vast deal in his system that was erroneous: much of it was dangerous, and as a whole it was imperfect; but there was one thing in it which even we should require to take home to ourselves, for the first principle of his system was reverence for parents: and just because he trained the Chinese to honour their father and mother, the days of China in the history of the world had been long."

Dr. Scott then spoke of the work which had been going on unseen since 1833 as having prepared China for the reception of the Gospel. Dr. Herdman, of Melrose, addressing the missionaries, reminded them that already more than 200 missionaries are working in China. The number of Protestant converts is estimated at 13,000. But what is that number compared with the teeming millions of China! They should go to their work "having Faith in God." The question had been asked of Mr. Morrison many years ago: "Do you really expect to make any impression on the idolatry of the Chinese Empire?" "No, sir," was the reply, "but I expect God will." Mr. Muir, of Dalmeny, then commended the party in prayer to the grace and guidance of God.

I CAN wonder at no man's salvation when I realise my own.

The Second Coming of Christ.

FROM A SERMON PREACHED BY D. L. MOODY
AT THE TABERNACLE, BOSTON,
APRIL 29, 1877.

HE came just the way the prophets said he would come, and once, as I said the other morning, He had to ride into Jerusalem on the foal of an ass, because it was prophesied that He should enter the city in that manner. Everything was fulfilled. Now, in regard to this prophecy in the New Testament about His coming, in my mind, my friends, I have not the slightest doubt but that it is going to be fulfilled. The same Jesus that was crucified at Mount Calvary we shall see at Mount Calvary again—see His hands and His feet pierced with the nails, and it is a question to my mind whether the Jews will not receive Him when He comes back. They will receive Him as the true Messiah, and take up the glorious news of the coming Messiah and spread it around the world. Now, a great many say, 'This doctrine of the second coming of Christ cannot affect me. He cannot come in my day. A great many things have got to take place before He comes. The one thousand years of the millennium have got to come before He does.' That is just the way I used to talk. 'Why,' I used to say, 'He cannot come in my day. Do you not know there is to be one thousand years of the millennium; that righteousness must increase and wickedness must decrease before He comes?' But, my friends, since I got a little better acquainted with the Word of God, I find that is not God's plan; that is not what is taught here. Why, just see what He says: 'This know also, that in the last days perilous times shall come.' That does not sound like the millennium; does it? 'For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.' 'Boasters.' There is some boasting done here in Boston. 'Without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, high-minded, lovers of pleasure more than lovers of God.' I think we are coming pretty near those days now. 'Having a form of godliness, but denying the power thereof; from such turn away. For of this sort are they which creep in to houses, and lead captive silly women laden with sin, led away with diverse lusts: But evil men and seducers shall wax worse and worse, deceiving and being deceived.' The fact is, my friends, the world is going to destruction, and what God wants is to have us come out of it.

'Wherefore, come out from them, and be ye separte, saith the Lord, and touch not the unclean thing; and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.' And He is now redeeming His children, taking them out from the world, and the sons of light ought to grow stronger and stronger; but the wicked men are waxing worse and worse. Then we read over here about the coming of the Son of God, that it shall be as in the days of Noah. How was it then? Were men then praising God, living for God's glory? Just see what it says: 'But as the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be.'

There will be drunkenness in the world when He comes. Do not flatter yourselves, my dear friends, that the world is going to be the better and better. The world has not got better. It may be that the children of God are getting stronger and stronger; but this world is like a wrecked vessel. It is going to pieces on the rocks, and God wants you to do everything you can to rescue your souls. Now, some people say, 'Oh, do not preach that! You will drive away people by preaching that doctrine.' I do not know of anything that will quicken the Church so much as that, and that will take men out of stocks and bonds as quick as that doctrine that the Lord may come at any time. If I thought this world might be destroyed at any time, do you think I would not be anxious to get every friend I have out of it. The way it looks to me is this, here is a vessel, it is going to pieces on the rocks, God puts a life boat into my hands and says: 'Rescue every man you can. Get them out of this wrecked vessel.' So God wants us to get our family out of the wrecked world into the ark of safety, as Noah did his family, and have them in Christ, and if they are in Christ they are safe. The word of God is very plain, it seems to me, in relation to that. Let me call your attention to second Peter, third chapter, third and fourth verses: 'Knowing this first, that there shall come in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were

from the beginning of the creation.' Are we not just living in those days? Just look at the scoffer saying, 'Where is the promise of His coming? Everything is moving on. The sun, moon and stars are shining just the same as they have been from the creation. Where is the promise of His coming? Why, we are going on to perfection! Everything is growing better and better.' But that is not what this word teaches. It teaches that the heavens shall roll up like a scroll. He wants us to get into Christ, and if we are in Him we shall be saved. Just turn to the forty-fourth chapter of Matthew: 'But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.' There is another warning. I have only time to just touch on this wonderful subject. The bible is full of them. I want to urge these young converts to begin and study the whole Word of God. I do not want them to be hoggish, and take up one part only, but the whole Word of God, so that at these times you may know just what you are to receive and what you are to reject, and that you have got a reason for the hope that is within you. Now I want to call your attention to another thing; that is, that every time you go to the Lord's table, you will go there not only to shew forth his death, but what else? 'For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come.' How many that go to the Lord's table ever think of His return? Now, I will tell you where men make a great mistake. They go to the Lord's table with dread. I used to dread communion Sundays—a week from this Sunday, I am told, is communion Sunday. I used to dread it. We used to have it once in three months. Now it is once a month, and I hope we will have it every sabbath. I used to go there thinking of my own sins and the shortcomings of the committee, and it was most unpleasant. But I found out that I was to go there to remember Him, and now it is a place of rejoicing; I try to think just as little of myself when I go to the Lord's table as I can. There is not any place in the scripture where you are told to examine yourselves when you go there, but you are to go there to remember the Lord and that He is coming back again, that is what we are to think about. We are to think of His

death until He comes. But then I can imagine that some of you will say, that if I preach this doctrine, that the world is going to be destroyed, that grace has been a failure. Now, let me say right here that grace has not been a failure. Mar has failed to lay hold of it, and the world has spurned the Word of God just as the Jews did Christ, years ago. They would not receive Him. Now, the grace of God is over all the world, and the world has rejected it. Thank God, here and there is one that will lay hold of it, and if men will not take hold of it they ought not to complain that God is going to punish them for it, because when He sent His prophets they killed them, they crucified His Son and would not receive the Holy Ghost, and they trampled His Word under their feet. Why, you cannot say He is unjust. If a man says, 'I hate the grace of God, the gift of God; I do not want the salvation of God through Jesus Christ;' if a man wants to be excused from the marriage feast of the Lamb, why, do not go off and say that grace has been a failure, but they have failed to lay hold of it. Now, there is another thing, that when Christ comes we are going to be re-united with our loved ones. There are a good many here in this congregation that have got more friends in heaven than on earth. Some of you mothers have got more children up there than down here. That was a blessed morning when Christ came up out of the sepulchre.

But there is a better day for us, my friends. Glory and honour to God. Christ is coming back. I am just waiting and watching for the hour when I shall hear that trump sound, and I shall be released to meet those loved ones; and those that are with me that are in Christ shall go up together and we shall be forever with the Lord. Oh, how we ought to hail that day, and how the Church ought to be watching! Oh! that God would wean us from the world, that we should not have our hearts set on things down here, but on things above where Christ sitteth on the right hand of God. Now, I want to call your attention to a few passages of Scripture. I have not time to go on any longer, but will give you a few passages which you can study. When we eat the Lord's supper we are to show forth His death until He comes, 1 Corinthians, xi. 26. We are to use our talents, until He comes, Luke xix. 13. We are to fight the good fight of faith until He comes, 2 Timothy, vi. 12, 14. We are to endure tribulation until He comes, 2 Thessalonians, i. 7. We are to be patient until He comes, James, v. 8. We are to wait for the crown of glory until He comes, 1 Peter, v. 4. We

are to wait for the re-union of our friends until He comes, 1 Thessalonians, iv. 13, 18. And then we are to wait for Satan to be bound until He comes. He is going to be bound by and by, he is going to be cast out of this world, and Christ, who has the right to take the throne of David, is going to take it. Let us pray that He may come quickly.

Every Eye shall see Him.

When first to this polluted earth
The holy Saviour came,
So humble was his place of birth,
Few cared to know His name.

His lowly form no comeliness
To mortal eye possessed;
No beauty in His grief-marred face
Revealed the heavenly Guest.

But lo! with clouds He comes again,
The crown upon His brow;
And every eye shall see Him then,
And every knee shall bow.

Thine eye, O thou with soldier's spear,
Or with more cruel dart
Of unbelief, reproach or sneer,
Who pierced the Saviour's heart.

Thine eye, O thou in pride who dost
His great salvation scorn,
Or by neglect thy soul hath lost,
Shall look on Him and mourn.

Thine eye, O weak and trembling saint,
Whom sin makes often sad,
Who, though pursuing, oft are faint,
Shall see Him and be glad.

Thine eye, O thou whose faith is bright
With joy in one unseen,
Shall see thine Everlasting Light,
Without a cloud between.

Oh! blessed hope, oh! joyful thought,
For those who know His grace,
That when the fight of faith is fought
They shall behold His face!

To work and wait, to watch and pray,
With lamps kept burning clear,
Be this our service day by day,
Until the Lord appear.

WHOLLY FOR CHRIST.

BY THEODORE L. CUYLER, D. D.

We never like to find fault with our 'authorized version' of Scriptures unless we are compelled to do so. But the common rendering of the twelfth verse of the third of Philippians gives a very weak idea of a very strong passage. Paul really means to

say 'I press on' (for the prize) if I may *seize* that for which I was *seized on* by Christ Jesus.' Dean Alford's rendering is: 'If I may lay hold on that for which I was laid hold of by Christ Jesus.' Paul realized that the crucified Saviour grasped him on the road to Damascus and appropriated him to his glorious service. When we contemplate the prodigious vigour and the splendid didactic skill of the man, we do not wonder that Christ coveted him for the apostolate and 'seized on' him by his converting grace.

Bearing this in mind, we understand better why Paul's motto should have been 'this *one thing* I do.' He lived for one great purpose, and to that he bent all his powers and concentrated all his faculties. In the best sense of the term, Paul was a man of one idea. The 'hold' of his intellect (if he may use a nautical simile) was abundantly stowed with resources of learning, argument, and rich mental gifts; but a single holy purpose trod the quarter-deck and floated its ensign from the peak. 'Go a little deeper,' said a wounded French soldier at Austerlitz to the surgeon who was probing his left side for the bullet—'go a little deeper, and you will find the emperor.' So the great apostle might say: Go deeper, go to the inmost core of my heart, and you will find the crucified Jesus. Other feelings I am possessed of, but this one possesses me. Other affections lie near the surface; but this master passion lurks and lives in the inmost centre of my soul. For me to live is Christ. This *one thing* I do: forgetting these things which are behind and reaching forth unto those which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

Literature.

THE FAMILY GOD'S APPOINTED INSTITUTION: By the Rev. John Laing, M.A., of Dundas. This is an excellent discourse upon a theme of great importance, delivered before the Synod of Hamilton and London at its last meeting and published by request. Mr. Laing rightly holds that it is the duty of the *parent* to provide for and educate the child, and opposes the idea, that is becoming too prevalent, that the Church or the State, or the Sabbath School, or any other association, *ab extra*, should put itself *in loco parentis*. We hope this pamphlet may have a large circulation, and

that it may be the means of inciting many to consider the responsibilities attached to the family relationship as designed by God for the establishment and maintenance of religion pure and undefiled.

THE ENDLESS DURATION OF FUTURE PUNISHMENT: Three sermons by the Rev. J. R. Battisby, of St. Andrew's Church, Chatham, Ont. These discourses preached in the ordinary course of ministerial duty, are now published in pamphlet form in accordance with the urgent request of members of the congregation and others. Copies may be had from MESSRS. JAMES BAIN & SON, Bookseller, Toronto. They do not present any new aspect of this now hackneyed theme. But they present the plain teachings of Christ and his apostles in a form convenient for reference. Those who hold contrary opinions would do well to consider in how far their wish is father to the thought.

The Presbyterian Record.

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ARTICLES intended for insertion, must be sent to the Office of Publication by the tenth of the month at the latest.

CORRESPONDENTS in the Maritime Provinces will address their Communications to Mr. Robert Murray, Halifax.

We hope that Ministers and Kirk-Sessions have not over-looked that part of the report of the Proceedings of the General Assembly in which reference is made to the RECORD and its circulation. Mr. Middlemiss estimates the number of families claiming connection with the Church at 75,000. At that rate, the RECORD does not reach one-half of our people. It is easier for us to manage a circulation of 33,000 than double the number; but we feel sure that congregations who are really desirous of doing their duty by the Schemes of the Church, will find it to their advantage to have the RECORD

placed in the hands of every family; and, where little or no interest is as yet manifested in our Home and Foreign Missions, in our work of French Evangelization, in our Colleges, and our benevolent funds, the most likely means of awakening interest is surely the diffusion of information respecting them. We are confident that every effort made in this direction by a congregation will tend to its own benefit in the long run. At least it is worth trying as an experiment. It is not a very costly one.

AGED AND INFIRM MINISTERS' FUND.

The collection for this Fund should be made, according to appointment of the General Assembly, on the *third Sabbath of August*. There are twenty annuitants on the Aged and Infirm Ministers' Fund, the usual amount granted being \$250 per annum. The number is likely to be increased from year to year, while the Fund is, as yet, insufficient for the annual charges upon it. It is earnestly hoped that a greatly increased amount will be contributed this year. The number of annuitants on the Widows' and Orphans' Fund is already large, and will be increased every year. Although the capital is now considerable, it should be noted that the annuities are also increased, requiring a considerably increased expenditure. This is a fund which, from its very nature, commends itself to the heartfelt sympathies of the Church at large, and we feel sure it will continue to be generously supported.

It was reported to the General Assembly that there had been an annual deficit of \$1300 for the past three years, which made it necessary to encroach on the limited capital. The Assembly resolved that there must be no more reduction of the capital, so that unless the congregations of the Church contribute much more liberally than hitherto, the annuities must be reduced. We cannot think our people will allow this, seeing the highest is \$250.

JAMES MIDDLEMISS,
Convener.

MEETINGS OF PRESBYTERIES.

Paris—Tuesday, 17th September, 2 p.m.
P. E. Island—Wednesday, 7th August.
Ottawa—Tuesday, 6th August, 2 p.m.
Barrie—Tuesday, 6th August, 11 a.m.
Lanark and Renfrew—20th August, 1 p.m.
Peterborough—Tuesday, 24th Sept., 11 a.m.

Toronto—Tuesday, 3rd Sept., 11 a.m.
Whitby—Tuesday, 3rd Sept., 11 a.m.
Lunenburg and Yarmouth—Tuesday, 20th August, 1.30 p.m.
Montreal—Tuesday, 1st Oct., 11 a.m.

GILLIAN MACLEAN BEQUEST BURSARIES.

We invite attention to the following notice which has been sent to us for publication. While the sum mentioned for this year is £50 stg., it is expected in future that the annual value of each of the Bursaries will be £100. It will be noticed they are to be competed for by Gaelic-speaking students only.

"Gillian Maclean Bequest" Bursaries.

These Bursaries—one for the Arts and one for the Divinity course—of not less than £50 each for this year, and of considerably more afterwards, will be assigned, in accordance with regulations of Synod of Argyle, after competition, to be conducted before a Committee of Synod, at Ardrishaig, on Tuesday, 3rd September.

Competition open to Gaelic speakers, of Scotland and B. North America, studying for the Ministry of the Church of Scotland.

For Syllabus of Examination and for further particulars, apply to the Convener of Committee, with whom names of competitors must be lodged in due time.

P. N. MACKICHAN,
Convener.

INVERARY, SCOTLAND, }
June, 1878. }

PROVINCIAL SABBATH SCHOOL ASSOCIATION.

The next Provincial Sabbath School Association will be held in Peterborough, Ont., on the 8th, 9th and 10th of October. Delegates and others intending to be present should communicate with the General Secretary, Rev. William Millard, Toronto, who, we understand, will furnish certificates for securing reduced rates of fare for travelling.

QUEEN'S UNIVERSITY AND COLLEGE.

THE 38th Session will be opened in the Faculty of Arts on the 2nd October, and in the Faculty of Theology on 4th November next. The Calendar for the Session, containing full information as to Entrance Examinations, Ordinary Courses of Study, Courses for Honours, Graduation in Science, Arts, Medicine and Theology, Scholarships, Bursaries, University Prizes, Fees, &c., &c. also Examination Papers for Session 1877-'78, and List of Students and Graduates, may be obtained on application to the Registrar.

J. B. MOWAT, Registrar.
Queen's College, Kingston, Aug., 1878.

A Page for the Young.

IDLE WORDS.

WORDS are things of little cost,
Quickly spoken, quickly lost;
We forget them, but they stand,
Witnesses at God's right hand;
And their testimony bear
For us or against us there.

Oh, how often ours have been
Idle words and words of sin;
Words of anger, scorn, or pride,
Or deceit our faults to hide;
Envious tales or strife unkind,
Leaving bitter thoughts behind.

Grant us, Lord, from day to day,
Strength to watch and grace to pray;
May our lips, from sin kept free,
Love to speak and sing of Thee;
Till in heaven we learn to raise
Hymns of everlasting praise.

A BOY'S INFLUENCE.

The following incident, related by the Dr. Neal, of England, beautifully illustrates the power of example.

Dr. Neal says that he was visiting a large school, and among other places he was shown a room where as many as eighty boys slept. It is at present a rule of the school, that before they retire silence shall be kept for a certain length of time, so that all the boys may kneel and pray undisturbed. Now, twenty years ago, of all the eighty boys that were there then, not one ever knelt in prayer, and it may be interesting to you to know how such a radical change was effected. A boy entered the school about that time, not more than eleven or twelve years of age; he was not strong in health, and was rather backward in learning. The first night he was surprised to see all the boys get into bed without praying. It occurred to him that if he only prayed from the heart, that was all that was necessary, and that he might say his prayers after he went to bed. Then he remembered what our Lord says, "Whosoever, therefore, shall deny me before men, him will I also deny before my father which is in heaven." And after a great struggle, he knelt; but he had no sooner done so than there arose such an outcry, such a hooting, as might well have frightened a brave man, much more a poor weak boy. Night after night this was repeated; day after day he was mocked and ridiculed. But by and by some of the better boys grew ashamed of their conduct, and began to defend, and take his part, and

finally followed his example in kneeling and praying. And so it came to pass by degrees that they all knelt in prayer. Thus we see how the truth in this one boy overcame a school full of iniquity. And this one thing I am sure of, that of all things that are called glorious now, great victories, great conquests, great overcoming of difficulties, this is one of the most truly glorious. And something of this kind any of you may be called on to do at some future time.

WHAT MADE A LITTLE GIRL GLAD.

A Prussian nobleman who did not believe in God nor in the Bible, once overheard a little girl singing. I was a sweet strain, and a child's voice is always irresistible. As he drew near, he saw tears upon her cheeks, as if she had been weeping.

'Why are you crying as you sing?' he kindly asked her.

'Oh! I am so happy,' said the little girl.

'But why do you weep if you are so happy?'

'I love Jesus so well that I was crying for joy,' the little girl said.

'But where is Jesus?' asked the nobleman.

'In heaven.'

'How can He do anything for you if He is in heaven? He cannot give you clothes and playthings, as your parents and friends do.'

'Oh, yes, He can do something for me. He comes to my heart, and makes me happy.'

'Nonsense!' said the nobleman; 'that is nonsense!'

'Oh, no, it is not nonsense!' answered the little evangelist. 'I know it is the truth and it makes me glad.'

The nobleman turned away; but an angel had touched his heart. He sought the little girl's Saviour, and found peace and joy.

SAVED!

A gentleman who escaped from the wreck of the *Atlantic* telegraphed to his brother in a distant city the single word, "Saved." Brief though the message was, it was one of joy, and so did the brother value it that he had it framed and hung up in his office.

Christ said to the man whom he had healed, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." And what joy such an announcement should bring to them who have been anxious for the souls of their kindred! They are "saved,"—saved from a worse wreck than that of the *Atlantic*, and to a better hope than that of home and country.

ACKNOWLEDGEMENTS

RECEIVED BY REV. DR. REID,
AGENT OF THE CHURCH AT TO-
BONTO, TO 2nd JULY, 1878.

ASSEMBLY FUND.

| | |
|------------------------------------|----------|
| Am't rec'd to 2nd June, '78 | \$61.85 |
| Dalhousie Mills..... | 4.00 |
| Landsdowne..... | 3.50 |
| Fullarton..... | 12.00 |
| Avonbank..... | 8.00 |
| Nissouri South..... | 4.00 |
| West River..... | 2.00 |
| Pert Elgin..... | 4.00 |
| St. John, N.B., <i>St. David's</i> | 20.00 |
| Listowell..... | 13.50 |
| Beverley..... | 9.00 |
| River John..... | 3.00 |
| West Truro..... | 8.00 |
| Oxford..... | 2.50 |
| Belmont..... | 5.30 |
| | <hr/> |
| | \$160.95 |

COLLEGES.

| | |
|-----------------------------|----------|
| Am't rec'd to 2nd June, '78 | \$82.70 |
| Silver Hill..... | 4.00 |
| Essa first..... | 3.00 |
| Port Elgin..... | 14.00 |
| East Zorra Burns Ch..... | 3.00 |
| Mimosa..... | 1.00 |
| Hamilton Cherry Str S Sch | 20.00 |
| Listowell..... | 5.45 |
| Beverley..... | 28.00 |
| Edmondville..... | 10.00 |
| Boston Ch. Esquensing..... | 3.00 |
| Milton, Knox, Ch..... | 1.50 |
| | <hr/> |
| | \$175.65 |

HOME MISSION.

| | |
|-----------------------------|----------|
| Am't rec'd to 2nd June, '78 | \$398.05 |
| Dalhousie Mills..... | 8.00 |
| Ekfrid, Knox Ch..... | 20.15 |
| Silverhill..... | 4.00 |
| Pinkerton..... | 5.75 |
| Friend, B'ville, Thank Off. | 5.00 |
| Doon..... | 10.00 |
| Pembroke Calvin Ch, addl | 4.00 |
| Cayuga..... | 9.00 |
| Guelph, St Andrews..... | 50.00 |
| Port Elgin..... | 21.00 |
| Do Sabbath School | 4.15 |
| East Zorra, Burns Ch..... | 3.00 |
| Cannington..... | 28.00 |
| Fergus, St. Andrews..... | 38.30 |
| Bethany..... | 14.00 |
| Tilbury West and Camber | 8.00 |
| Hamilton Cherry Str S Sch | 50.00 |
| Listowell..... | 19.65 |
| Perth, St Andrews..... | 20.00 |
| | <hr/> |
| | \$719.05 |

FOREIGN MISSION.

| | |
|-----------------------------|----------|
| Am't rec'd to 2nd June, '78 | \$267.81 |
| Union Ch, Goderich, Inp. | 8.00 |
| Dalhousie Mills..... | 8.00 |
| Landsdowne..... | 3.00 |
| Rev. Dr. Hannah, (Latona) | 2.00 |
| Pickering, St Andrews..... | 4.00 |
| Friend, B'ville, Thank Off | 5.00 |
| Doon..... | 4.00 |
| Pembroke, Calvin Ch, addl | 4.25 |
| Cayuga..... | 9.00 |
| Do Sabbath Sch, China | 3.00 |
| Guelph, St Andrews..... | 50.00 |

| | |
|---------------------------|----------|
| Port Elgin..... | 21.00 |
| Do Sabbath School..... | 4.15 |
| East Zorra, Burns Ch..... | 3.25 |
| Bayfield, St Andrews..... | 2.80 |
| Cannington..... | 20.00 |
| Bethany..... | 1.80 |
| Tilbury West and Camber | 4.00 |
| Tilsonburgh Sabbath Sch. | 6.50 |
| Hamilton Cherry Str S Sch | 20.00 |
| Listowell..... | 9.25 |
| Bequest late Mr J Wylie, | |
| Wroxeter..... | 100.00 |
| Perth, Saint Andrews..... | 20.00 |
| | <hr/> |
| | \$580.31 |

WIDOW'S FUND.

| | |
|-----------------------------|----------|
| Am't rec'd to 2nd June, '78 | \$47.94 |
| New Westminster..... | 10.00 |
| Union Church, Esquensing. | 1.25 |
| Norval..... | 5.45 |
| Mr Wm McIntosh, B'ly'l. | 0.75 |
| St John's, N.B. St David's | 40.00 |
| Mimosa..... | 1.00 |
| | <hr/> |
| | \$106.40 |

| | |
|--------------------------------|--|
| With Rates from Revds D H Mac- | |
| Vicar ; A Jamieson; Wm Gregg, | |
| D D ; R McKenzie ; J A F Mc- | |
| Bain. | |

AGED AND INFIRM MINISTERS'
FUND.

| | |
|-----------------------------|---------|
| Am't rec'd to 2nd June, '78 | \$19.00 |
| Mount Pleasant..... | 0.50 |
| Fullarton..... | 9.45 |
| Avonbank..... | 6.55 |
| Wm McIntosh, Belleville. | 0.75 |
| Port Elgin..... | 11.52 |
| Listowell..... | 12.60 |
| | <hr/> |
| | \$51.37 |

| | |
|--------------------------------------|---------|
| Am't rec'd to 2nd June, '78 | \$29.50 |
| With Rates from Revds W M | |
| Christie, \$3 ; D McDonald, \$3.50 ; | |
| J Goarlay, omitted in Feb'y, \$4 ; | |
| W Gregg, D D, \$9. | \$49.00 |

KNOX COLLEGE, ORDINARY FUND
DEBT.

| | |
|-------------------------------|----------|
| Am't rec'd to 2nd June, '78 | \$48.80 |
| Fullarton & Avonbank, per | |
| Rev R Hamilton..... | 25.00 |
| Bothwell, ad'l, Rev J M King. | 5.00 |
| Brussels..... | do 4.00 |
| Harrison, Guthrie Ch..... | do 11.00 |
| Ingersoll, Knox Ch..... | do 64.00 |
| Rev M Macgillivray, Scard | 5.00 |
| Brantford, add'l..... | do 1.00 |
| | <hr/> |
| | \$163.80 |

NOTE—\$25.70 credited to Embro
by mistake last month under this
heading.

KNOX COLLEGE, BUILDING FUND.

| | |
|-----------------------------|----------|
| Am't rec'd to 2nd June, '78 | \$326.85 |
| Rev J G Robb, D D, Toronto | 50.00 |
| Ivy, per Alex Arnold..... | 11.00 |
| Westwood, pr Rev Dr Gregg | 12.00 |
| Keene..... | do 50.50 |
| Malcolm McLarty, Mosa.. | 1.70 |
| Duncan McKae, Grafton.. | 2.00 |
| Rev E.H. Bauld, Beaverton | 7.00 |
| | <hr/> |
| | \$461.05 |

MANITOBA COLLEGE, BUILDING
FUND DEBT.

Presbytery of Whitby.... \$16.87

Orphans of the late Rev JAMES
NESBIT.

Friend, Bel'ville, Thank Off \$5.00

RECEIVED BY REV. DR. MCGREG-
GER, AGENT OF THE GENERAL
ASSEMBLY, IN THE MARITIME
PROVINCES, TO JULY 3, 1878.

FOREIGN MISSIONS.

| | |
|-----------------------------|----------|
| Acknowledged already... | \$91.44 |
| Mabou Miss'y Society..... | 9.43 |
| Spring Hill..... | 5.69 |
| Economy..... | 5.00 |
| Dalhousie, add'l..... | 1.00 |
| St Andrew's Ch, Chatham | 7.50 |
| West River..... | 20.00 |
| Summerfield Sec. of New | |
| London, North..... | 15.22 |
| New London, North..... | 0.50 |
| St. Anns and North Shore | 20.00 |
| East St. Peters, P E I..... | 25.00 |
| A Friend, Chatham..... | 12.50 |
| Antigonish Bible Class, for | |
| Native Teacher in S Seas | 14.60 |
| Youths' Miss Soc Maitland | 18.30 |
| St David's Ch, St John... | 50.00 |
| St John's Ch, Chatham.... | 10.00 |
| Arch'd Wingood, Hamil- | |
| ton, Bermuda..... | 50.00 |
| Grove Ch, Richmond, Hali- | |
| fax, quarterly..... | 10.00 |
| Broadcove, C B, by Mrs | |
| Gunn, India..... | 2.00 |
| A Campbell, Annapolis.... | 10.00 |
| | <hr/> |
| | \$378.18 |

FOREIGN MISSION DEBT FUND.

| | |
|-----------------------------|----------|
| Acknowledged already... | \$16.35 |
| St. Paul's Ch, Truro..... | 27.00 |
| A Lady per Rev G Roddick | 8.00 |
| A Member..... | 2.00 |
| Deaf and Dumb Insti, Hfx | 5.00 |
| Antigonish & Cape George. | £9.59 |
| Great Village..... | 10.50 |
| St David's Ch, St John..... | 30.00 |
| St John's Ch, Chatham..... | 18.00 |
| Rev W Murray, New Carl. | 10.00 |
| Gay's River and Milford.. | 40.00 |
| Merigonish..... | 20.40 |
| Rev D MacGregor, N. Dub. | 4.00 |
| New Dublin S S..... | 2.00 |
| Riversdale Lunenburg..... | 5.00 |
| Rev Thos Murray, Riversdl | 5.00 |
| Malhane Bay..... | 8.24 |
| River John..... | 8.00 |
| New Annan..... | 7.00 |
| | <hr/> |
| | \$266.08 |

DAY SPRING & MISSION SCHOOLS.

| | |
|----------------------------|---------|
| Acknowledged already... | \$71.53 |
| Bay St. Ch. S.S., Toronto, | |
| for Mr. Grant's Trinidad | |
| Mission, for support of | |
| boy at School..... | 40.00 |
| East St. Peter's..... | 3.70 |
| Wentworth..... | 8.00 |
| Miss Stark, Woodstock, | |
| Ont., for monitor for Mr. | |
| Grant..... | 36.00 |
| Broadcove, C.B., by Annie | |
| McLean..... | 1.00 |

| | |
|---------------------------|-----------------|
| Tryon and Bonshaw..... | 2 00 |
| Merigomish, for Trinidad | |
| Boy..... | 13.00 |
| Mahone Bay Pray.Mtg, Col. | 4 39 |
| River John..... | 10.00 |
| | \$188.62 |

HOME MISSIONS.

| | |
|------------------------------|-----------------|
| Acknowledged already .. | \$254.44 |
| Economy..... | 5.00 |
| River Charlo..... | 3.60 |
| Carleton, N.B..... | 11.90 |
| West River..... | 10.00 |
| St. Anns and North Shore. | 21.00 |
| East St. Peter's..... | 10.00 |
| A Friend, Chatham..... | 12.50 |
| Antigonish & Cape George. | 28.00 |
| St. David's Ch., St. John... | 50.00 |
| St. John's Ch., Chatham... | 20.00 |
| Grove Ch., Richmond, Hfx, | |
| quarterly..... | 3.80 |
| Interest on \$500..... | 30.00 |
| River John..... | 25.00 |
| | \$484.34 |

SUPPLEMENTING FUND.

| | |
|------------------------------|-----------------|
| Acknowledged already.... | \$71.18 |
| West River..... | 10.00 |
| Summerfield Sec. of New | |
| London, North..... | 15.00 |
| East St. Peter's, P.E.I..... | 6.30 |
| St. David's Ch., St. John... | 50 08 |
| St. John's Ch., Chatham... | 10.00 |
| Grove Ch., Richmond, Hfx, | |
| quarterly..... | 3.70 |
| A. Campbell, Annapolis... | 10 03 |
| Merigomish..... | 8.50 |
| River John..... | 30 00 |
| | \$214.68 |

COLLEGE FUND.

| | |
|------------------------------|----------|
| Acknowledged already.... | \$115.89 |
| Carleton, N.B..... | 6 00 |
| West River..... | 5 00 |
| St. Anns and North Shore. | 6.00 |
| East St. Peter's..... | 5.00 |
| A friend, Chatham..... | 25.00 |
| St. David's Ch., St. John... | 50.00 |
| St. John's Ch., Chatham... | 20.00 |
| Div. from Bank of Nfld... | 726.67 |

| | |
|---------------------------|------------------|
| Merigomish..... | 10.00 |
| Interest on \$1,000..... | 60.00 |
| Prov. Debentures, Coupons | 160.60 |
| | \$1190.16 |

AGED AND INFIRM MINISTER'S FUND.

| | |
|-----------------------------|-----------------|
| Acknowledged already... | \$158.29 |
| Carleton, N.B..... | 2.50 |
| St. Anns and North Shore... | 8.00 |
| St. John's Ch., Chatham... | 5.00 |
| Coupon..... | 14.60 |
| Ministers' percentage... | |
| Rev J C. Herdman..... | 4.00 |
| Rev J MacLean..... | 3.25 |
| | \$195.64 |

FRENCH EVANGELIZATION.

Received by Rev. R. H. Warden,
Secretary-Treasurer of the
Board of French Evangelization,
210 St. James Street, Montreal,
to 1st July, 1878.

| | |
|------------------------------|----------|
| Received to 1st June..... | \$191.57 |
| Knox Ch., Mitchell..... | 20.00 |
| United Ch., New Glasgow... | 134.13 |
| Cote des Neiges..... | 18.00 |
| Knox Ch., Scarborough... | 63.75 |
| Murdoch McKay, Dingwall | 1.00 |
| Rev. A. Grant, Dufferin... | 8.08 |
| Rev. R. Hamilton, Mother- | |
| well..... | 2.00 |
| St. Andrew's Ch., Perth... | 20.00 |
| St. Andrew's Ch. Guelph... | 30.00 |
| Leitch's Creek, C.B..... | 5.75 |
| Calvin Ch., Pembroke... | 35.65 |
| Friend, Watford, p. Dr. Reid | 5.00 |
| St. And. Ch., Saugeen, " | 5.50 |
| Friend, Hullett, " | 4.00 |
| Oshawa Sab. School, " | 13.43 |
| Southampton, " | 7.00 |
| Cro. Essen Ch., " | 1.00 |
| Allanford, " | 4.00 |
| Ashfield, " | 8.00 |
| Bradford, " | 8.00 |
| E. Cumming, per Dr | |
| McGregor..... | 5.00 |
| Bay Fortune, &c, " | 3.00 |
| Chalmers Ch., Hfx. " | 4.00 |

| | |
|------------------------|-----------------|
| Upper Londonderry, " | 9.00 |
| Middle Musquodoboit, " | 2.45 |
| Little Harbor, " | 14.43 |
| | \$623.06 |

JUVENILE MISSION SCHEME.

Miss Machar, Kingston, Treas.

| | |
|-------------------------------|---------|
| St. Catherine's, 1st Pres S S | \$30.00 |
| Kingston, St. Andrew's S S | 50.00 |
| Martintown, St. Andrew's S S | 20.00 |
| Portsmouth and Barriefield | |
| S Schools, Kingston..... | 10.00 |
| Montreal, St. Gabriel's S Sc. | 60.00 |
| Guelph, Chalmers Ch..... | 10.00 |
| Quebec, St. And Ch Bible Cls | 60.00 |
| Sherbrooke, St. Andrew's Ch | 20.00 |

THEOLOGICAL HALL BUILDING AND
ENDOWMENT FUND, FARQUHAR
FORRESTER & CO., TREASURERS,
173 HOLLIS ST., HALIFAX, TO
JUNE 30th, 1878.

| | |
|-----------------------------|-------------------|
| Previously acknowl'g'd. | \$28247.63 |
| Rev Dr Burns, 2nd instal. | 166.66 |
| A McLeod..... | 1000.00 |
| Alberton, P.E.I..... | 17.00 |
| Middle Musquodoboit.... | 55.75 |
| Malpeque..... | 13.00 |
| Shelburne..... | 70.00 |
| River Charlo, N.B..... | 5.53 |
| Capt Thos Roy, Maitland | 100.00 |
| Strathalbyn, P.E.I..... | 74.34 |
| G McKay, H'dw'd H'l, Picou | 12.00 |
| Springside, Upper Stewiacke | 20.72 |
| Hon F Thornburn, St J, N F | 100.00 |
| John Turner, French River | 2.00 |
| Maitland..... | 132.50 |
| | \$30017.13 |

WIDOWS' AND ORPHANS FUND

Late in connection with the
Church of Scotland.

James Croil, Montreal, Treas.

| | |
|-----------------------|---------|
| Mrs Hogg, Guelph..... | \$ 1 00 |
| Arnprior..... | 16.00 |

25 Fashionable Visiting Cards, no two alike,
with name, 10c. Nassau Card Co. Nassau, N.Y.

OTTAWA LADIES' COLLEGE and CONSERVATORY OF MUSIC.

Rev. A. F. KEMP, LL.D., Principal, assisted by a
large and efficient staff of Teachers.

The curriculum of the College is in every respect
abreast of the age, and special facility afforded for
the study of French and German. The musical advan-
tages of the Colleges are unequaled in the Do-
minion.

College opens Sept. 4th, 1878, For particulars
and fuller information, apply to the Principal,

ST. FRANCIS COLLEGE,
RICHMOND, P. Q.

Four Depart-
ments: Arts, Pre-
paratory, Com-
mercial & Agri-
cultural. 10 Pro-
fessors & Teach-
ers. Board, wash-
ing, Fuel, Light,
&c., \$2.50 per
week. Tuition
from \$5 to \$10
per term.

Rev.
CHAS. A.
TANNER,
Principal.

SEPTEMBER, 1878.

The Governor General.

THEIR Excellencies, the Earl and Countess of Dufferin, after a sojourn of six years in Canada, are on the eve of returning to their "ain countrie;" where we may be sure a hearty welcome awaits them.

Lord Dufferin began his vice-regal career under favourable auspices. His fame had preceded him, and his arrival among us was hailed with universal satisfaction. Expectation ran so high, indeed, that it seemed scarcely possible it would be realized. But now, looking back on his administration, we are at a loss for adequate words to express the public sentiment respecting him without exposing ourselves to the charge of flattery. In his hands the Governor Generalship has been no sinecure. In the execution of his high commission Lord Dufferin has been most laborious and indefatigable. He has left nothing undone to make himself thoroughly acquainted with the resources and the requirements of the country. He has traversed the Dominion in person throughout its vast length and breadth, and the knowledge thus acquired he has turned to good account. It is largely due to his habit of observation, to his discernment, and his peculiarly happy method of expressing the results of his investigations that we owe the position which Canada has attained among the nations of the world. Aside from his statesmanship, which will not be called in question, his public appearances have shewn him to be a man of no ordinary ability. His speeches—often impromptu—and his felicitous replies to innumerable addresses presented to him, afford evidence of talents of the highest order, while his intimate acquaintance with the great Social, Educational and Religious questions of the day attest his Excellency's ripe scholarship. But his popularity has not sprung solely from his acknowledged abilities. Kind-heartedness, open-handed generosity, uniform courtesy,

overflowing hospitality, genuine sympathy with all classes and conditions of the people, expressed so often, these qualities have made the name of LORD and LADY DUFFERIN to be, henceforth, household words in Canada. When their Excellencies shall leave our shores they may rest assured that the prayers of the people of Canada will be that every blessing and happiness may attend them.

The following is the text of the address to his Excellency adopted by the General Assembly of our Church at its recent meeting in Hamilton and which, having been beautifully engrossed and illuminated, has since been forwarded to his Excellency.

To His Excellency the Governor-General:

We, the Ministers and Elders of the Presbyterian Church in Canada, met in General Assembly, desire to express to your Excellency our sentiments of devoted loyalty to the Throne, and to the Institutions of the country, the high respect which we entertain for yourself and your official position as Governor-General of this Dominion, and our admiration of the impartial and dignified manner in which you have administered the important trust committed to your hands.

In thus addressing your Excellency, towards the close of your government of this Dominion, we rejoice in acknowledging the beneficial results which have flowed from your Administration, the great influence which your character and courteous bearing towards all classes, and the extensive acquaintance with all parts of the Dominion which you have personally acquired, have had in promoting the various interests of the country over which you have presided with such distinguished ability; and our conviction that, when the period of your administration comes to an end, your Excellency will carry with you the highest esteem of the people of this Dominion. Our earnest prayer is that when you return to take your place in the councils of the nation, and whatever position of honour you may be called to occupy, your Excellency and family may be ever compassed about with the Divine favour, and blessed with all spiritual blessings in heavenly places in Christ.

In name and by appointment of the General Assembly of the Presbyterian Church in Canada.

JOHN JENKINS, D. D.

Moderator.

HAMILTON, Ont., 21st June, 1878.

THE MARQUESS OF LORNE.

We do but echo the sentiments of the press and people of Canada in expressing a sense of the honour done to the Dominion by the ap-

pointment of the Marquess of Lorne as Lord Dufferin's successor. Perhaps it may not be unbecoming in us to say that the Presbyterian Church in Canada has special reason to be proud of our new Governor General. He comes from one of the oldest and most illustrious families of the British Peerage, a family whose history is imperishably associated with Scotland's heroic struggles for civil and religious liberty—"bequeathed from bleeding sire to son."

Eight centuries ago, we learn from Burke's Peerage, Gillespie Campbell acquired, by marriage with an heiress, the Lordship of Lochow, in Argyleshire, and from him descended Sir Colin Campbell of Luchow, who, distinguishing himself as well by the great acquisitions to his estates as his achievements in war, obtained the surname of MORE or GREAT: and from him the chief of the house is in the Gaelic styled to this day, MACCALLUM MORE. He was knighted by Alexander III, 1280. This renowned chieftain was slain in a conflict with his powerful neighbour, the Lord of Lorne, at a place called the String of Cowal where a great obelisk is erected over his grave. This event occasioned feuds for a series of years between the houses of Lochow and Lorne which terminated at last by the marriage of the first Earl of Argyll with the heiress of Lorne, 1445. The noble house of Argyll has for centuries occupied a foremost position in its relations to the Church and State. Notably we recal to mind the eighth Earl who headed the Covenanters in 1638,—“a true patriot, a loyal subject, a faithful counselor, and above all, rightly set for the preservation of the purity of religion.” In 1661, he who had placed the crown upon the king's head at Scone Palace was by that king singled out, “as the victim to suffer for the sins of the whole nation.” Tried and condemned unjustly, he meekly received his sentence, saying, ‘I had the honour to set the crown upon the king's head, and now he hastens me to a better crown than his own. I could die like a Roman, but choose rather to die as a Christian.’

The present Duke—GEORGE DOUGLAS CAMPBELL—was born in 1823, and succeeded to the estates and titles of his father in 1847. JOHN DOUGLAS SUTHERLAND,—the MARQUESS OF LORNE was born on the 6th August, 1845, and is consequently in his 33rd year. On the 21st March, 1871, the Marquess was married to Princess Louisa Caroline Alberta, fourth daughter of Queen Victoria—this being the first instance of the marriage of the daughter of a reigning Queen of England to a subject.

The War and Missions.

GOD makes the wild passions of men a means of promoting His own Kingdom and glory. The Russo-Turkish war was a most cruel and atrocious conflict in which countless deeds were done that are a disgrace to human nature. Yet under the controlling hand of God, that struggle has led to the establishing of a new order of things over a vast extent of very interesting territory. Religious liberty is now the public law in the countries which have been freed from Turkish rule, as well as throughout the lands still under the Sultan's sway. Missionaries will have an acknowledged right to carry the light of the Gospel wherever they may see fit; and men of all races and creeds will be free to act in accordance with their conscientious convictions. British influence in Turkey will be more than ever valuable in the advancing of Protestantism and Christian civilization. Russia grants no encouragement to missionaries—no, not even permission to live and labour in any of her vast territories. Had *her* “protection” been extended over the Turkish Empire, the outlook for missions would be poor indeed. But as matters have been arranged, we may well hope for a very brilliant advance of all civilizing and Christianizing influences in the Turkish dominions.

There are now the following agencies, and perhaps still more, at work in the Turkish Empire to advance the cause of Christ: the Bible Society, the Religious Tract Societies, the American Board of Missions, the Presbyterian Church of the United States, the United Presbyterian Church of the U. S., several societies specially devoted to the conversion of the Jews; two influential English Church Societies, the American Methodists, several German societies. Women's Boards and Committees have established schools of various grades for the education of the degraded women of the East, and in this direction remarkable progress has been made. Five evangelical Protestant Colleges are in operation. Over a hundred evangelical churches have been formed. One of the most hopeful circumstances of the time is the extensive circulation of the Holy Scriptures and other religious books, in the various languages of the

Empire. The Holy Scriptures are issued from the Bible House at Constantinople in twenty different translations; and the circulation of other books and tracts has been very great. Much seed had been sown before the war; but it is reasonable to hope that the attention directed to the East, and the new relations between Great Britain and Turkey will give an unprecedented impetus to evangelistic work. Peace, righteous government, and freedom of conscience are now, we trust, guaranteed to the people of the Turkish Empire. Such being the case, we may well expect a rich harvest from seed already sown by faithful men and women; and we may hope for more abundant sowing and reaping in years to come.

Why four Gospels?

BECAUSE God in His goodness designed to give us four distinct views of the character of Christ.

In Matthew, our blessed Saviour is portrayed to the Jews as "the Messiah that should come." Here we have more quotations from the Old Testament than in any of the other Gospels, and the fulfillment of prophecy is constantly referred to.

In Mark, Jesus is presented as "the faithful servant." We find here no genealogy, and never hear Him laying down in form the principles of his Kingdom. His disciples never addressed Him as Lord, and only once we hear Him appeal to God as His Father, and that is when He is in the garden of Gethsemane, and His day of service is ended.

In Luke, our Lord is shewn as "the Son of Man." We have His genealogy even beyond Abraham to Adam. While He is first presented to the Jews, He also illustrates the setting aside of the Jewish system and the arrival of the time when "all flesh shall see the salvation of God."

In John, Jesus the Christ is presented as "the Son of God." We have no genealogy, but are carried back to the beginning, when He was with God. He is represented as God manifest in the flesh. In this Gospel, especially, we are made aware of the personal presence of the Holy Ghost.

In these four distinct portraiture of our Lord, we witness the wisdom and condescension of our merciful God, who, though clothed in the majesty of heaven, yet stoops to explain and adapt Himself to the finite comprehension and limited faculties of His creature man.—*Selected.*

Who were the Preachers?

IN answer to the question at the end of p. 195 in last No., may I be permitted to say that the particulars of the anecdote referred to, which has appeared in print in various forms, are given as follows in an old paper, and doubtless with substantial correctness.—Dr. Robertson, the historian, who was at the same time Principal of the University of Edinburgh, and one of the old Greyfriars Church, was preaching in that church one forenoon. "He was expatiating on man's love of virtue, as was the fashion with the Broad Churchmen of his day, as well as of ours. 'So great was the love,' he said, 'that if virtue were to descend full-robed from heaven to earth, men would fall down and worship her.' In the afternoon of that same Sabbath, the Principal's colleague, Dr. Erskine, referred to what had been said in the forenoon. 'I say,' said he, 'on the contrary, that men naturally do not love, but do hate virtue. For the very case my colleague supposed did actually happen. Virtue *did* come down incarnate from heaven, in the person of God's only Son, the Lord Jesus Christ; and men, so far from falling down to worship Him, cried, 'away with Him, away with Him; crucify Him, crucify Him!' and so they nailed Him to the accursed tree."

I may add that the late Mr. Henderson, of St. Andrew's, heard the story, some 50 or 60 years ago from Mr. Tait, a gentleman in Montreal, who was present in Greyfriars' Church on that occasion. Mr. H. remembered well the "birr" with which his informant repeated the words '*Crucify Him, crucify Him!*' evidently imitating Dr. Erskine's manner. Mr. Tait said, further, that the face of Dr. Robertson shewed that he felt it.

D. PATERSON.

ANOTHER VERSION.

Mr. D. Kennedy, of Rideau Bank, has also favoured us with a reference to the incident, substantially the same as the above, with this important difference, however, that he makes Dr. Blair the preacher in the morning, and his colleague, Rev. R. Walker, in the evening.

After a quarter of a century, Scotchmen have raised a memorial to the greatest man of the past generation in their land. A bronze statue of Dr. Chalmers has just been unveiled in Edinburgh. The statue, which is 12 feet in height, is the work of Sir John Steel, R. S. A., and represents the reverend doctor in the dress of a Moderator of the General Assembly, with an open Bible in his hand, as if giving an exposition.

The Westminster Confession of Faith and Catechism have been translated into Chinese, and are now in process of revision.

The Sabbath School.

INTERNATIONAL LESSONS.

THE GOOD SAMARITAN.

September 8th.] A. D. 32. [Luke 10: 30-37.

GOLDEN TEXT:—*Thou shalt love thy neighbour as thyself.*—Gal. 5: 14.

A "lawyer," or scribe whose profession was the study and teaching of the Law of Moses, has put to Christ the question, "What shall I do to inherit eternal life?" The Lord refers him to that law with which he was so familiar, and causes him to answer his own question. The lawyer correctly summarises the law: "love God supremely, love thy neighbour as thyself." Let him perfectly keep this law and he shall have a legal claim to "life." See Matt. 19: 16-22. Sinners, it is true, cannot gain salvation by the law; but their futile attempts to keep the law must teach them this—must shut them up to grace.

The lawyer, "willing to justify himself," to "get himself out of the difficulty by throwing on Jesus the definition of *neighbour*," or "to vindicate himself, being conscious that he had not kept the law," puts the question "and who is my neighbour?" His views on the matter, like those of his nation, were doubtless narrow and selfish. He would never dream of calling Gentiles or Samaritans his neighbours: his own people, and perhaps only some of them, he would so regard. The parable, or illustrative story, which the Lord gives, has, as it were, illuminated for evermore the answer to the lawyer. Our "neighbour," whom we shall love as ourselves, is our *fellow-man*, whoever needs our help, whomsoever we have opportunity to help and comfort. Under no pretext whatever must we narrow the definition to a class.

"A certain man," (a Jew no doubt) was travelling the road, much frequented by robbers, from Jerusalem to Jericho. He is waylaid, stripped and plundered, beaten and left lying on the road "half dead." "By chance," (though there is no *chance* with God), a priest on his way to Jericho, in which several thousands of priests lived, came upon the wounded man; but he, whose office should have bound him to good-doing, wishing to avoid trouble and expense, passed by on the opposite side of the road. A Levite, passing, did no better: he paused to look, and then took the other side. In marked contrast to this timidity and selfishness, a Samaritan, a man wholly or partly of Gentile origin, and of a nation specially hated by the Jews, (Jn. 4: 9; Jn. 8: 48), shews in his treatment of the wounded man what a *neighbour* is. Full of kindness and pity, he binds his wounds; according to the surgery of the time, "pours in oil and wine;" brings him on his own beast to an inn where he is cared for; pays two pence or denarii (about 30 cents) and undertakes to pay whatever expense more shall be incurred. This is beautiful, this is admirable. The Lord will again make the lawyer answer his own question and solve his own difficulty. Which was neighbour? the priest, the Levite, or the Samaritan? The lawyer, though his lips may be unwilling to say the Samaritan, cannot but answer "he that shewed mercy."

If then the Samaritan was the neighbour of the Jew, it followed that the Jew should be neighbour to the Samaritan, and to all; and if the Samaritan with his less standing and privilege shewed the neighbourly spirit and did the neighbourly act, how shamefully guilty was the unneighbourly, self-righteous, and selfish spirit of the Jew! Let us see to it that supreme love to God is united in us with true charity, and that we "do good to all men as we have opportunity."

IMPORTUNITY IN PRAYER.

September 15th.] A. D. 33. [Luke 11: 5-13.

GOLDEN TEXT:—*Men ought always to pray, and not to faint.*—Luke 18: 1.

In answer to their request, the Lord has been teaching his disciples how to pray. He has given them the *Lord's Prayer*. The same prayer, with slight variations, is found in the sermon on the mount; Matt. 6: 9-13. Little doubt the prayer was given more than once; for in both instances it seems in proper connexion with what precedes.

The parable, vs. 5-8, is meant to teach the value of *Importunity in prayer*. Like chap. 18: 1-8 it shews that "men ought always to pray and not to faint." To our impatient and unbelieving minds, such instruction is very necessary. "The example is taken from daily life, and shews with what sharp penetration our Lord observed the common occurrences and experiences of the same."

The case is supposed (a usual case in the East, where, owing to the heat, travelling at night was common), of a person going at midnight to his friend and asking of him three loaves to set before a friend who had just come in upon him from his journey. Why "three loaves" does not appear. Allegorical explanations of various kinds have been proposed. Bengel says, "one for the guest, one for the host, and one for the sake of honour." The friend of whom the request is made cannot without much inconvenience comply. The father and the children are together in bed, and the door is barred, ("shut"). He "cannot" i.e., he is altogether indisposed, to rise and attend to this case. The plea of *friendship* is insufficient to overcome his reluctance; but the *importunity*, literally "shamelessness," of him who continues to ask and to knock, finally prevails. Everything gives way before importunate perseverance.

See vs. 9 and 10, the Lord applies the parable, "Ark, seek, knock," each term stronger than the preceding—a climax. The law of the kingdom, attested by experience, is that "every one that asketh receiveth, &c." We must here, as in ch. 18, avoid supposing that God is unwilling to hear prayers, and grants our requests to get rid of us. The argument is from the less to the greater, ("a fortiori"). If men who are "evil" thus act, much more will He who is good. See vs. 11; ch. 18: 7.

In vs. 11-13, the certainty of our obtaining from our heavenly Father "good things" (Matt. 7: 11) even His "Holy Spirit," is argued from the love of earthly parents. They will not heartlessly mock their children by giving them a stone in place of bread, a serpent in place of a fish, a scorpion in place of an egg; things useless or pernicious, though deceptively like the things asked. It is not meant that because God is our Father we shall receive from Him anything we may ask. We must ask for "things agreeable to His will," for things represented by bread, the fish, the egg. "Should anyone in his foolishness beg a scorpion or a snake, the father would be no father could he fulfil such a wish."

"If ye then being evil," (for such are all men by nature; and such even the renewed are in contrast with God), will not fail to respond to all proper requests of your children, assuredly He who is infinitely benevolent ("God is love") will not withhold the highest gift He has to bestow, the Holy Spirit.

(1) Let us therefore ask from God, in the name of His Son all that He sees to be good for us. (2) Let us ask with unwearied perseverance. (3) Let us ask with full confidence in the wise love of our Father in heaven.

WARNING AGAINST COVETOUSNESS.

September 22nd.] A. D. 33. [Luke 12: 13-21.]

GOLDEN TEXT:—*Take heed, and beware of covetousness.*—Verse 15.

The Lord has been delivering a discourse in the hearing of "innumerable multitudes." "One of the company," whose mind had been on earthly things whilst Christ discoursed of heavenly, speaks out and requests the Lord to use His influence with his brother, to secure a division of the family estate. He does not seem to have been a disciple of Christ even by profession, but he recognized the power of His character and words, and eagerly sought His aid in this matter.

Not for a moment is the request entertained. The man has mistaken Christ's office. Judgment in such matters He leaves to others. The claims of this man may be good; but He will not interfere. The Lord uses "almost the very words of the Egyptian rejecting the arbitration of Moses, (Ex. 2: 14); shewing the essential difference between Moses' office and His." "Had a strife regarding such a matter arisen among His own, He would without doubt have composed it." See 1 Cor. 6: 1-6. But He will not allow any to suppose that His kingdom is of this world. John 18: 36.

The Lord, according to His manner, founds important instruction upon what had occurred; and warns his hearers against the "covetousness" and too great love of earthly things, which He has seen in this man. "Man's life," in every sense of the term, is of God, not of his goods. "Goods" cannot ensure him a long or happy life here, much less eternal life. To enforce this truth the Lord utters the parable of the *Rich Fool*.

The rich man attains his wealth not by extortion or spoilation of the poor, but by the productiveness of his land. But instead of thankfully devoting his growing means to God's service, he becomes avaricious and thinks only of increasing his property. He becomes anxious as to the management of his treasures: "what shall I do?" He resolves—not to devote any part of the great abundance which Providence has given him, to his poor brethren—but to build more capacious storehouses, and there lay up his fruits and his goods. And then he will consider his comfort and well-being secured. "His folly is four-fold; he forgets the Giver; he greedily receives all for himself; he imagines such things to be food for his 'soul'; he forgets death which is every day possible." This is the case of a man, not addicted to vice, not guilty of crime, but devoted wholly to the world.

The announcement of the divine decree comes upon him like a thunder-clap:—"thou fool," &c. "This night," he had dreamed of luxurious ease for "many years." "Thy soul shall be required of thee; more literally *thy soul* shall require thy soul," that "soul" to which he had said, "thou hast much goods," &c. The angels, the ministers of God's purpose would "require" his soul; there is no need of supposing a reference to robbers and murderers, who should plunder him and take his life. (The term rendered "soul" also means "life" in many places; but the soul which is "required" or "rendered up" to God means much more than the life.)

What then shall all his goods be to such an one? Surely he is a "fool." In v. 21, the Lord applies the parable. The case of this man illustrates the case of every one who "layeth up treasure for himself," a treasure merely of worldly goods, and merely for personal gratification: "and is not rich towards God," has not the true riches and righteousness which is treasure secured against all accident. Matt. 6: 20.

September 29th.]

[Luke 12: 24-40.]

REVIEW.

WARNING AGAINST FORMALISM.

October 6th.] A. D. 33. [Luke 13: 22-30.]

GOLDEN TEXT:—*Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.*—Verse 24.

The notes of *time* are not here distinct. The Lord, in his busy ministry, was still going towards the scene of His final sufferings: "I have a baptism to be baptized with, &c." ch. 12: 50. A person from the multitude asks the Lord whether the 'Saved' are few. (Saved—in the way of being saved, and who shall finally attain salvation; acts 2: 47) It is not said whether mere curiosity or some deeper feeling prompted this question. We may fear from the reply that the questioner was not rightly in earnest. But whatever his character, the weighty answer is equally instructive. The answer is addressed to the multitude, not specially to the interrogator. The Lord does not say whether few or many shall be saved, but at once, according to His manner, gives a practical turn to the matter; "strive, &c." The "strait gate" He had already spoken of (Matt. 7: 13) and his hearers may have been familiar with the term. Let them "strive"—"agonize"—to enter by it into the Kingdom-into Life; "for many should seek to enter (*in some other way*) and should not be able." The Kingdom cannot be entered, and Life gained, except by Faith in Christ, accompanied with true repentance.

This "striving" is of the utmost importance, because a day will come when the gate will be shut, and when no importunity will procure its opening again; vs. 25-27. "The similitude is not borrowed from a wedding to which single guests come too late, (Matt. 25: 10-12) but from a family whose head has waited as long as possible for a return of the members wandering about outside." The excluded ones begin to be in distress, seeing the sorrows to which they are exposed (sinners fear hell) and importunately seek entrance. The master of the house replies that he has no knowledge of them *as belonging to his family*. They continue to urge admittance on the ground that they had had much close connexion with the Lord, "we have eaten and drunk"—"thou hast taught, &c." A special reference here to the multitude who had been miraculously fed, and in the houses of many of whom the Lord had been a guest; in a wider sense the words apply to all who have enjoyed gospel privileges. But in vain is this connexion with the Lord appealed to. The word of exclusion is inexorably repeated. As "workers of iniquity"—persons engaged in the service of sin and receiving its wages—they can have no fellowship with Him and His holy ones. Their condemnation is here put on the same ground as in Matt. 25: 41. The condition of those who have thus earned exclusion shall be very sorrowful; "there shall be weeping, and gnashing of teeth;" and their sorrow shall be much enhanced by their seeing the patriarchs and prophets in the joy of the kingdom, while their wickedness and self-righteous trust in their very connexion with these pious Jews shall shut them out. Nay, many Gentiles now admitted by faith into equal privileges with the Jews, shall share the kingdom (Matt. 8: 11, 12) while Abrahamic descent profited them nothing. Thus there shall be *many* in the kingdom, but what was that to them if they had their portion in the *dark night*, among the unsaved.

The Lord concludes with emphatic solemn words which seem to have become proverbial (Matt. 19: 30; Matt. 20: 16). There are Gentiles who shall be preferred to Jews; there are persons who have enjoyed slender privileges who shall be saved, while others who had great privileges shall be lost. Let us see that being *first* now, we be not *last*, in the end!

Our own Church.

SINCE the rising of the Assembly, important progress has been made by the Committee charge dwith the compilation of a book of Forms and Procedure for the use of the Church. We believe also that the members of the Committee to whom was entrusted the preparation of a Hymn Book, to be sent down to Presbyteries for their approval, have been busy during their summer holidays, and that the Book will be ready to go to press in a short time.

The Queen's College Endowment has also been making progress. Early in August the amount subscribed had reached \$107,000. The smaller places which have been visited have come forward very satisfactorily. Gananoque, for example, gave promise of \$1000 to begin with, and Harrowsmith over \$550.

ORDINATIONS AND INDUCTIONS.

BEAMSVILLE : *Hamilton Pres* :—The ordination and induction of Mr. D. C. McIntyre is appointed to take place on the 3rd instant.

PRICEVILLE : *Saugeen* :—Rev. Donald McLeod was to be ordained and inducted on the 21st August.

HARRISTON : *Saugeen* :—Rev. John Campbell, formerly of Cannington, was to be inducted August the 7th.

WALLACE, N. S.—Rev. S. Boyd was inducted on the 9th July to Knox Church, Wallace, vacant by the death of the Rev. John Munro.

CLINTON : *Huron* :—Rev. A. Stewart was inducted 31st July.

SPRINGFIELD AND AYLMER : *London* :—The Rev. A. Beamer was inducted to this new charge on the 24th July. The induction took place at Springfield, a social meeting was held the same evening at Aylmer where a cordial reception was extended to the new minister.

KINCARDINE : *Bruce* :—Rev. J. L. Murray, formerly of Woodville in the Presbytery of Lindsay, was inducted to Knox Church on the 11th July.

SAULT ST. MARIE : *Bruce* :—Mr. J. R. McLeod was ordained for this mission at Paisley on 2nd July.

RICHIBUCTO : *Miramichi* :—The Rev. Malcolm McKenzie, formerly of Inverness, Quebec, was to be inducted the 22nd August.

OWEN SOUND, Ont.—Mr. A. H. Scott was to be ordained and inducted as colleague with Rev. Duncan Morrison in Knox Church, 22nd August.

NEW CHURCHES.

SAULT ST. MARIE :—A neat frame church was opened at this place on the 14th July by the Rev. J. Straith, of Paisley. It has accommodation for 200 persons.

MUSKOKA :—On Sabbath 21st July, the church erected on the town line of Chaffey and Perry in this district, was opened for divine worship by the Rev. A. Findlay. On this occasion the sacrament of the Lord's supper was observed for the first time at this station. The new church is a substantial frame building 38 by 26 feet. On the 4th August, Rev. Dr. Cochrane opened a new church at Huntsville. At Elmsdale, in the same district, a church is in course of erection and was expected that it would be opened in the end of August. During this month it is hoped that the church at Maganetawan will also be opened. This will make *twelve* new churches erected in this section of our Home Mission Field in two years.

P. E. ISLAND :—The new St. James Church at Charlottetown, which is rapidly approaching completion, is allowed by good judges to be one of the finest ecclesiastical structures in the Dominion.

SAULT STE. MARIE :—A new church was recently opened at this place by Rev. John Straith, of Paisley. The congregation has now a minister settled over it—Rev. J. M. McLeod—and is to be congratulated on its new departure.

SHEMOGUE, N. S. :—The congregation at this place are engaged in the building of a church, and are recommended to the liberality of the church by the Presbytery of Wallace.

DOUGLASTOWN, Miramichi :—St. Mark's Church.—Douglastown is a part of the New-castle congregation of which Rev. James Anderson is pastor. In Sept. 1875, Hon. R. Hutcheson, generously gave the land on which the building is erected. The building is comfortable and presents a very handsome appearance. There is seating accommodation for 300 people. The cost is about \$4,500 which is very nearly all paid. The dedication of this church took place on the 7th July. The collection taken up amounted to \$100.

Meetings of Presbyteries.

VICTORIA and RICHMOND : 9th July.—The resignation of Rev. John Maclean, Broad Cove, was tendered in May, on account of ill health. The Presbytery was glad to find that a large number of the congregation was present at the hour of meeting, that though Mr. McLean's health had been such during the past year that he could for the most part, but partially overtake his pastoral duties, yet the

best state of feeling exists between him and his congregation, and the cause of Christ seems to prosper there. Creditable efforts had been put forth by the congregation, to build an excellent manse, and ornament their church with a spire. It had collected within the year \$1,000. Mr. McLean, to the great satisfaction of Presbytery, agreed, on deliberation, to withdraw the resignation of his charge. Messrs. A. B. McLeod, Robert Ross, and Murdoch McGregor, students, have been labouring as Catechists, the first named at Malagawatch; the second at Big Intervale, N. E. Margaree; and the third at West Bay and St. Peters.

After making appointments for dispensing the Lord's supper, the Presbytery adjourned to meet for Presbyterial visitation and other business at Mabou on the 10th Sept. next at 11 o'clock a.m.: at L. Narrows on the 11th, and Middle River on the 12th, at the same hour. Mr. McKenzie to preach at Mabou, Mr. Grant at L. N., and Mr. Stewart at Middle River.

HALIFAX: 30th July.—Rev. D. R. Crockett, of the Presbytery of Trinity, Texas, applied to be received as a minister of this church. It was agreed to make application to the General Assembly, and in the meantime ask the Home Mission Board to give Mr. Crockett appointments. The clerk reported that he had received, and transmitted to Rev. E. Scott, Milford, a call from United Church, New Glasgow. In regard to St. Croix, commissioners from the congregation were present, who stated that the congregation, under present circumstances would offer no opposition to Mr. Sutherland's demission which was accordingly accepted by the Presbytery. Rev. D. Neish reported with regard to a visit to Digby and Bay View. He had dispensed the Lord's Supper at the latter place, and about 40 communed. The visit was very satisfactory. The labours of the catechist are most acceptable. Mr. Neish had moderated in a call which had come out at Annapolis in favour of Mr. Roberts. At Bridgetown the call was not signed. The call was laid on the table, final action on it to be taken at next meeting.

TRURO: 2nd and 3rd July.—Rev. A. W. MacLeod declined a call from Springside. Parrsboro congregation was granted moderation in a call to Mr. MacLeod. The ordination and induction of Mr. Carruthers at Coldstream was noted in our last issue.

PICTOU: 23rd July.—This Presbytery met in Prince Street Church, Pictou, for the induction of Rev. William Donald, late of Port Hope, Ont. The call from New Glasgow to Rev. Ephraim Scott, of Milford and Gay's River, was afterwards considered and sustained. The Rev. H. McD. Scott having tendered the resignation of his charge of Merigomish, the Presbytery reluctantly resolved to accept the same. The contemplated union of the congre-

gations of Vale Colliery and Sutherland's River was brought up for consideration, but in view of certain obstacles in the way it was deemed advisable to delay further action in the meantime. In the evening, the congregation of Prince St. Church entertained their new minister, Mr. Donald, at a social meeting held in their Lecture Hall, in a princely manner. Mr. Donald succeeds three men whose names are illustrious in the annals of the Maritime Provinces—Dr. Thomas McCulloch, the Rev. John McKinlay, and Dr. James Bayne.

ST. JOHN: 9th and 23rd July.—Rev. W. Millen was chosen moderator for the ensuing year. A visitation of Calvin Church was held on the evening of the 23rd.

MIRAMICHI: 7 Aug.—The Presbytery met at Bathurst, N.B. Arrangements were made for the induction of Rev. Mr. Mackenzie, at Richibucto. It was found that the sum of \$4,685 had been subscribed within the Presbytery's bounds for the College Building and Endowment Fund. A successful missionary meeting was held at Bathurst in the evening. The Presbytery resolved to call the attention of the Board of French Evangelization to the claims of Gloucester County, and to ask for a missionary for that field.

QUEBEC: 17th July.—Leave was granted to Rev. Thomas Fenwick, of Metis, to attend the next meeting of the Home Mission Board with a view to his furnishing full information respecting the Mission at Metis. Rev. Peter Lindsay tendered the resignation of his charge at Sherbrooke. Mr. John Pringle was duly licensed to preach the Gospel. A call from St. Andrew's Church, Richibucto, in favour of Rev. Mr. Mackenzie of Inverness was laid on the table. At a subsequent meeting the Presbytery, with evident reluctance, agreed to the translation. At the same time Mr. Lindsay was released from the charge of Sherbrooke.

MONTREAL: 9th July.—Rev. James Watson was appointed Moderator. The Rev. Omer Camerle was received as a minister of the church. Mr. A. Internoscia, an Italian ex-priest, was received as a student of the third year, and Mr. G. B. Tanguay, a French ecclesiastic of the Church of Rome, was placed under the care of the Presbytery and of the Senate of the Presbyterian College of Montreal, with a view to his further attendance on classes. The Rev. Mr. Groulx's application to be received as a minister was meantime referred to the Board of French Evangelization for consideration. Messrs. Charles McKillop and A. B. Cruchet were licensed to preach the Gospel.

OTTAWA, 6 and 7 Aug.—Rev. D. M. Gordon was appointed Moderator. The principal business had reference to the division of the Presbytery about to take place, by which the following ministers would be transferred to the new Presbytery of Lanark and Renfrew: Dr. Mann,

Messrs. Lochead, Christie, Bremner, Ross, McLean, Knowles, Edmondson, Ballantyne, Bennett, Campbell, Stewart, McAlister, Gandier, Hughes and Scott. A minute was placed on record expressing deep regret at the separation and sorrow at parting with brethren whose wise counsel and loving intercourse had rendered their meetings so pleasant and profitable; and whose zeal and activity had contributed so much to the successful carrying on of the work. Another minute adopted by the Presbytery contained a suitable tribute of respect for the memory of the late Rev. James Whyte, of Manotick and Gloucester, whose death, elsewhere referred to, took place on the 17th July.

WALLACE: 6th August:—Rev. H. B. McKay was appointed Moderator for the current year. Rev. James Thompson pleaded the cause of Foreign Missions before the Presbytery, with reference to the existing debt, and the need of increased liberality. The Presbytery thanked Mr. Thompson, expressed their unabated interest in the Foreign Mission work and commended the same to the sympathies and increased liberality of the people. They recommended a special collection in all the congregations for paying off the debt. Mr. James McKeen was licensed to preach the Gospel. Rev. James Thompson was nominated as Moderator of Synod.

KINGSTON: 9th July.—Rev. Alex. Young was appointed Moderator. Rev. John McMechan's translation from Picton to Burlington was referred to in a suitable minute. The congregation at Trenton were authorized to sell their church with a view to the erection of a new one. Messrs. Hugh Taylor, Thomas S. Glassford, Alexander H. Scott, and Alexander McLean were licensed to preach the Gospel. Mr. Cormack tendered the resignation of his charge of Glenvale, Harrowsmith and Wilton. A bequest of \$100 to the Presbytery for mission purposes, from late Mrs. Patterson, of Picton, was handed over to the manager of that congregation.

LINDSAY: 16th July.—A call was received from Knox Church, Harriston, to Rev. J. Campbell, of Cannington. Rev. J. B. Brown was received as a minister of the church. Messrs. A. Fraser, and W. J. Smyth were licensed to preach the Gospel.

LONDON:—At a recent meeting this Presbytery accepted the resignation of the Rev. James C. Baikie on account of severe and protracted illness. Deep regret was expressed at the cause of Mr. Baikie's resignation, and a minute was recorded testifying to the great esteem and respect entertained towards him by his co-presbyters.

STRATFORD: 6th August:—Mr. McAlpine obtained leave of absence for three months on account of ill-health. It was agreed to pay each

year the expenses of Commissioners to the General Assembly, with certain restrictions. It was agreed to hold a public conference on the state of religion at next meeting in the evening, the subjects of discussion to be, First:—the number of our communicants in proportion to our adherents; how to increase the number of communicants; and how to deal with those applying for admission to the Lord's table. Second:—Evangelical services, their place and value; how to conduct evangelistic meetings. It was also agreed to discuss at a preceding sederunt, "Pastoral oversight and discipline: the work of the elders."

CHATHAM: 2nd July.—The question was raised whether Mission Stations that have Sessions have a right to send representative Elders to Presbyteries and Synods. Commissioners to the late General Assembly reported their attendance and gave an account of the proceedings of the Supreme Court. A committee was appointed to levy an assessment on the congregations to defray the travelling expenses of Commissioners. Mr. Donald Currie was licensed to preach the Gospel.

SAUGEEN: 9th July.—Rev. Stephen Young, of Clifford, was appointed clerk in room of Rev. Wm. Park resigned on account of impaired health. A call was sustained from Priceville in favour of Mr. Donald McLeod and arrangements were made for his ordination and induction; also for the induction of Rev. John Campbell, of Cannington, to the charge of Harriston. A minute in reference to the resignation of Rev. Patrick Greig, of Normandy, expressed the kindly sentiments of the Presbytery towards their brother.

OWEN SOUND: 9th July.—A conference on the state of Religion was held. Mr. Currie was appointed to Moderate in a call to a colleague for Rev. Duncan Morrison, of Knox Church, Owen Sound. Mr. Sommerville was appointed Convener of the Presbytery's Home Mission Committee. Messrs. Alexander Leslie and D. G. Mackay were licensed to preach the Gospel. A suitable minute was adopted in reference to Mr. Whimster's translation to English Settlement, Vanneck.

MANITOBA, 17 July.—Rev. J. Scott, of Emerson, was appointed Moderator. Rev. Dr. Patterson, of Nova Scotia, and Rev. Donald Ross, of Lancaster, were invited to sit as corresponding members. Rev. A. H. Cameron, formerly of South Gower, and Mountain, had his name added to the roll. Prof. Bryce was re-elected treasurer. Committees were appointed to take the oversight of the various schemes of the Church.

The Clerk read a letter from Rev. Dr. Reid stating that the General Assembly had authorized the Presbytery to examine Messrs. Duncan and Polson, students of divinity, with a view to their licensure. The Clerk and the ex-Moderator were appointed to prepare subjects for their examination. Prof. Bryce stated that the General Assembly had received the overture of the Presbytery regarding the training of

Indian youth favourably; also, the overture regarding church building aid.

Prof. Bryce, as the Presbyterian's Commissioner to the General Assembly, gave a very interesting and encouraging report of the Assembly's proceedings. Mr. McMicken also gave an interesting report as Commissioner to Assembly.

Rev. Dr. Patterson addressed the members of Presbytery with regard to his mission to the mother country. A committee was appointed to confer with Dr. Patterson.

Rev. Mr. Scott's efforts to erect a church at Pembina were highly commended by the Presbytery.

The question of supply for Prince Albert Mission was taken up and earnestly discussed. It was resolved to urge the Assembly's Home Mission Committee to lose no time in appointing a suitable missionary to Prince Albert.

Rev. Mr. Ross, of Lancaster, Ont., being present, was cordially invited by the Presbytery to address the Court, which he did in eloquent and encouraging terms.

Obituary.

THE REV. JAMES WHYTE, of Manotick and Gloucester, whose death we announced last month, was born at Perth, Scotland, in 1830. He commenced his studies in Glasgow University and completed his curriculum at Knox College, Toronto, after which however he took an extra session at the Divinity Hall, in Edinburgh. He was ordained and inducted to the charge of Osgoode in 1858, where he continued his ministrations for seventeen years. In November 1875, he was translated to Manotick. He was a faithful and laborious minister of the Gospel, whose name was associated with every good work. He took a deep interest in the cause of education and was many years a member of the Board of Examiners for the County of Carleton. He was also a warm friend of the Temperance cause. Especially, he was a friend of the young. An earnest student of the Bible, he was always prepared to preach the Gospel. His preaching was fresh and powerful. He had also great faith in dealing personally with souls. His brethren of the Presbytery, no less than his own congregation appreciated his fidelity. Mr. Whyte's father was an Elder in the Renfield St. Church in Glasgow, of which Dr. Willis—the late Principal of Knox College, Toronto,—was at that time the pastor.

REV. WILLIAM RICHARDSON, of Greenock Church, St. Andrew's, N. B., died suddenly at New York, on the 18th of July. Mr. Richardson was inducted at St. Andrew's, in 1876. He was a faithful worker in the Master's service and was much esteemed by his people. He had gone to Bermuda about two months before his death to supply for a short time the congregation rendered vacant by the removal of Rev. Kenneth Junor. The people there had resolved to give him a call, though his acceptance of it was uncertain. On his return voyage to New York he took ill, and after his

arrival sank rapidly. Rev. Dr. Ormiston was in constant attendance upon him while in New York. His wife, who was awaiting his arrival at Boston, though summoned by telegraph, did not reach New York until his eyes were closed in death.

MR. D. R. MCPHERSON, an Elder of the church, died at Embro, Ont., on the 18th of June last. The deceased was a native of Tain, Scotland, born in the year 1814. In 1836 he came to Canada and spent most of his future life in the County of Oxford. He was elected to the Eldership in 1872; and was clerk of the Kirk-Session of the congregation of Zorra (Rev. G. Munro's). He was a man of excellent judgment, and of a truly catholic spirit. His death was unexpected and cast a gloom over the community in which he lived. But he was ready to depart, and his words and deeds will be fragrant in the memory of his numerous friends for many a day to come.

THOMAS GUNN, ELDER.—Mr. Thomas Gunn, Elder, died at West Branch, River John, Picton County, on the 23rd June, in the 73rd year of his age. He was a native of the parish of Lairg, Sutherlandshire. He emigrated to Picton in 1831. His father and grandfather were Elders and Catechists in Lairg, in their day. He was precentor in the parish five years next preceding his emigration; and he officiated in that capacity and as an Elder in the West Branch Congregation until his last illness which he endured for seven months with exemplary patience and resignation to the Divine will. He had eleven of a family, and he leaves seven children and a sorrowful widow, and a circle of relations, to mourn their irreparable loss. The congregation sustained a loss in his removal; but death to him is a great gain.

The Potter.



WITH skilful hand the potter holds

The soft and swiftly circling clay,
And the rude mass with patience moulds,
And fashions to his will and way.

Beneath his practiced touch it grows,
Like the fair form before his eye,
Until the finished vessel shows
The model's rounded symmetry.

Each pressure of the finger tells,
Each turning of the wrist appears:
As slowly the material swells
And gathers shape for after years.

So God has put in each man's power
A character to mould or mar,
And all our acts from hour to hour,
Combine to make us what we are.

Each truthful word, each holy thought,
Each loving action that we do ;
With loftier consequence is fraught,
To keep us holier and more true.

We pray, and prayer becomes more dear,
Kind actions have a kindlier mind,
We fight with faults, they disappear,
And patience leaves us more resigned.

And there our matchless model stands,
Celestial beauty veiled in clay :
A perfect form not made with hands,
Alluring us from day to day.

Then let us keep before our view
The image of Incarnate grace,
So brave to suffer and to do,
So meek to take the lowest place.

Each effort to resemble him
Our character will beautify,
Will make His face appear less dim,
And His sweet presence bring more nigh.

Oh let us try this closing year
To mould our ways to His sweet will,
And every moment make it clear
Our pattern is before us still.

Oh let us labour hour by hour,
To make our lives Divine,
And by the Spirit's living power
Conform them to God's high design.

Our every word be true as gold,
Our every deed be kind as love,
Till we, through dying grace behold
Our glorious Maker throned above.

RICHARD WILTON,

Londesborough.

Ecclesiastical News.

THE Rev. George Gilfillan, of Dundee, died on the 13th of last month, in the 65th year of his age. So another name is added to the long list of departed "Scottish Worthies." He was a prominent member of the United Presbyterian Church, although he had neither the inclination nor, perhaps, the fitting qualifications, for taking an active part in the management of affairs. But he was highly esteemed by his fellow citizens of Dundee, and indeed by the people of Scotland at large, as an honest, fearless, outspoken man. His theology was of the Broad Church or latitudinarian type, consequently his orthodoxy was at times not above suspicion, though he had sufficient *finesse* to baffle the heresy-hunters. He attained celebrity as an author, and he was at the time of his death engaged in preparing an elaborate memoir of Robert Burns. His "Bards of the Bible" was perhaps the production of his pen on which his literary fame chiefly rested, but in many quarters it was

severely criticized on account of its overdrawn imagery and pompous style.

THE CONSTITUTIONAL movement in the Free Church is said to be taking an organized form in the Highlands of Scotland. A code of regulations has been prepared and circulated. It recommends those members of the Free Church who separated from their Ministers on the Union question to enter the Established Church, which is now styled "the true Free Church of Scotland," and in general terms recommends the cultivation of friendly relations with the Establishment. It is not said that Dr. Begg is the author of the protocol. The determination, on the other hand, of the majority of the Free Church and of the United Presbyterians to prosecute the disestablishment movement to the bitter end, has at last aroused the Church of Scotland to action in self-defence. An Association has been formed for the maintenance of the National Church. Among its promoters are Principal Tulloch, the Moderator, Drs. Pirie, Phin, Charteris, Jamieson, Stevenson, John Marshall Lang, Lees, McGregor, Cook, of Borgue, Scott, Story, McLeod, Lord Gordon, Sir W. Baillie, Messrs. A. Campbell Swinton, and J. A. Campbell, Stracathro, and many other prominent men. The *prospectus* which they have already issued clearly defines the objects of the Association as follows:—1st. To unite, as far as possible, Christians of every shade of political and religious opinion in the maintenance of the principle of the national recognition of religion. 2nd. To resist all attempts to destroy or weaken the union between Church and State. 3rd. To effect these purposes by such means as may from time to time be determined on by the Association. The Association, while admitting the preponderance of the Free Church in certain Highland Counties, refuses to acknowledge this as a sufficient argument for the abolition of the National Church, and points to the fact that the territorial principle on which the church rests is maintained with special earnestness by Highland congregations belonging to the Free Church, who, it is alleged, do not want to see the overthrow of the National Church, or the withdrawal of its ancient endowments. The Church of Scotland, it is further asserted, has shewn its desire to adapt itself to the wants of the whole Presbyterian population of Scotland, and that there never has been a time when it could be said with less truth, that the church exists for the benefit of any exclusive class, or for the promotion of any save national interests. In the meantime, the judgment of the Court of Sessions in the New Deer case, seems to shew that the Patronage Abolition Act of 1874 did not give spiritual supremacy to the Church of Scotland, and that the transfer of patronage from the patrons to the congregations is a civil act, under the jurisdiction of the Civil Courts which may review and, as in this case, reverse Acts of the General Assembly itself.

THE PAN-ANGLICAN SYMOD, which commenced on July 2nd, closed its Proceedings on the 23rd of that month. If it was difficult to determine, to the sa-

tisfaction of captious questioners, the precise results of the great Edinburgh Council, it is still more so to give a categorical answer to the question of *cui bono*? in this case. In the first place the proceedings at the Lambeth Palace were conducted in private; and, in the second place, nothing in the shape of a report has since been published, unless an encyclical letter from the Bishops be accepted as a substitute. The list of subjects appears to have been as follows:—1. The best mode of maintaining union among the various churches of the Anglican communion. 2. Voluntary boards of arbitration for churches to which such an application may be applicable. 3. The relation to each other of missionary bishops and of Missionaries in various branches of the Anglican communion acting in the same country. 4. The position of Anglican Chaplains and Chaplaincies on the continent of Europe and elsewhere. 5. Modern forms of infidelity and the best means of dealing with them. 6. The condition, progress, and needs of the various churches of the Anglican communion. Dr. Blaikie, in the *Sunday Magazine*, wishes that the relation of the Anglican churches to other religious bodies had been also one of the subjects of deliberation, but this were too much to expect from a conclave of Prelates, from which the working clergy, not to speak of the lay element, was excluded. That this question will be faced and dealt with satisfactorily, and before very long, is not to be doubted, but the solution is not likely to emanate, in the first place, from the Jerusalem Chamber. In regard to *ritual*, the bishops affirm the principle that "no alteration from long-acustomed ritual shall be made, contrary to the admonition of the bishop of the diocese, and as to *Confession*, that no minister of the Church is authorized to require from those who may resort to him, a particular or detailed enumeration of all their sins, or to require private confession previous to receiving the Holy Communion; at the same time it is not deemed desirable to limit in any way the provision made by the Book of Common Prayer for the relief of troubled consciences. The excellent organ of Canadian Methodism (*The Christian Guardian*) expresses itself on the whole as disappointed with the meagre results of the Pan-Anglican Synod; "Surely something more was expected, after such a flourish of trumpets"! Wait a little. A *Pan-Methodist Conference* is proposed to be held shortly. We shall see what it will bring forth.

The Presbyterian Church of the United States, South, has declared a war of extermination against so-called Evangelists—a class of unordained and unauthorized preachers who, if they would not have men to believe that they have it in charge to proclaim a new gospel, convey the impression that the regular ministers have ceased to preach the old, old story, as fully and faithfully as they ought to do. The General Assembly adopted a report strongly condemning lay preaching as contrary to the Word of God, against the peace and harmony of the Church, and contrary to the Church government. It urges ministers not to allow them to enter their

folds. Even Mr. Moody is getting into disrepute in some quarters on account of his alleged leaning to Plymouthism, and the prominence which he is giving to his premillenarian views. That the same feeling prevails to some extent in the Canada Presbyterian Church is manifest from the statement made by a member on the floor of the General Assembly, who is reported to have said:—"it was to be remembered that every one who split his hair in the middle, and carried a limp Bible in his hand, was not authorized to preach the Gospel. There never was a time when there were more non-descript men preaching without authority, and it was a subject of comment that ministers were more easily imposed on by oily-tongued wanderers than any other class. Ministers should therefore be particular whom they entertained. If there is to be an ordained ministry in the Church, care should be taken to teach the people to recognize the position of the Church and minister, and guard against quacks."

Our Home Missions.

BETT'S COVE, NEWFOUNDLAND.

There are 170 Presbyterians, mostly men, in this interesting station. Rev. W. R. Cruikshank, who laboured for nine months with marked success, was the first Presbyterian missionary stationed at this place. He left for another sphere of labour on the last week of July. The people shewed their appreciation of his services in every practicable way. The miners and mechanics presented him with a purse of money; the officers presented him with a handsome gold watch; and the ladies with a pulpit gown. The three gifts were accompanied with suitable addresses. Rev. M. Harvey is expected to spend some weeks at Bett's Cove. The Presbytery of Newfoundland will do its best to keep the station well supplied. We hope to be able to supplement this fragmentary notice with some interesting details of the work in next issue.

MUSKOKA AND PARRY SOUND.

These districts have recently enjoyed a visit from the Rev. Dr. Cochrane, Convener of the Assembly's H. M. Committee who has been spending a few weeks in visiting the outlying parts of this Mission field. On Tuesday the 30th July, Parry Sound village was visited and enquiry made into the condition and prospects of our cause here. We hope the result of this will be the settlement here, for a season at least, of Mr. A. Leslie, licentiate, as ordained missionary. On Friday following, the Dr. reached Bracebridge, where in the evening a lecture on "Whitefield" was delivered by him before a very fair audience. The *terminus ad quem* of this tour, however, was Huntsville, the centre of a large and interesting mission field,

the chief object being the opening of the new church there.

Progress thither was made on Saturday the 3rd, where on arrival we found our indefatigable missionary, Mr. Andrew, awaiting us. Three services were held on Sabbath to large and attentive audiences, being conducted morning and evening by Dr. Cochrane, and in the afternoon by Mr. Findlay who also dispensed the ordinance of the Supper after the morning service. On Monday, instead of the time honored Tea-Meeting in connection with the church opening, the S. School children during the afternoon enjoyed a Pic-nic to one of the many beautiful points on Fairy Lake close by, and in the evening the Dr. delivered his lecture on "Scotland's hero Martyrs." The effect of all these services tends to be the upbuilding of our Zion in this portion of the field. The Church here as at many other points in this field has received aid from congregations outside the district, chiefly the congregations at Beaverton, Scarboro, Cannington, King (Mr. Carmichael's) and Woodville. Something over \$100. has thus been contributed. The debt on this place of worship is not very great comparatively, but, as the number of members is small, it must for some time cripple their energies. Much praise is due to Mr. Andrew in pushing this work through to its present state of completion in spite of very grave difficulties.

But Presbytery meets next day at Barrie and as it is desirable to reach that point—a distance of 85 miles—by 11 a.m.: no time is to be lost, but with a trusty steed before the buckboard, and a lantern to show us the way among miry holes and over broken bridges, Huntsville is soon after the lecture left behind, and we are on the road through rain and darkness for Bracebridge—25 miles distant,—which is reached in time for the morning boat. From this part it was Dr. Cochrane's intention to visit Manitoulin and Sault Ste. Mary, of which more anon.

KEEWATIN.

Here are a few lines from Rev. A. H. Cameron, one of our missionaries in the Land of Promise. KEEWATIN, we may say, is the name given to a large district between the head of Lake Superior and Manitoba. It is also the name of a station and embryo town on that great line of railway now in course of construction from Fort William towards the Pacific Ocean. It lies 112 miles east from Selkirk, where a branch line diverges to Winnipeg:—

"I will not in this note attempt to give you a description of our mission on Section 15 of the Canadian Pacific Railway. However I may state that in many ways I am getting along much better than I anticipated. The majority of professing Protestants receive me very well and seem glad to have my services. I commenced operations here on the 3rd ult., and

since that time I have paddled 72 miles and walked over high rocks and through almost impassible muskegs, 200 miles. I have conducted, without the paper, 36 regular services, 27 of them on Sabbaths, and 12 special services for the sick and wounded. The average attendance at my regular services is 25. I have taken a young man from one of the rock cuts to be with me and lead in praise. He intends now to attend Manitoba College and prepare for the ministry of the Presbyterian Church. After he enters the College I will engage another fit and proper person to be with me. We are weak, and the evils against which we have to contend are great, but God has promised to perfect strength in our weakness."

French Evangelization.

AS indicative of the progress of the work of French Evangelization in connection with our church, mission premises are being erected in many of the fields occupied by the Board, as will be seen by reference to the Report presented to the Assembly in June. Since the meeting of Assembly the foundation stone of a very fine church has been laid in St. Hyacinthe, the services being conducted by Rev. Prof. Ouriere, Rev. R. H. Warden, and Mr. C. E. Amaron, B. A. The building is of brick, with stone foundation, the site selected being one of the most eligible in the town. The basement is to be occupied as a Mission Day School. The total cost, including site, will exceed \$4,200, of which upwards of \$1000 have been contributed by the people themselves. In the Grenville field a new church has been erected which was publicly dedicated on the 7th August. The site (which was gratuitously given by one of the converts) is a most commanding one. The church is itself a model one so far as the taste displayed in the architecture is concerned. It is built of frame, on stone foundation, neatly though inexpensively finished. There is sitting accommodation for 156 persons. The pulpit was furnished gratuitously by Mr. Laird Paton, of Montreal. The congregation, besides contributing money, lumber, &c., aided very materially in other ways, so that the entire money cost of the building did not exceed \$450. To the Missionary, Rev. R. Hamilton, very much credit is due, he having not only collected a large portion of the funds, but taken the general supervision of the whole work. The day fixed for the opening—Wednesday, 7th August—was all that could be desired. At the hour appointed, notwithstanding the busy season of the year, the building was crowded by a large and attentive audience composed partly of French and partly of English-speaking Presbyterians, including some twenty French

Roman Catholics. The dedicatory prayer was offered by the Rev. R. H. Warden, and appropriate addresses were delivered by him and by Rev. Prof. Ourière, Rev. J. MacKie, of Lachute, Rev. Mr. Mathieu, of the F. C. Missionary Society and Rev. R. Hamilton, the Missionary. A more interesting service it is difficult to conceive of. The day was a *red-letter* one in the history of the French community of the district, one which will be long remembered by them as well as by all who took part in the services.

The liabilities of the Board for *Building* purposes are at present about \$20,000, of which amount the sum of \$4,500 is required within the next few months. The Building Fund is kept distinct from the Ordinary Fund. This latter we regret to learn is not nearly sufficient to meet the salaries of Missionaries, owing to the rapid growth of the work. A glance at the list of "Acknowledgements" in another part of this number of the "Record," reveals a very evident lack of appreciation of the magnitude of this department of the church's work. A contribution of \$3, \$4, \$5, or \$10 from a whole congregation, and in some cases large congregations in wealthy districts of the country, is by no means evidence of appreciation, especially when many *individuals* in these congregations could readily have given the whole amount and not perceptibly have been poorer by so doing. We believe, however, that this is owing very largely to want of thought, and that all that is necessary is simply to direct attention to the matter. This we now do in the confident hope that friends will be forthcoming, and that without delay, to enable the Board to meet its liabilities to Missionaries, and also for Building purposes. It will be a sad thing should the Board be compelled, owing to illiberality on the part of the congregations of the church and the friends of the Mission, to contract its work when the prospects are brighter and more encouraging than they have ever hitherto been in the cause of French Canadian Evangelization.

Our New Hebrides Mission.

LETTER FROM REV. JOSEPH ANNAND.

Aneityum, New Hebrides, May 2nd, 1878.

THERE is a cutter to leave this island to-morrow for Noumea, and this is the first opportunity that has offered of sending you a note since the "Dayspring" sailed last November. You will be anxious to know how we all are in the New Hebrides, as you would see extracts from papers stating that a terrific hurricane passed over these seas last January. You may also have heard about the one that followed on the first of February. At the present time I can only speak of what has occurred on our own isle. All the information that we have received respecting the welfare of our brethren on the other islands came to us through the Australian papers brought by the "Dayspring." We have news from Nova Scotia two months later than we have from the missionaries on Tanna, although in fine weather we can see that island quite distinctly by walking less than a mile from our house.

I am happy to inform you that we have had a very fine, quiet and prosperous season on Aneityum. There was no hurricane here to do any damage either to buildings or to crops. The severe droughts of last year extended into January. Since that date we have enjoyed moderate showers, sufficient to revive vegetation and enable the people to proceed with their planting as usual. The drought of last year has somewhat lessened the supply of certain kinds of food; but upon the whole there is abundance to satisfy every want. We have had no rainy season! In fact there is no particular time of the year on this isle that we can properly denominate a "rainy season." From January till April is called by that name, but during the five years which we have spent on the islands, that period has been little if any wetter than others; the last two summers we have had exceedingly fine weather. In short, the Creator has lavishly bestowed his gifts upon these isles.

We have had considerable satisfaction in our work throughout the past summer. As we become better acquainted with their language and customs, we steadily gain influence over the people. There is a most disheartening spirit of formality and hypocrisy prevailing amongst a large class of our professors; but upon the whole we have good cause to thank God and take courage. We have been able to carry on a school for the young since November last, the average attendance on which has been about 20. This school is in addition to, and altogether independent of, the usual morning classes held all over the island. Also the attendance at church and Sabbath School is very fair.

We have enjoyed good health. I have not lost a day from sickness since coming to Aneityum. There has been fully the average amount of illness among the natives and many deaths during the past year. All the heathen denominations, of which I spoke to you in my last letter, have been suppressed by a general council of the leading men of the isle. I had to discipline no less than twenty-nine church members last December. Since that date I have not heard of any conduct requiring stringent measures.

The "Dayspring" arrived here from Sydney on the 18th ult., after a passage of 17 days. She brought back two of the brethren who were recruiting in the colonies, also an additional labourer came to join our ranks. We are very favourably impressed with what we have seen and heard of him. We trust that he is one whom God has raised up and sent to our aid. Brethren, please pray that the Lord of the harvest may qualify and send forth many more to help us in our struggle against the mighty. You have sent us into the breach as the forlorn hope of your army: can we then not justly claim from you a sufficient force to follow up the advantages gained? Surely the Church is

not losing interest in this field and in those who labour here, because there are serious difficulties to be met and overcome ! Brethren, we in the New Hebrides, can justly claim your strongest support until the victory is gained, or, at least, until we have a sufficient number of men and women to insure success. What would be thought of that military commander who would, on entering an enemy's territory, scatter his army all over it, setting a few men down before that town, and a few more before this one, but not in sufficient numbers in any one place to be really effective. But still further, if he began the siege of some strongly fortified place, and after battering the walls till a breach is made, he should say, "Well, that is a difficult place to take, you who are now engaged may remain and fight away, but I must centre my forces elsewhere, we must also try those other places." What effect would that kind of dealing have upon those left to carry on the siege ?

Of course, we are not supposed to be influenced by the same motives as the carnal soldiers ; yet so long as we remain human we necessarily carry more or less of those sensibilities which are swayed by the opinions of others. To come plainly to the point and to say what is felt, is, that the Church to which we belong, as well as some others that are engaged here, are very tardy in sending the help imperatively demanded to insure success in this field. We do not say that you are sending too many men elsewhere : far from that : may the numbers in Trinidad, Formosa and India be doubled, but are you doing right in allowing this mission to drag itself along at this dying rate ? This your first and martyr field, must it be left to the mercy of the enemy of souls ? It is now five years since I came to the New Hebrides. When I joined the mission we numbered twelve missionaries. At the present time there are nine in the field, with seemingly no prospects of increase. Here is our large and efficient vessel, capable of serving more than double the number that are now in the field, and costing the Churches upwards of two thousand pounds a year. If we are not to receive reinforcements our good "Dayspring" should be sold and a vessel half her size procured, and thus bring expenditures down to a reasonable figure for the numbers at work.

Now who will advocate that backward step ? Who will so dishonour our common Master as to say that we are doing enough for the New Hebridean tribes, and that it is not well to do anything for the tens of thousands there who have never heard of a loving Saviour ! Oh, that the Christian people of the Canadian Church were really alive to their duty to the perishing, we would not then be constrained to plead, so nearly hopelessly, for more labourers for this field ! Is it really the truth as some have said to us, that we have caused the Church to lose interest in this field, by our setting before the people some facts of a gloomy colour ! God for

bid that anyone should grow disheartened in the Master's work because there are difficulties in the way ! Let our determination increase as the difficulties multiply. He who leads us in the struggle can give us the victory.

The contribution for Aneityum teachers will, I think, be a great benefit to the cause here. You know that of late years the teachers have received nothing from outside, and, of course, very little from the people whom they teach. What I propose doing with the money sent, is to provide a good shirt each for our twenty-two teachers, and encourage them by that present. I have received 500 New Testaments by this trip of the vessel to supply the needy.

Our Trinidad Mission.

LETTER FROM REV. JOHN MORTON.

Savana Grande, April 4th, 1878.

A CLASS FOR NATIVE TEACHERS.

IN forwarding an appeal for more missionaries at the beginning of the year, the Mission Council urged the necessity of providing for a more thorough and systematic training of our native Agents. Each missionary could train the Catechist who lived close to himself ; but those at some distance and others who should be in training for future appointments could not be properly attended to. There are besides very many and manifest advantages from training these agents together. It was proposed therefore that something should be done in the meantime as an attempt in that direction. I undertook to be teacher. It was agreed that the class should meet four days in the week, from Tuesday till Friday so that the young men could be at their stations for their work on Sabbath ; and that we should try a course of four weeks. After a few weeks notice and preparation, the class opened on the 12th of March. Mr. Grant sent up five, Mr. Christie one, and there were four from this field. Of these ten young men, four or five might perhaps have been instructed in English. But as Hindustani is the language they will be using, and as the others could only be taught in that language, English was entirely set aside. Our text book was the Hindu Bible, and our aim was to indicate clearly its purpose and great object, and to make it an intelligible and interesting book. During the three weeks we met, we went over the five books of Moses and the Epistle to the Hebrews—our New Testament Leviticus.

The question of the origin and meaning of Animal Sacrifices, which meet us at the gate of Eden, and which we see set up with fulness of ritual at Sinai came in for detailed consideration. But at the outset a difficulty met them. Face

to face with the chapters which describe the tabernacle, most of them halted in dismay. One of them speaking for the more advanced, said "We know a few things about the tabernacle and altars, but it is not clear even to us, and to the others it is all confusion, and if we do not understand clearly about the altars and holy places, we cannot understand rightly about the sacrifices. We have read all the chapters over. What are we to do?" By the use of French cross-ruled paper I showed them how they could draw a plan of the Court, Tabernacle and furniture without even a ruler. The idea was caught up at once, and although some of them used up several pages of note paper before they succeeded, this only served to impress the necessary facts clearly on their minds. All through Leviticus and Hebrews the advantage of this lesson was felt by us all.

All these young men had taken some part in heathen sacrifices, and some of them as Brahmans were ultimately acquainted with the Hindu ritual. Hence divinely appointed sacrifices in their relation to the sacrifice of Christ as their substance and to heathen sacrifices as their tradition evidently enlisted the interest of every one in the class. And when I pointed out how accurately the Apostle Paul describes the heathenism of India when he says, "The things that the Gentiles sacrifice, they sacrifice to deotas and not to God," a murmur of approbation ran round the class.

In treating of the plagues of Egypt they entered with zest into a comparison of the idolatry of Egypt and India; and so too in connection with many of the civil laws given by Moses. The question of the relationships within which it is unlawful to marry, had a special interest lent to it by a case among themselves where parties would have married, following the Indian custom, had not the Christian law barred their way.

Many questions were asked which indicated decided mental activity in thinking out the problems brought before us. While this mental superiority, which we claim for the Indian, made it necessary to meet the class thoroughly prepared, it was a great pleasure to have to do with minds capable of taking a broad view of truth, and of tracing the leading purpose and aim of a book, to which other considerations were subordinated. This enabled us to get over more ground and elevated our work above that of an ordinary Bible class. The principal difficulty we met with arose from the inability of two or three in the class to write their own language quickly and accurately. Some patience was required to get them to draw out the necessary notes and outlines. But it is patience that will amply repay in the end.

SHADOW AND SUBSTANCE.

With Genesis as an introduction, and a very unusually interesting introduction it proved, we

looked carefully into the Mosaic Institutes and closed with a New Testament application in the Epistle to the Hebrews. Here the brighter light and enlarged privileges and, consequently, increased responsibility of New Testament times came under remark. As the shadow of a friend cast across one's way in the early morning sun before he himself appears is pleasant and cheering, but not equal to the friend himself, and not to be embraced, or clung to, in his stead; so the shadow of the coming "Saviour on the Cross" fell across the ages before, in sacrifice and type, only valuable as prophecies of him—promises of his coming. But now we "behold the lamb of God who taketh away the sins of the world." It is the noontime of the world when no shadows are cast. The friend has come in truth and the sun-type or likeness of him, sent long before his coming, is overlooked, or studied only to note with interest how far it was faithful to the living face upon which we lovingly gaze. As I thus spoke the whole class seemed to be moved with deep earnest feelings which showed them to be men of hearts as well as heads.

FUTURE COURSE.

I proposed this week to take up the Books of Joshua and Job; but the sickness of one of Mr. Grant's teachers and some circumstances connected with another of his schools made it inconvenient for two of his men to attend. We close therefore with a course of three instead of four weeks. This, however, is the less disappointing, as a suggestion was made two weeks ago that we might continue to meet, say three days each month, giving the interval for reading up. This suggestion commended itself to all the class and to all the missionaries. We accordingly propose meeting again about the 9th of May. Those who feel most deeply how inadequate all this is, will yet appreciate the effort as a right beginning—a movement in connection with our mission entitled to the prayerful interests of its supporters."

P. S.—REV. KENNETH J. GRANT opened the third school on Mr. Cumming's estates, for the instruction of the Coolies, on the 16th June, when a number of influential friends of the Mission were present.

Formosa.

SOME time ago we alluded to a remarkable testimony borne by the Hon. Henry Shore of H. M. S. "Lapwing," who visited Formosa two years ago, and whose journal contains an account of the Island and of the mission work carried on there by our own missionaries, and those of the Presbyterian Church of

England. From the statements published at the time we shall now present a few details which cannot fail to be useful and interesting, inasmuch as they may help us the more intelligently to understand the situation of affairs and incite us to greater efforts in support of the cause.

The island of Formosa, belonging to the Province of Fo-kien, lies on the eastern coast of China, separated from the mainland by a sound of about ninety miles in width. It is two hundred and fifty miles in length, and has a population of about three millions. A lofty range of mountains, in some places twelve thousand feet high, divides the Island longitudinally. The western portion is level, fertile and possessed by the Chinese, who constitute five-sixths of the whole population. The eastern side is mountainous and peopled by the aborigines who resemble the Malay tribes rather than Chinese. They exist in numerous tribes and speak varying dialects of Malay. They do not acknowledge the Chinese authority, and are practically independent of it. The Chinese divide their side of the island into six nearly equal districts. Each of these has its chief magistrate residing in the "district city," which is a walled town. The English Presbyterian Church occupies the four southern districts. Its work began in 1865, when the late Dr. Carstairs Douglas visited the island and selected Tai-wan-foo, the capital, as a favourable place to commence missionary operations. The missions of the Presbyterian Church in Canada occupy the two northern districts. Our pioneer missionary is the Rev. G. L. MacKay, who chose this as the field of his labours in 1872, and commenced a work the record and results of which savour more of romance than sober history. At last accounts, Mr. McKay reports that already thirteen chapels have been built and each place under the care of a trained native teacher. In addition to these, there are six students, five Elders, two deacons, two Bible women, and seven schools with about one hundred children. There are now 214 members on the communion-roll, admitted after strict examination and long probation. Commodious and comfortable mission premises have been erected at Tamsui, and attached to each of the chapels is a 'prophet's chamber' where the missionary can rest and sleep when on his rounds.

Mr. MacKay's principle was to build small chapels within easy reach of the converts, this was the more necessary for the convenience of the women, who, owing to the absurd Chinese practice of bandaging their feet, were unable to walk long distances. But once a year at least the whole of the converts are collected together in one place that they may gain a sense of their own numbers and feel a sympathy with each

other. Each chapel is visited periodically by Mr. McKay himself. On these occasions he is accompanied by his band of students who assist him in holding what may be called 'revival meetings.' Thus the work is advanced and the practical training of the students at the same time. On entering a village for the first time, his custom is to sing a hymn. This usually collects a crowd, for the people, though not musical, like to hear singing. A little medicine is then given away, and perhaps a few teeth extracted, and so, by degrees, the people become friendly and the visit is repeated at a future time. As a rule, the Chinese are very apathetic and difficult to arouse to a sense of the importance of true religion, their own systems being purely matters of custom, gone through with little thought about their meaning or efficacy. The Chinese doctors are utterly ignorant of the causes and nature of disease and the proper use of medicine, hence, when relief is afforded by the missionary, he is at once regarded as a man of superior skill and respected in consequence. An important auxiliary to the work is the Hospital at Tamsui, which was superintended by Rev. J. B. Fraser, who joined Mr. McKay in 1874, but who, in consequence of the death of his wife, found it necessary to return to Canada. As our readers will see from an interesting letter in this number, his place has been supplied by the Rev. Kenneth Junor, formerly of Bermuda, who has gone with his wife and family to strengthen Mr. McKay's hands. From a work so well begun, and hitherto attended with such remarkable manifestations of the divine blessing, we confidently expect to hear from time to time of the happiest results, and we commend it most heartily to the prayers and sympathies of the Church.

LETTER FROM REV. G. L. MACKAY.

RE-OPENING OF THE BANG-KAH CHAPEL. ANNOUNCEMENT OF HIS MARRIAGE TO A CHINESE LADY. ACCOUNT OF HIS PERIPRINTATIONS AND HAIRBREADTH ESCAPES.

Formosa, 11th June, 1878.

I am here four days journey from Lamani, but I travelled six days before arriving. On the 12th ult., I went with Helpers and students to re-open the *Bang-Kah* Chapel. It was an *excessively hot day*, but we forgot all about that because we gained a victory and stood in a splendid and neat chapel which was crowded with eager-looking hearers. Around the door also stood a great crowd and the street was filled with on-lookers. Every precaution was taken by the Mandarins to secure peace. Constables and Honan braves paraded the street all day. Several of the Helpers preached, then I addressed the crowd and congregation from

Psalm 46, first verse. All passed off quietly and the following Sabbath, I went again to *Bang-Kah* and a Helper has been stationed there since, and still no disturbance, so that the *Bang-Kah Chapel* is established in spite of men and devils. To God be all the praise for ever.

In May I was married to a Chinese Lady by the British Consul at Tamsui, and at once returned to the country to visit the stations with her. At every chapel women who never entered the chapel door attended and listened to her sitting amongst them, telling the story of redeeming love. Women also who attended formerly, but seemed afraid to sit forward, took their places boldly by her side at the front. Having visited all the stations in the North except Kelung, we started South the 7th inst., and in the evening arrived at Liong-lek drenched with wet and with feet blistered. Saturday 8th, we set out for Ang-Mug-Kang, and were again overtaken with rain which seemed literally to pour down. Mrs. M. was blown off the chair in which she was sitting, and the men who were carrying her were prostrated on the side of the muddy path. On and on we went without any food to eat (for we were not travelling the main road) until the evening when we entered our chapel at Ang-Mug-Kang. To see the work there prosper so much compensated for our little annoyances. In the evening quite a number of women took their seats near the platform. After worship, Mrs. M. spent an hour teaching them to sing several hymns. Sabbath forenoon the attendance was very good. In the evening we proceeded to Sa-te-chhu, and had service in a private house. On Monday morning, we started for Sin-Kang and arrived in the evening. We travelled over the beds of burning sand, under a scorching sun, until the skin blistered on our faces, hands and feet. Arriving at our Sin-Kang chapel, Mrs. M. went from house to house exhorting the women to attend service as well as the men. The result was very gratifying for we had a splendid gathering. Being anxious to see the two Americans at the Oil Springs, we set out this morning and arrived there about noon, then went on S. S. E. until we came to a rushing stream. We waded through it and came to a second which was much deeper. We got through with difficulty, and were soon standing beside a third, under torrents of rain, we joined hands and barely escaped being carried away. Four men carried Mrs. M. across, but one was swept away, and saved his life by floating some distance and then swimming with the current. A few moments more and we were standing beside a fourth, the deepest of all. The dark heavy clouds hung over us, the thunders rolled like distant artillery, the rains descended and the mountain torrents foamed as they rushed along. Bareheaded and barefooted I stood with several of the helpers looking at the oil-springs a few hundred yards distant, with just the roaring

torrent between. As we came so far I was anxious to see my countrymen to tell them to *stand fast in the faith*. I ascended a large slippery rock and by means of a rope tied to the branch of a tree was about to descend and then swim across the stream, when a Chinaman opposite shouted that the two Barbarians were not there at the oil springs, so we all turned back and we are here now preaching Christ and Him crucified. Before leaving the north, I received a letter from Rev. Mr. Junor and family, they were at Hong-Kong. They had a most trying journey across the Pacific but arrived safe on China's shores. May God comfort and bless them and bring them safely to North Formosa to labour for Jesus.

MR. JUNOR'S ARRIVAL.

We make the following extracts from a letter just received by Professor McLaren from Mr. Junor, announcing his safe arrival at Tamsui and giving his first impressions regarding the Mission :

"We are very glad indeed to get here and we are pretty well pleased with every thing. I am especially pleased with the condition of the Mission, and so far as I have been able to gather from Mr. McKay, with the method in which the work is and has been conducted by him. Now that I have seen some of the surroundings, and learned some things which can be learned only on the ground, I am filled with amazement at the work that Mr. Mackay has done. I hope the Church will do due justice and honour to Mr. Mackay ; for this mission is a marvel of success. It will doubtless have its periods of progress and stagnation as time goes on, but as to the past and present condition there can be but one opinion."

Mr. Junor expresses much satisfaction in discovering, after repeated conferences with Mr. McKay, that their views as to the modes of conducting Mission work, appear to be singularly in harmony. The native helpers and students were all in to see and welcome Mr. Junor and he expresses himself as very favourably impressed with their appearance.

China.

LETTER FROM REV. K. F. JUNOR.

OUR readers will remember that Mr. Junor, formerly of Bermuda, having received an appointment from our Foreign Mission Com-

mittee to the Island of Formosa, sailed from San Francisco on the 1st of April. He seems to have had an exceedingly stormy voyage across the Pacific ocean, but was brought at length in safety to his desired haven. The following letter contains an interesting account of his journeys. We hope soon to hear from him cheering accounts of the work in Formosa :

Amoy, June 7th, 1878.

In order to catch the mail by the "City of Peking" I write from here. We are now only one night's journey from Tamsui. We expect to leave here for there in the steamship "*Alba*" on Monday night and to reach Tamsui the next morning. I am thankful to be able to write that Mrs. Junor is now rapidly gaining her wonted strength. We had a most fearful voyage over the Pacific which brought on other illness, from which, in the good providence of God, she has now fully recovered.

When I last wrote, I was expecting not to be able to leave Yokohama, Japan, until the 20th of May; but Mrs. J. recovered so rapidly under the kind nursing and skilful treatment she received that, when the "City of Peking" was ready for sea on the 9th, she was able to go on board. The journey down to Hong Kong, 1620 miles, was a most delightful one and on the 15th we entered the Harbour. In Yokohama it was impossible for me to see anything of the mission work, Mrs. J. requiring my attendance constantly. We boarded at the house of the Rev. Dr. Hepburn, where we received the greatest kindness and care. It was under the skilful nursing of Mrs. Hepburn, and the medical treatment of Dr. Simmonds, that Mrs. Junor recovered so rapidly.

On the afternoon of May the 15th we anchored in the harbour of Hong Kong. How shall I describe it and the life in it? Your readers may wonder when I speak of the life in the harbour; but they must remember that there are 30,000 Chinese who live in boats at Hong Kong. They are born, and live, and die on board these boats. As the steamer anchors, these boats swarm about her, and to look over the side is a sight one can never forget. On nearly all the boats the women hold the oars. Many of them have their babies strapped on their backs, and scull large boats about with a skill that is astonishing. They look squalid and filthy in the highest degree. The centre of the boat is set apart for passengers and is kept very clean. Nearly all these Eastern cities have no docks or piers on account of the Typhoons. Hong Kong had a dock a few weeks ago, but they were visited by a Typhoon, which swept it out of existence. Hong Kong itself is a city of 60,000, but on the side of a hill some 1,600 feet high and is exceedingly pretty. It has a large Chinese population. Here we staid with Mr.

Williamson, a brother of Mr. Williamson, of Messrs. Willing & Williamson, Toronto, from whom we received very great kindness. On the 18th we received a very kind note from Rev. Mr. Henry of the American Presbyterian Board, asking us to come up to Canton. So on Saturday morning we took the steamer and ran up the river 70 miles to Canton. Canton is a city of two millions and a half of people, and one of the finest in the Empire. To describe the city so that the imagination of your readers may have some true notion of it, is almost impossible. All along the banks of the river are rice fields, flooded by the tide, with here the rice completely submerged, and there the rich green stretching away for miles. On the tops of many of the hills are tall pagodas 10 and 15 stories high, old, deserted, and almost invariably covered with shrubs which have grown from seeds carried there by the birds. When you reach Canton you are stricken almost speechless with amazement. As far as the eye can reach, is an ocean of boats; for here there are two hundred and fifty thousand people living in boats. Before the steamer has anchored she is surrounded by hundreds of boats, each with a family of five or six in it. In most there are two wives who do the rowing or sculling and almost invariably the shouting as well. No sooner is the anchor gone and the gangway lowered than the various agents for boats rush on board and attack you with ten times the vehemence of city cabmen at home. By the way they are nearly all young girls. Having selected the one you wish to go with, the next job is to find your way to the boat, which is no easy business. Often you have to clamber over a barrier of boats, eight or ten deep before reaching the one to which you are being led. They all look black, unsafe and filthy, until you get into them, when they are found nice and clean. Now you find yourself floating in a city of boats. Some are small and driven by two sculls and have the centre covered with bamboo matting on the top and sides, making a little room for three or four passengers. Others are larger, from 20 to 30 feet long, and are really floating houses of two or three rooms, nicely fitted up, having beds, chairs, tables, looking-glasses, chandeliers, &c. As a specimen of the smaller class the one we went ashore in will serve. In it there were two wives, two children and the husband. Before we were in it long we discovered baby cries coming from beneath us. To our amazement the mother asked us to rise and, lifting our seat, drew forth a little baby only about three weeks old. The little thing had been sound asleep during all the shouting, and din, and thumping of the boats, and had awakened only when we got clear of the noise. But the city of Canton itself was the greatest wonder. How shall I describe it? The houses are of brick but small, dark and dirty. Everything looks old and decaying. The streets are about four feet wide or perhaps

six feet in the widest parts, and are paved with stone flags about a foot wide. When you enter a street of the city, it seems like entering underground ways. Only a narrow streak of sky can be seen overhead, and the streets so full of life and business that you would get knocked over with the rush if you stood still to look up at it. There are no doors and windows, the stores being only open stalls. All kinds of goods and eatables are exposed for sale. Of course there is no dust but to make up for its absence, infinities of horrible smells prevail. Filth is everywhere, and filth of every description. You are compelled to keep your nose closed. All kinds of things, cooked and uncooked, are exposed for sale,—beef, chickens, fish, eggs, fruit, entrails of all animals, shrimps, crabs, molluscs, angle worms, beetles, grubs, &c. &c., in endless and disgusting variety. You see very few women comparatively. Everything, whether boxes of fruit, or pails of water, or bales of goods, is carried suspended from the ends of a bamboo pole slung over the shoulders of Coolies, naked, except about the loins, who rush along the streets with burdens shouting to clear the road. We spent three hours going through the streets followed by crowds. If we stopped at a store we were immediately surrounded with a gaping, noisy, but harmless crowd. One could not help feeling that in such a place to get into trouble was to be lost in a moment. We visited the Temple of the 500 Genii. Here, on either side of the door, are two immense idols dressed in armour—guardians of the Temple. The door is opened by a priest, whom you have first promised to give him something, and you enter followed by a crowd of perhaps a hundred loafers. Within, are 500 figures made of wood and bronzed. Their faces have all different expressions and their limbs different positions. Some have their heads painted red, some black, some blue, representing hair of these colours. At the head, is a large figure of the Emperor. Before each is a small earthenware pot full of sand, in which those who come to worship stick little lighted bits of sandalwood. All of these figures represent the 500 disciples of Confucius. There does not seem to be much worship, however. In another part of the city we came to where a tornado had passed about six weeks before. Here, almost in an instant, ten thousand souls were swept into eternity. The tornado had made a passage about a quarter of a mile through the city, levelling everything to the ground. The only mission of which we saw some of the working was the Rheinisch mission. Most of the work of the various missions is out in the country. This mission has however quite a work in the city. They purchased the property of the United Presbyterian Mission of the U. S., and have a fine church and boarding school, and property in all worth from twenty to thirty thousand dollars. Their country stations are some of them as far as 200 miles

from the city. In so short a time, however, it was impossible for us to see much. We had a pleasant service on Sabbath evening. There were about 40 present; all the missionaries and their families. On Monday morning we left for Hong Kong. We left Hong Kong on Saturday the 25th and reached Swatow where we received such a welcome from Mr. McKenzie and Dr. Gald, of the E. P. Mission, and their wives, as did us good. Mr. McKenzie is a nephew of the Rev. D. McKenzie, of Zorra. We staid here until Thursday, spending a most delightful and profitable time. Here are four missionaries. They have a hospital, a college, a boy's school, and a girl's school. Just when we were there, they were passing through their most serious experience of persecution since the beginning of the mission. At one of their stations, the mob had attacked their followers and dragged one down to the river and cut his throat. They also destroyed the house which the murdered man had given them to preach in. On Thursday evening, after a pleasant and refreshing season of prayer together, we left these kind brethren for Amoy, reaching there at 7.30 a.m. on Friday. Here we were received with the same kindness as at Swatow by Rev. Mr. Sadler, of the London Missionary Society. But I will now stop and write of Amoy in another letter.

India.



WE are again indebted to Mrs. Harvie, Secretary of the Women's Foreign Missionary Society, Western Section, for the following letter of unusual interest, from Miss McGregor, one of our missionaries appointed last year to labour at Indore.

Kandalla, May 8th, 1878.

My dear Mrs. Harvie,

Your last letter has been received; many thanks for its kind tone of sympathy and encouragement. Since I last wrote you, the mission has had its trials in the shape of sickness, but there has also been a silver lining to the cloud, of which I will tell you by and bye. In March last, the children, one after the other were seized with smallpox; then, when we thought the danger was over, I was attacked. The little folks, though very ill, recovered speedily, I was not so fortunate, though the disease in my case was of a very mild type. I regained strength so slowly that it was thought highly necessary I should go to the hills for change of temperature during the hot season. Accordingly about two weeks ago Miss Fairweather and I came to Kandalla, and will remain here until the rains have fully set in, about the middle of June. I have improved rapidly since coming

here, and am in a fair way to become as well as ever. Would you like to know something about railway travelling in India, as there are some phases of it quite different from American customs. The English style of carriages are used, and it is singular how fond the natives are of going from place to place. There are no cheques for baggage, as on American roads, but at any place where change is necessary, the coolies carry the articles on their heads, the traveller meanwhile keeping a sharp look out, lest the baggage should be mysteriously conveyed away. The women as well as men bear these burdens, and it is surprising, what loads the former can carry. On the main roads are built Dak Bungalows, corresponding somewhat to an ordinary hotel, but far inferior to any such. Let me try to picture to you one of these "hostelries" taking as a specimen that Kandalla Dak at which we remained for several days after coming here. It consisted of four large rooms with bath rooms attached, these last being an indispensable adjunct to every Indian house, whether belonging to rich or poor. These, and the broad shady verandahs, are always a feature of the Bungalow. The interior of the Dak is sadly lacking in prettiness or comfort. A mud floor with not even a matting to hide its unsightliness, a couple of charpoys or native beds, a table, and it may be a chair or two, and bare walls as an accompaniment—imagine all this and you have the average Bungalow. They are kept by natives; but are under the superintendence of the Inspecting Engineer of the district. It is by no means safe always to partake of food at these places, as, if the brass dishes are not properly cleansed, they are poisonous. Many persons every year meet their death from this cause. We are living at present in Lipsy Hill House, formerly occupied by the Stotherts. Mr. and Mrs. Stothert came out as usual from Bombay, but Mr. S. was seized with fever, and ordered by his physician to go to the Neilgherries. This was before our arrival, therefore we had not the pleasure of seeing Mrs. Stothert, who remained in Bombay while her husband came out to arrange for removal. We spent one evening with Mr. S. at the house of a missionary in Kandalla. It is a favorite resort of the Bombay people, being only seventy miles away, and tempered by the sea breeze. Some lady inquired "whether the European residents of India suffered from the famine?" Not at all. And I think it was entirely local—confined to certain districts in Southern India. We hear nothing of this terrible visitation, not as much probably as you do in Canada. I mean we do not hear of it in the Central provinces. Another lady suggests, in view of the habits of these people, that we should instruct them in our ways. Easier said than done. The Hindoo, or Mahomedan, is as tenacious as possible, and his own peculiar mode of work is to him the acme of perfection. With our house servants

we may and do protest, but only to a certain extent is it any use. They will commit petty thefts, and yet show themselves thoroughly trustworthy when a large sum of money or anything valuable is committed to them. "Oh it is only English riches" said one of our servants on hearing of a small theft by another. As I write the "Cheeskic" or water-carrier—a woman, passes through the room, and I stop her to have a word or two. I wish as far possible to become familiar with their ways of thinking. I inquire, how many children she has, as she has just been soliciting something that she thinks ornamental, and wishes to bring home for a plaything. She replies by holding up one finger and saying "ek" (one). Then she tells me, and tears fall on the dark face while she says it, that she has one large boy, and two girls dead, and she is a widow besides. I say to her, you have seen much sorrow, but God is good. She is silent at that, and how can I convince her poor undeveloped mind of this great truth. Oh! that women in Canada would try to realize the need there is of helping to the utmost their less favoured sisters in India. This cannot be done by lukewarm efforts: nay! the most untiring zeal and energy, combined with the blessing of God, are needful for this purpose.

Now I shall be happy to tell you the story of Sukh-a-Nunden, and his friend Narayan Singh, the two young men who have lately been baptized and received into Christian fellowship. In the early part of this year, two young Brahmins began to come regularly to the Mission House, to read the Scriptures, and receive instruction therein. Pardon me, if at this point I correct an error that is sometimes made by the uninitiated in regard to Brahmins generally. They are not all priests, though the priests belong to this caste, and there are besides several divisions of Brahmins. A man may have nothing but a few rags to cover him, and yet he will say with an air of royalty "I am a Brahmin." I may mention here, that one day in Indore, a beggar woman came pleading for pice. She was told to go to the kitchen, and some food would be given her. She drew herself up in a most regal fashion, and said "no, I am a Brahmin woman." They would die before they would take food from our hands. This is a digression however. Sukh-a-Nunden and Narayan belonged to the highest caste, and their families are closely connected with the Maharaja's household. His father is one of the chief officers of State to Holkar, and his uncle also occupies a distinguished position at the native Court. I can see them now as they first appeared at the Mission House, dressed of course in native costume, but with much richness and elegance. Sukh-a-Nunden with his mild thoughtful face, and happy smile, and Narayan somewhat keener looking, but both having decidedly the bearing of gentlemen. They were obliged to exercise great caution sometimes, like the Israelite of old, coming at

night, but yet exhibiting great perseverance, and tenacity of purpose. Time went on, and at length they expressed their desire to receive baptism. They at first intended to be baptized, and, quickly as possible, go south, but this they were dissuaded from doing. They well knew the peril of the steps they proposed taking, but they had fully counted the cost, and were prepared, as Sukh-a-Nunden quaintly expressed it, "from the bottom of my heart I wish to become a Christian." And in view of the difficulties of his position he said firmly, "I must do so," meaning that he must change his belief. When asked what were his wife's opinions, he shook his head sadly, "she will not listen," he said, and it seemed to trouble him very much. His father if possible was more bitterly opposed than his wife. "I will never consent to your being a Christian" he told his son. Narayan's difficulties were similar, but not being "a family man" he felt less burdened.

Both are young, Sukh-a-Nunden being twenty three, and his cousin only nineteen. They are exceedingly mature in mind however, as many Hindoo youths are. At length a day was fixed for administering the ordinance, and we felt that it was a terrible crisis, I may say that as far as I can learn we in Indore have almost a monopoly of high caste work in India, and we felt that either for good or evil to our mission, a turning point had come. On the human side there was much fear and trembling, but, on the Divine, we knew that there was wisdom and strength sufficient for any emergency. Narayan Sheshadri came up by invitation to be present at the baptism, and we were glad to have the advice of the experienced Bethel preacher. He suggested at once that the young men should go to Bombay and there be baptized. He took a very serious view of the matter, and felt certain that "the great unwashed," set on by their Superiors, would occasion such a tumult as would endanger the men's lives. On the day in question, however, S. and N. did not appear, nor the next, and we could get no intelligence of them, as we feared to inquire openly. Many doubts and fears mingled with much assurance that they would remain firm in any case, made it a period of anxious suspense.

The Lord would be with them in the furnace were it heated seven times, but we longed to know what had happened, for up to this time none, as far as they themselves knew, were aware of their intention. At length a letter came from them telling that they had been imprisoned by the Maharaja, but made their escape to Bombay, where they waited Mr. N.'s coming to baptize them as "they were of the same mind still." Weeks had passed, but after bearing many things they cast off the last remnants of heathenism, and were received into Church fellowship. Pray for Sukh-a-Nunden and Narayan Singh. They are still in Bombay where they hope to obtain situations, as they

wish to live without aid from the Mission. S. was in the employment of Holkar's son-in-law, and had a fine salary. They gave up all that could make this life happy—home, friends, position. S. speaks most affectionately of his wife. He wishes by and bye to join our Mission and labour among his kinsmen and fellow-countrymen.

Juvenile Mission Scheme.

THE following letter from Miss Pigot of Calcutta, to the Secretary of our Juvenile Mission Scheme, will be read with interest by our readers, especially by those who have been interested in the past in the work of the Juvenile Mission Scheme in Calcutta. It will be seen that Miss Pigot proposes a new effort, one in which she herself is warmly interested, for the sympathy and aid of former contributors to the Calcutta and other Indian Orphanages. If any of our Sabbath Schools which have lost the orphans they formerly supported would like to assist Miss Pigot in this most useful object, the Secretary-Treasurer of the Juvenile Mission Scheme will be most happy to receive any contributions sent for the purpose.

It is a cause of thankfulness that the efforts of some of our Schools have already been blessed in the work among the children in Calcutta, and should encourage us to continue to "sow besides all waters," trusting in the blessing which is promised to labour in the Lord.

LETTER FROM MISS PIGOT OF CALCUTTA.

125 Bow Bazaar, April 26th, 1878.

Discouragements are often occurring by our not being sufficiently mindful of our Christian families; and the Church is yet in its infancy, needing very careful nurture. It seems most important to establish those who have entered the Covenant, and I trust you will never abandon your ripe field.

I have been away at the marriage of the Maharajah of Cooch Behar, who has married the daughter of a family where we have been teaching since we began our Zenana Mission. Cooch Behar is a tributary state, at present under British wardship. There is nothing in India that exceeds the depravity of these people, and so every measure has been taken for the cultivation of the land and education of the people. The young Rajah has been brought away to one of the Colleges and been placed under an English tutor. And among important improvements,

it was determined to find him an educated wife of suitable rank. For two years the search had been going on, when the choice at last fell on the daughter of Baboo Keshub Chunder Sen, of whom you might have heard enunciating theistic views and forming a sect that call themselves Brahmos. These have distinguished themselves chiefly in the social reforms they have effected, and Keshub Baboo being a man of independent means, devoting his life to such objects, his daughter was singled out as likely to influence the Rajah to much future good in his State.

Brahmoism is the result of Christian example, where they have failed to grasp Christ who is our Life, and only imitate certain practices with us. There is much speculation whether this phase will hinder or advance the cause. Where the people are beginning to imitate Christians, we may surely hope they will be drawn to the chief attraction, even our Lord Jesus Christ Himself. My visit for the marriage was a great undertaking. The journey took a week, and I had to give another fortnight to the various ceremonies that constitute such a marriage. The twenty-four hour's travelling by railway within British possessions was easy enough, though an unbroken journey. Cooch Behar is a great stretch of land, closely intersected by rivers, that made our progress exceedingly slow. We went as we chose, in carriages, rough bullock-carts, in palanquins, and on elephants. I tried the carriage in going, but we sank so deeply and heavily with such weight, that I next tried the palanquin, which is a sort of long box. The small size of these, and the men being so unused to carry, all those of us who resorted to the palanquin have felt sore bruised ever since.

Our whole cavalcade was a true Oriental scene, with our various modes of conveyance all intermixed, Sowars—cavalry soldiers—riding at various points. The noise, the dust, and the tediousness, broken into constantly by the palanquin bearers shouting some wild song, leaping and jesting among themselves. The marriage was preceded by one day in which the bride and the females were besmeared with turmeric, making them a bright yellow. The men were powdered red,—a warm sight to look at. Breaking derle, a grain used with rice, and other domestic lessons are given with great pomp. These initiations take place before the marriage, and after it, feeding multitudes of poor and entertaining friends occupies another week. I have kept a minute journal that I fear would be too tedious for me to forward to you. The marriage ceremony was in the Hindu form, purged of utterances that recognized polytheism, which was made conditional by Keshub Chunder Sen. A small wooden erection was constructed, where the bride and bridegroom took their places. On either side was the father and an uncle, and a Brahmin priest sat before them, all on the floor. Several bands of English and

Indian music played each as they chose, causing the most confused noise and a perfect din, and with guns firing at various intervals. The crush and crowd of people struggling to witness the scene, the gorgeous dresses, brilliant lighting and bright colouring of the arrangements, was altogether a scene that could hardly be depicted. The bride is thirteen and the bridegroom sixteen, a fitting age in Eastern reckoning. But even this our Government has over-ruled. They can now complete the education of the Maharanee which is in our hands for the present. And immediately after the marriage the Maharajah was sent away to England to get the benefit of European travel.

It is only by mingling in the lives of these people that we can hope to reach them. In all the great crush of the marriage, I stood aside, unable to get forward. The Prime Minister found me out, and announcing me as the *Guru* teacher of their Maharanee, the crowd quite fell back and preserved my place directly beside the pair, and the young Ranee herself pays more deference to my wishes than those of anyone else. I shall hope to write shortly again.

NOTE.—Letters received from the Rev. J. F. Campbell and Miss Forester mention several proposed schools, and a proposed Orphanage or School at Indore, for which in due time our schools will be appealed to for contributions; and may by and bye receive, as before, orphans to maintain and educate.

An Outlook from Cyprus.

IN the twelfth century, the English King Richard I. unfurled the English standard over Cyprus and took possession of the island. It was the age of the Crusaders, and Richard and his Englishmen were crusaders, waging war, in the name of Christ and holy Church, for the rescue of the holy sepulchre from the Infidel. In that day the Infidel was the Turk; and if there was aught in which English hearts were agreed, it was in hatred and horror of the Saracen. Men counted themselves righteous according to the count of Paynim slain by their hands. That true English knights should draw swords or poise lance in defence of the Turk would have been a thing "unthinkable." An act like that would have wrought expatriation from native land, excommunication from Church, banishment from the very pale of European civilization.

Tempora mutantur! Could the armoured form of Cœur-de-Leon have stood upon the Cypriote shore the other day as England, through Sir Garnet Wolseley, once more took possession of the beautiful island home of St. Barnabas, he would hardly have welcomed those Englishmen coming under their cross-blazoned banner to

guarantee protection to the Turk in his sway over Asia Minor, Holy Land, Holy Sepulchre, and all. If we pursue these contrasts we may find much food for thought in the further reflection that, in the age of the lion-hearted king, if there was one name more hateful in English ears than "Turk," it was "Jew;" and yet it is a son of Israel who commands the act by which Britain holds Cyprus and guarantees the integrity of the Turkish empire in Asia.

Secular journals have quite freely discussed this act and its bearings upon European politics. But to the Christian the subject is one of vast concern, and is fraught with interest. Whatever concerns Cyprus would command some attention by reason of Biblical associations, if nothing more. Cyprus is one of the Bible lands. It is probably the Chittim of the Old Testament. It was the home of a Jewish population as early as the time of Alexander the Great. Herod the Great farmed its rich copper mines, and thus gathered a new Jewish element to the island. We find Jews there in the Apostolic days. Barnabas, the Levite, and his sister Mary, of Jerusalem, whose house was a social sanctuary amidst the trials of the first persecution, were Cypriote Jews. From the port of Antioch, at the mouth of the Orontes, Paul and Barnabas sailed to Cyprus upon their first missionary tour. On a clear day the island may be seen from the shore which it commands. It was the stepping stone to the spiritual conquest of Asia Minor, on the north, and of the European lands skirting the *Ægean* to the west. It was therefore something more than the love of native land in the heart of Barnabas that made Cyprus the first point of attack in this movement of the gospel upon the Mediterranean territories. The keen Jewish intellect that has discerned, in this year of our Lord, the commanding political position of Cyprus upon Southern Europe and the Orient, saw no more clearly than did that master mind of Israel which controlled the missionary operations of Primitive Christianity. St. Paul must have looked upon Cyprus as the gate of the Orient, just as Disraeli does to-day. In Paul's time the island was held by the Romans under the Proconsul Sergius Paulus, but its political destiny has, for the most part, been allied with Asia and Africa.

As we stand now under the blended cross of St. George and St. Andrew, and gaze from a British war-ship, eastward and northward, what is the outlook for Christianity? Yonder lies the shore-line of Palestine, and the mountains of Libanon, under which are sheltered the noble Syrian Mission of our American Church, the brightest jewel in her missionary crown; yonder the mountains around Antioch, where first the disciples of Jesus were called Christians; there is the Cilician birthplace of Paul, the Apostle to the Gentiles; sweeping westward and to the north is the memorable site of the Seven Churches of Asia, their candlestick, alas! long

since removed; still further north is the Troas of New Testament, the Troy of classic song, where Paul saw the vision and heard the Mece-donian cry which turned his steps towards Greece, with the Evangel. Thus from Cyprus, Christianity found its way into Asia Minor and Europe. Shall the history of the first century have any parallel in that of the nineteenth?

It is too early, of course, to speak with confidence of the policy and influence of Great Britain. Perhaps even Beaconsfield has not clearly shaped a political, much less a religious policy. As to influence, neither nations nor men can well forecast that. But if the history of British administration, and the general tendency of British influence for the last quarter of a century give any clue, we have reason to hope that the human race and the Church of God may rejoice in this so-called Anglo-Turkish alliance.

Certainly, we may be sure that Cyprus will have better laws, a more secure tenure of life and property, order, peace, progress, and freedom of conscience. That misgoverned island will re-blossom under the fostering civilization of England. We have not the text of the Treaty of Alliance before us, and scarcely know the scope of the guarantee which has been given to Turkish dominion in Asia Minor and Palestine. If it simply means that the Sultan shall continue unmolested in his chronic misgovernment of those territories, we have little, indeed, to congratulate the race upon. But if, as we earnestly hope, the British influence is to prevail, and the spirit of British civilization is to have full scope over those lands of sacred story, we shall welcome the change as a harbinger of a better day for the East.—*From The Presbyterian of Philadelphia.*

The Presbyterian Record.

MONTREAL: 1 SEPT., 1878.

JAMES CROIL, } Editors.
ROBERT MURRAY, }

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Articles intended for insertion, must be sent to the Office of Publication by the tenth of the month at the latest.

Correspondents in the Maritime Provinces will address their Communications to Mr. Robert Murray, Halifax.

In connection with the extract given last month from Mr. Moody's sermon, we should perhaps have stated that we do not indorse his views regarding the millenium. Dr. Horatius

Bonar and many other good people think with him in this matter, but we do not believe their opinions are in line with the generally received interpretation of the Presbyterian Church. As to what Mr. Moody says about the Communion, our Presbyterian readers are too well educated to be deceived by any such crude and defective views as he enunciates.

We hope that our improved typographical appearance this month will commend itself to the eyes of our readers, and that the unusually full and interesting amount of missionary intelligence which we have in this number of the *Record* will touch their hearts, and influence all of us to sustained and systematic support of the various agencies employed by the Church for advancing its missionary and benevolent enterprises. *Do not forget that THE RECORD is one of these agencies.*

Literature.

THE BRITISH AND FOREIGN EVANGELICAL REVIEW: James Bain & Son, Toronto: \$2. per annum. The July number has the usual amount of valuable reading matter. *How is sin to end?* is the title of the opening article, mainly occupied with a searching review of Canon Farrar's "Eternal Hope," and a refutation of the rash statements therein made concerning the duration of future punishment. *On Serfdom in Scotland*, is a curious article by Mr. John Small of Edinburgh, in which we are reminded that we have not to go very far back in searching for the date of the abolition of slavery in Scotland. Lord Cockburn testifies to its existence in that country so recently as 1799; and Hugh Miller speaks of a man living in 1842, within 20 miles of Edinburgh, who was born a slave! *Two Scottish Ecclesiastics: Buchanan and Ewing*, gives a very interesting sketch of the late well-known minister of the Free Tron Church, Glasgow, and of the late good Bishop of Argyll and the Isles. There are also a number of learned articles on Biblical Criticism and Church History.

MAP OF PALESTINE: We have received from M. A. Coudy, the publisher, St. Louis, Missouri, U.S., an exceedingly good wall map of the Holy Land, with marginal references, heights of mountains, tables of distances, &c. Nothing better can be desired for the use of Bible Classes and Sabbath Schools. It is printed on muslin, 60 by 40 inches, and may be carried about in one's waistcoat pocket. No one should attempt to teach the International Sabbath School Lessons without the aid of a map, and the price at which this one is furnished, \$2. if we re-

member, brings this useful appliance within the reach of all.

THE PORTABLE COMMENTARY, by JAMIESON, FAUSSET AND BROWN: By special arrangement with the English publishers, T. Y. Crowell of New York, is reprinting this commentary on the Old and New Testaments, in two volumes, at a greatly reduced price. We don't know of a better, for either minister or teacher, in like compass. It may be ordered through James Bain & Son, Toronto, or William Drysdale & Co., Booksellers, Montreal.

MEETINGS OF PRESBYTERIES.

Toronto—Tuesday, 3rd September, 11 a.m.
Whitby—Tuesday, 3rd September, 11 a.m.
Victoria & Richmond—Tuesday, 10th September, 11 a.m.
St. John—Tuesday, 10th September, 11 a.m.
Chatham—Tuesday, 17th September, 1 p.m.
Saugeen—Tuesday, 17th September, 2 p.m.
Paris—Tuesday, 17th September, 2 p.m.
Peterboro—Tuesday, 24th September, 11 a.m.
Kingston—Tuesday, 24th September, 3 p.m.
London—Tuesday, 24th September, 7 p.m.
Bruce—Tuesday, 24th September, 2.30 p.m.
Montreal—Tuesday, 1st October, 11 a.m.
Huron—Tuesday, 8th October, 11 a.m.
Quebec—Wednesday, 16th October, 10 a.m.
Ottawa—Tuesday, 5th November, 3 p.m.
Stratford—Tuesday, 24th September, 9.30 a.m.
Miramichi—Tuesday, 29th October.
Manitoba—Wednesday, 18th September, at *Portage des Prairie.*

WIDOW'S FUND, MARITIME PROVINCES.

The old rates have to be paid this year, notwithstanding contemplated changes. Legislation must precede a reduction of the rates.

PRESBYTERIAN COLLEGE, MONTREAL.

Session 1878-79 commences on the 2nd of October. Copies of the Annual Calendar, containing full information respecting the College and the work of next Session, can be obtained on application to the Rev. Principal MacVicar, LL.D., Montreal.

BOARD OF FRENCH EVANGELIZATION.

Copies of the Annual Report of this Board, together with Subscription Sheets, Collecting Cards, and Missionary Boxes, can be obtained on application to the Secretary-Treasurer, addressed Rev. R. H. Warden, 210 St. James Street, Montreal.

Those Congregations and Mission Stations which have not yet forwarded the amount of the annual collection appointed by the Assembly to be made on 21st July, are earnestly requested to do so without delay.

See also page 252.

A Page for the Young.

THE LITTLE CHICKEN.

BY MRS. CHILION B. ALLEN.

I AM a little chicken, hear me peep, peep, peep,
My mamma's gone away and I've no place to sleep

I feel a little lonely, but I will not say a word,
I don't like to be a chicken, I wish I were a bird.

I think I sing quite nicely, hear me peep, peep, peep,
Or, west-a-weet a-weet-weet, cheep, cheep, cheep,
Now isn't that the nicest song you ever, ever heard?
It is really very easy to be a little bird.

Now, when other little chickens are scratching in the dirt,

Or running to their mamma for fear they will be hurt,
I'll be singing far away, not so far I can't be heard,
For I want them all to know I'm no chicken; I'm a bird.

What is that up in the heavens? It's a hawk I really fear.

If I could but find my mamma, how glad I'd be to see her!

"Cluck-a-cluck," that's mamma calling, sweeter sound I never heard:

I'm so glad I am a chicken—I don't want to be a bird.

CURIOUS FACTS.

Bees are geometricians. Their cells are so constructed as with the least quantity of material to have the largest sized spaces and the least possible loss of interstice. The mole is a meteorologist. The bird called a 'nine-killer' is an arithmetician; as is also the crow, the wild turkey, and some other birds. The torpedo, the ray, and the electric eel are electricians. The nautilus is a navigator. He raises and lowers his sails, casts and weighs anchor, and performs other nautical acts. Whole tribes of birds are musicians. The beaver is an architect, builder and wood-cutter. He cuts down trees, erects houses and dams. The marmot is a civil engineer. He not only builds houses, but constructs aqueducts to keep them dry. The white ants maintain a regular army of soldiers. Wasps are paper manufacturers. Caterpillars are silk spinners. The squirrel is a ferryman. With a chip or piece of bark for a boat, and his tail for a sail, he crosses a stream. Dogs, wolves, jackals and many others are hunters. The white bear and the heron are fishermen. The ants are regular day laborers.

WHAT IT COST HIM.

A MEDICAL gentleman living at St. John's Wood is in the habit of taking a daily stroll in Regent's Park. The other day, as he pursued his favourite walk, he observed a man seated

upon one of the forms by the roadside whom he recognised by his dress as a pauper belonging to the Marylebone Workhouse. The gentleman stopped and spoke to him, and the following is the substance of what was said.

"It's a pity," said the gentleman, "to see a man of your years reduced to spend the remainder of your life in the poor-house. How old may you be?"

"Close upon eighty years, sir."

"What was your trade?"

"Carpenter, sir."

"Well, that's a good trade to get a living by. surely. Now let me ask you plainly—were you in the habit of taking intoxicating liquors?"

"No, sir;—that is, I only took my beer three times a day, like all the rest. I was never a drunkard, sir, if that's what you mean."

"No, I don't mean that; but I should like to know how much on the average your beer cost you per day?"

"Well, sir, not more, I should think, than sixpence a day."

"And how long did you, speaking roughly, continue that expenditure?"

"I can hardly say, sir; but it would be about sixty years."

The gentleman taking out his pencil, began to make a calculation, whilst the aged pauper went on rambling about his temperate habits and the misfortunes that had overtaken him. When the sum had been worked out, the gentleman, very much to the astonishment of his listener, said to him:

"Temperate as you say your habits have been, my friend, let me tell you that your sixpence a day for sixty years, at compound interest, has cost you in the aggregate the sum of £3225 19s. 9d.; and if, instead of drinking the peculiar mixture called beer, you had put this aside for your old age, you would now have been in the receipt of £160 a year (without touching the principal), or, in other words, of £3 a week, in place of living in a workhouse and being dressed in the garb of a pauper."

FOR OUR EXAMPLE.

It was Christ's "custom" to go to church. Many people now think or say that they can get as much good by staying at home, and only go occasionally. We may be sure that, if it was a good thing for our Saviour to attend service regularly, it is well for us to do the same. None of us are too wise to be benefited by joining the people of God.

The Saviour's mission was one of doing good. It was a mission of healing. His doing good was the very sign of his Messiahship. As such he presented it to the Nazarenes. As such he presented it to the disciples of John, who came asking if he were the Messiah. This will be our best evidence of acceptance as Christ's disciples if we too are always trying to do good.

ACKNOWLEDGEMENTS

RECEIVED BY REV. DR. REID,
AGENT OF THE CHURCH at TO-
RONTO, TO 2nd AUGUST, 1878.

ASSEMBLY FUND.

| | |
|----------------------------|----------|
| Received to 2nd July '78.. | \$160 95 |
| West River..... | 2 00 |
| St Ann's & North Shore.. | 5 60 |
| Maitland..... | 8 00 |
| Markham, Melville Ch... | 3 50 |
| Fitzroy Harb & Tarbolton | 7 00 |
| | \$186.45 |

HOME MISSION.

| | |
|----------------------------|-----------|
| Received to 2nd July '78.. | \$719 05 |
| Bequest of the late John | |
| McBean, Toronto..... | 2000.00 |
| Jas H. Omegah..... | 10.00 |
| Galt, Knox Ch Sab Se..... | 47 81 |
| Toronto, St Andw, King St | 300.00 |
| Ravenswood..... | 8 55 |
| Flesherton..... | 4.66 |
| Westmeath..... | 28 38 |
| J W N..... | 2 00 |
| Harrowsmith..... | 10 00 |
| Campbellsville..... | 12.00 |
| Nassagaweya..... | 10.00 |
| Martintown, Burn's Ch... | 6 00 |
| Beauharnois..... | 8 15 |
| Comber..... | 21 26 |
| Brockville, St John's..... | 16.00 |
| Bequest of the late W Wil- | |
| liamson, East Oxford, 6 | |
| shares Huron and Erie | |
| stock..... | 465.00 |
| Interest on do do..... | 15 00 |
| McKillop & Tuckersmith. | 23.00 |
| | \$3646.96 |

FOREIGN MISSION.

| | |
|----------------------------|-----------|
| Received to 2nd July '78.. | \$580.31 |
| Jas H. Omegah..... | 5.00 |
| Bequest of the late John | |
| McBean, Toronto..... | 1000.00 |
| Toronto, St Andw, King St | 150.00 |
| Goderich, Knox Ch..... | 50.00 |
| East Williams, Rev L Mc- | |
| Pherson..... | 90.00 |
| Ravenswood..... | 8.55 |
| Hamilton, Woman's For- | |
| eign Missy's Society, one | |
| quarter salary, for Miss | |
| McGregor..... | 150.00 |
| Flesherton..... | 4.67 |
| Barrie Sab Se, India..... | 30.77 |
| Westwood..... | 5 62 |
| Wroxeter Sab Se, China.. | 6.00 |
| do do India, for | |
| Miss Fairweather..... | 6 00 |
| Westmeath..... | 10.50 |
| Harrowsmith..... | 10 00 |
| Leith..... | 6 00 |
| Nichol, Section 3, Sab Se. | 3.00 |
| Campbellsville..... | 8.00 |
| Nassagaweya..... | 8.00 |
| Comber..... | 3.02 |
| Brockville, St John's..... | 10.00 |
| Bequest of the late W Wil- | |
| liamson, East Oxford, | |
| six shares Huron & Erie | |
| stock..... | 405.00 |
| Interest on do do..... | 15 00 |
| Jackson, N S..... | 5.00 |
| | \$2570.44 |

COLLEGES.

| | |
|-----------------------------|----------|
| Received to 2nd July, '78.. | \$175.65 |
| Beverley, addl..... | 4 00 |
| Westmeath..... | 0 75 |
| Riversdale..... | 7 00 |
| Rev J G Carruthers, Lock- | |
| erbie, Scotland..... | 10 00 |
| Campbellsville..... | 15.00 |
| Nassagaweya..... | 10 00 |
| | \$222.40 |

WIDOW'S FUND.

| | |
|-----------------------------|-----------|
| Received to 2nd July, '78.. | \$106.40 |
| Bequest of the late John | |
| McBean, Toronto..... | 1000.00 |
| Westmeath..... | 5.50 |
| Campbellsville..... | 6.09 |
| Nassagaweya..... | 5.00 |
| | \$1122.90 |

With Rates from Revds Profes-
sor McLaren, W M Martin, J
Irvine, J A McConnell, \$24.00;
Neil McDiarmid, \$32.00.

AGED AND INFIRM MINISTER'S
FUND.

| | |
|-----------------------------|-----------|
| Received to 2nd July, '78.. | \$51.37 |
| Bequest of the late John | |
| McBean, Toronto..... | 1000.00 |
| J W N..... | 3 00 |
| Carlton Place, Zion Ch... | 7 00 |
| Rodgerville..... | 7.77 |
| | \$1069 14 |

| | |
|----------------------------|---------|
| Rates receiv'd to 2nd July | 49 00 |
| With Rates from Rev W | |
| M Martin..... | 4 50 |
| | \$53 50 |

KNOX COLLEGE, BUILDING FUND.

| | |
|-----------------------------|----------|
| Received to 2nd July, '78.. | \$461 05 |
| Ekfrid, per Rev W R | |
| Sutherland..... | 42 98 |
| North Bruce, per Rev Prin- | |
| cipal Caven..... | 4 00 |
| Centre Bruce, per do..... | 1 00 |
| N Wilkinson, W Puslinch | 5 00 |
| | \$514.03 |

KNOX COLLEGE, ORDINARY FUND
DEBT.

| | |
|-----------------------------|----------|
| Received to 2nd July, '78.. | \$163.80 |
| Toronto, Charles St, per | |
| Rev R D Fraser..... | 32.00 |
| Embryo, per Rev J M King | 25.70 |
| | \$221.50 |

KNOX COLLEGE, BURSARY FUND.

| | |
|-------------------------|----------|
| Bequest of the late Rev | |
| George Cheyne..... | \$500.00 |

ORPHANS OF THE LATE REV. JAS.
NESBIT.

| | |
|-----------------------------|---------|
| Received to 2nd July, '78.. | \$5.00 |
| R Croskery, Perth..... | 5.00 |
| | \$10.00 |

MISSION TO THE JEWS.

| | |
|------------------------|---------|
| Mrs Redpath, Montreal, | |
| per Prof. McLaren..... | \$50.00 |

CHINA FAMINE RELIEF FUND.

| | |
|----------------------------|----------|
| Per Globe Office, Toronto. | \$25 00 |
| Mrs McIntyre, Pakenham | 13.00 |
| Friend #5, Nemo St..... | 6.00 |
| Yours Respectfully \$2.00, | |
| James, Toronto \$10..... | 12.00 |
| Thomas McKay, Toronto. | 1 00 |
| A Sunter, Meaford..... | 1.00 |
| R Phillips, Fergus..... | 3.00 |
| People of Ayr and Neigh- | |
| bourhood..... | 260.00 |
| Dunbarton and Duffins | |
| Creek..... | 17.00 |
| Rev Thos Fenwick, Metis. | 4.00 |
| Friend, Isabella Street, | |
| Toronto..... | 5.00 |
| Thos Fraser, Pine River.. | 1.00 |
| Delaware, St Andrews & | |
| South..... | 9 60 |
| Friend \$1, Uxbridge \$12. | 13.00 |
| Teeswater..... | 60.00 |
| West King..... | 16 00 |
| Theford, Knox Ch..... | 18.32 |
| Ayr, addl..... | 5.00 |
| Friends, Chatham, New | |
| Brunswick..... | 20.00 |
| Friend..... | 4.00 |
| Leaskdale, sale of Ladies | |
| work..... | 8.00 |
| A Mustard, Leaskdale... | 2 00 |
| James Leask, do..... | 4.00 |
| Queensville & Ravenshoe, | |
| collect. by Miss Fleming | 15.50 |
| | \$523.42 |

RECEIVED BY REV. DR. MCGRE-
GOR, AGENT OF THE GENERAL
ASSEMBLY, IN THE MARITIME
PROVINCES, TO AUGUST 3, 1878.

FOREIGN MISSIONS.

| | |
|-----------------------------|----------|
| Acknowledged already... | \$378.18 |
| Lawrence town & Cow Bay | 15 00 |
| Baddeck, both sections... | 11.00 |
| Riverside, Bass Riv Sec. | 12.00 |
| do Portauquique do... | 7.02 |
| do Castlereagh do..... | 5.90 |
| Little Harbour..... | 19.60 |
| Richmond, N B..... | 20.00 |
| Shubenacadie..... | 23 00 |
| Lower Stewiacke..... | 18.00 |
| New Salem & Indian Road | |
| Woman's For. Missy. Soc. | |
| Hfx, q'ter end, July 1st | 100.00 |
| Knox Ch, Pictou..... | 74.77 |
| Sewing Circle, Pictou... | 5.00 |
| Caribou River Section... | 20.60 |
| 1st Pres Cong, Truro, 1 col | 40.50 |
| Stewiacke..... | 12.43 |
| Campbell Settlement, NB | 3.00 |
| Thank offering from L H | |
| Cobourg, Ont, for Native | |
| Teacher in Kate..... | 10.00 |
| Summerside, P E I..... | 45.47 |
| Blackville and Derby... | 15 00 |
| Blue Mountain, per R Mc- | |
| Dougall..... | 19.21 |
| Lake Ainslie, C B..... | 5 00 |
| Sherbrooke..... | 34.00 |
| West Bay..... | 10.00 |
| Points..... | 5.81 |
| St Peter..... | 18.19 |
| Middle Musquodoboit... | 19.58 |
| St Andw Ch, Little River | 5.75 |
| Shemogue & Port Elgin.. | 5.23 |

| | |
|--|-----------|
| West Riv Section, Glenelg | 21.00 |
| Richmond Bay | 30.00 |
| Miss M Miller, Rogers Hill | 5.00 |
| Legacy of the late Jas Fraser Houston per Mrs J Graham, New Glasgow | 40.00 |
| Halifax Woman's Foreign Miss'y Society for Miss Blackadder's Salary qtrr ending Oct 1st. | 100.00 |
| | \$1160.64 |

FOREIGN MISSION DEBT FUND.

| | |
|--|----------|
| Acknowledged already | \$266.68 |
| St Paul's, Woodstock, N B | 11.00 |
| Riverside, Bass Riv Sec. | 8.51 |
| do Portauque do | 3.99 |
| Richbucto, N B | 15.30 |
| Rev A McMaster | 10.00 |
| St John's P Ch, Windsor | 51.56 |
| East St Peter's, P E I | 4.36 |
| Sutherland's River and Vale Colliery | 19.40 |
| Musquodoboit and Clam Harbours | 10.10 |
| Sheet Har, Quoddy Sec. | 5.00 |
| Rev J Rosborough | 2.00 |
| Union Centre Section | 6.55 |
| Lochaber do | 2.15 |
| Jas Ch, New Glasgow | 24.60 |
| do do Ladies | 40.00 |
| Rel. and Benev. Society Bedeque, P E I | 15.00 |
| St James, N B | 7.40 |
| Buctouche | 17.00 |
| Upper Londonderry | 25.60 |
| Duglstown, N B | 6.00 |
| Wine Harbour | 2.00 |
| Bathurst | 12.00 |
| Fort Massey Miss Ass, Hfx | 100.00 |
| Poplar Grove Ch, Hfx | 25.60 |
| Louisburg, C B | 2.50 |
| Bay of Islands, Nfld. | 20.00 |
| Blackville and Derby | 7.00 |
| Earltown, W. Branch Sec. | 4.00 |
| Bay View | 4.66 |
| Digby | 2.20 |
| Bear River, &c, Digby Co. | 2.00 |
| Chalmer's Ch, Halifax | 32.50 |
| Gore and Kennetcook | 8.00 |
| Dalhousie, N B | 13.30 |
| Kentville & S. Cornwallis | 8.20 |
| Tanzier, Sheet Harbour | 1.86 |
| Kempt | 5.00 |
| St John's P Ch, Yarmouth | 13.34 |
| Shubenacadie and Lower Stewiacke | 20.00 |
| D McLennan, Sydney | 1.40 |
| D McCurdy, M P P, Baddeck | 5.00 |
| Alex Cameron, Baddeck | 10.00 |
| Malagawatch and North Mountain | 13.00 |
| | \$862.96 |

DAY SPRING & MISSION SCHOOLS

| | |
|---|----------|
| Acknowledged already | \$183.62 |
| Prince St Ch, Pictou, for support of Lal Behari | 60.33 |
| | \$243.95 |

HOME MISSIONS.

| | |
|--------------------------|----------|
| Acknowledged already | \$434.34 |
| Lawrencetown & Cow Bay | 10.00 |
| St Paul's, Truro | 50.00 |
| Riverside, Bass Riv Sec. | 11.89 |
| do Portauque do | 5.54 |
| do Castlereagh do | 2.33 |

| | |
|---|----------|
| Chalmer's Ch, Halifax | 34.75 |
| Little Harbour | 3.50 |
| Campbell Settlement, NB | 3.00 |
| Summerside, P E I | 21.00 |
| Upper Londonderry | 8.00 |
| Fort Massey Miss Ass, Hfx | 70.00 |
| Blackville and Derby | 10.00 |
| Kempt, for Mr Boyd | 9.00 |
| Blue Mountain, per R McDougall | 13.19 |
| Middle Musquodoboit | 0.13 |
| Int $\frac{1}{2}$ year, $\frac{1}{2}$ of G Kerr Bequest to Ch Mar Pro | 18.00 |
| Richmond Bay | 10.00 |
| Legacy of the late Jas Fraser Houston, per Mrs Jas Graham, N Glasgow | 40.00 |
| | \$805.07 |

SUPPLEMENTING FUND.

| | |
|---|----------|
| Acknowledged already | \$214.68 |
| Lawrencetown & Cow Bay | 10.00 |
| St Paul's, Truro | 50.00 |
| Riverside, Bass Riv Sec. | 4.82 |
| do Portauque do | 2.92 |
| 1st Pres Cong, Truro, $\frac{1}{2}$ col | 40.50 |
| Tabusintac & Burnt Ch | 15.00 |
| Prince St Ch, Pictou | 18.74 |
| Summerside, P E I | 4.60 |
| Buctouche, addl | 2.00 |
| Fort Massey Miss Ass, Hfx | 50.00 |
| Middle Musquodoboit | 0.25 |
| Col Com. of Ch of Scotland | 416.48 |
| \$36 stg, per G Mitchell | 8.00 |
| Richmond Bay | 8.00 |
| Miss M Miller, Rogers Hill | 5.00 |
| | \$862.39 |

COLLEGE FUND.

| | |
|---------------------------|-----------|
| Acknowledged already | \$1190.16 |
| Lawrencetown & Cow Bay | 5.00 |
| Riverside, Bass Riv Sec. | 3.85 |
| do Portauque do | 2.79 |
| Interest | 23.36 |
| Lewis Tupper | 15.00 |
| A friend | 20.00 |
| Andrew Johnson | 4.00 |
| Chipman, N B | 6.00 |
| Prince St Ch, Pictou | 49.58 |
| Upper Londonderry | 8.00 |
| Fort Massey Miss Ass, Hfx | 100.00 |
| Interest | 24.00 |
| Dividend on 8 shares | 56.00 |
| Spry Bay, Sheet Har Cong | 8.14 |
| Richmond Bay | 10.00 |
| | \$1525.88 |

AGED AND INFIRM MINISTERS' FUND.

| | |
|--------------------------------------|----------|
| Acknowledged already | \$195.64 |
| Lawrencetown & Cow Bay | 6.00 |
| Little Harbour | 0.50 |
| Blackville and Derby | 3.00 |
| Interest on \$600 $\frac{1}{2}$ year | 36.10 |
| Richmond Bay | 10.00 |

Ministers Percentage:

| | |
|-----------------------------|----------|
| Rev M S'uart | 3.40 |
| Rev A Farquharson, for '77 | 3.75 |
| do do do '78 | 3.75 |
| Rev A M C Sinclair, for '77 | 4.25 |
| do do do '78 | 4.25 |
| Rev E A McCurdy, for '77 | 5.00 |
| | \$275.54 |

FRENCH EVANGELIZATION.

Received by Rev. R. H. Warden,
Secretary-Treasurer of the
Board of French Evangelization,
210 St. James Street, Montreal,
to 9th August, 1878.

| | |
|---------------------------|----------|
| Received to 1st July | \$623.06 |
| Per Rev F Stevenson | 646.67 |
| Mrs J Hogg, Guelph | 4.00 |
| Grand Falls, N B | 17.40 |
| A supplemented Minister. | 10.00 |
| Almonte, St John's S.S. | 14.00 |
| Madoc, St Peter's | 6.10 |
| Greenbank | 16.00 |
| Pinkerton | 6.60 |
| J Wells Pinkerton | 1.00 |
| D Hamilton, Charleston | 2.00 |
| Mrs R Symington, Sarnia | 4.00 |
| Springville | 7.40 |
| Bethany | 4.60 |
| Orono | 8.20 |
| Lucan | 5.60 |
| N Williamsburgh | 3.00 |
| St Catharines, Haynes Av | 5.00 |
| Ch | 4.00 |
| Merrittton | 4.00 |
| 1st W Gwillimbury | 14.90 |
| Brighton | 5.00 |
| Avonmore | 5.10 |
| Mill Point | 1.51 |
| Valleyfield | 12.37 |
| Waterdown | 12.50 |
| Orchardville | 4.00 |
| E Normanby | 2.82 |
| Goderich, Gaelic | 3.10 |
| Pinkerton S.S. | 4.50 |
| Balcover | 5.60 |
| Sutton | 6.00 |
| Belgrave | 10.00 |
| Hullett | 15.07 |
| Londesboro | 5.45 |
| Willis Ch, Lunenburg, Ont | 4.00 |
| Burn's Ch, Moore | 11.60 |
| Claremon | 7.00 |
| Lavant | 14.20 |
| McIntosh & Belmore | 21.60 |
| Blackville & Derby | 12.60 |
| Colborne | 8.11 |
| St Andw's, Chatham, Ont | 13.00 |
| Fraser Ch, Biddulph | 5.00 |
| Amherstburgh | 3.60 |
| Beauharnois | 12.50 |
| Lanark | 14.00 |
| Mount Pleasant | 5.50 |
| Burford | 3.00 |
| J Buyers, Wellington, N Z | 24.22 |
| Campbell Settlement, N B | 2.00 |
| Wardsville & Newbury | 2.50 |
| Bothwell | 9.00 |
| Eden Mills | 5.60 |
| St Sylvestre | 5.05 |
| Chalk River | 2.00 |
| Elmira, Ill. | 11.36 |
| Peabody and Desboro | 4.00 |
| Drummondville | 4.90 |
| Hornby | 5.00 |
| Rent, &c | 37.09 |
| Castleford & Stewart's | 6.00 |
| Delaware, St Andw's and | 5.75 |
| South | 9.00 |
| Lingwick, M S | 4.30 |
| Comber | 7.10 |
| Bathurst, Ont | 7.65 |
| Meaford | 1.35 |
| do S.S. | 3.50 |
| W Bentinck & Hanover | 7.25 |
| Beamsville & Clinton | 16.10 |
| Ste Anne, Ill. | 3.10 |
| Middle Station | 4.00 |
| Mille Isles | 9.31 |
| Dundalk & Fraser's | |

| | | | | | |
|----------------------------|-------|-----------------------------|-------|-------------------------------------|-----------|
| Chippawa | 3.17 | Waldemar, &c. | 8.00 | Fisherville | 2.00 |
| Harwich | 16.00 | Ross Sab Sc | 2.67 | Total receipts from 1 May \$2686.45 | |
| Balderson, per Rev Dr | | Cobden Sab Sc | 1.63 | Receipts to same date (9th | |
| Bain | 11.94 | Osceloa do | 1.50 | August) last year | 4935.84 |
| Drummond, per do | 6.82 | A friend | 5.00 | Decrease | \$2249.89 |
| Gravenhurst | 3.84 | New Glasgow, Que, S S .. | 1.00 | NOTE.—The Treasury being at | |
| Leeburn | 2.40 | Black River, N B | 5.25 | present largely in debt, Congre- | |
| St Paul's, Fredericton .. | 10.00 | St Andrew's, Duffins Creek | 4.00 | gations and friends are earnest- | |
| McKillop & Tuckersmith. | 6.00 | Elmsdale, N S, Sab Sc .. | 5.00 | ly requested to forward their | |
| New Glasgow, Que | 4.20 | Ridgeway | 3.25 | contributions without delay, | |
| Keady | 3.38 | Stevensville, &c | 1.75 | addressed to the Treasurer. | |
| Aylwin | 7.00 | Coll by G Mackenzie, Dun- | | | |
| Nassagaweya S S | 2.40 | das, P E I | 7.04 | | |
| Hawkesbury | 5.60 | Rocky Saugeen, N S | 5.60 | | |
| L'Original | 4.79 | | | | |
| Ashburn S S | 6.15 | Per Dr McGregor, | | | |
| Euphrasia & Holland .. | 6.76 | Halifax:— | | | |
| Cobourg | 25.00 | West River | 8.00 | WIDOWS' AND ORPHANS FUND | |
| Knox Ch, Ayr | 19.25 | St Ann's and N Shore .. | 8.00 | Late in connection with the | |
| St Andrew's, Maidstone .. | 2.00 | W & C Rivers, &c, P E I .. | 10.00 | Church of Scotland. | |
| St Andrew's, Chatham, N B. | 11.86 | St David's Ch, St John .. | 30.00 | James Croil, Montreal, Treas. | |
| Greenock | 3.50 | St John's Ch, Chatham .. | 10.00 | | |
| Mahone Bay | 3.94 | River John | 30.00 | Brockville, St John's Ch .. | \$20.00 |
| Kippen | 18.14 | Lawrencetown & Cow Bay | 10.00 | Bowmanville | 9.00 |
| Hills Green | 7.00 | Little Harbour | 2.00 | | |
| Tatamagouche | 16.39 | Summerside, P E I | 10.00 | | |
| Proton | 5.66 | Fort Massey, Halifax .. | 40.00 | | |
| Whycocomah | 16.87 | Blue Mountain | 16.28 | | |
| Desert | 2.50 | S S of E R, St Mary's .. | 1.54 | | |
| Williamsto'n & Martint'n | 12.60 | Richmond Bay | 8.00 | THEOLOGICAL HALL BUILDING AND | |
| do Bible Class | 1.75 | | | ENDOWMENT FUND, FARQUHAR | |
| do Coll by Hugh, St | | Per Rev Dr Reid, | | FORREST & Co., TREASURERS, | |
| John | 26.50 | Toronto:— | | 173 HOLLIS ST, HALIFAX, TO | |
| Erskine Ch, Pickering .. | 1.75 | Rev W R Ross, Manitoba. | 4.00 | JULY 31st, 1878. | |
| Holstein | 10.57 | Union Ch, Esquimes | 2.00 | Already acknowledged. \$30017.13 | |
| Amos | 8.82 | Norval | 13.75 | W A Hesson, Halifax | 25.00 |
| Fairbairn | 5.00 | Fullarton | 11.23 | Adam Burns, do | 250.00 |
| Metis | 6.48 | Avonbank | 8.33 | Sherbrooke | 29.00 |
| Sault Ste Marie | 5.00 | W McIntosh, Belleville .. | 1.50 | Jas Scott, Halifax | 250.00 |
| F E B, Pt Stanley | 5.00 | Port Elgin | 20.40 | Jas Ross, Newport | 40.00 |
| John St, Belleville | 20.00 | do Sab Sc | 4.15 | John McKinnon, Whyco- | |
| St Andrew's, Bayfield .. | 4.50 | Bethany | 1.20 | comah | 25.09 |
| do E Williams | 27.00 | Listowel | 8.40 | Mrs Watts, Charlottetown | 50.00 |
| Westm'ster Ch, Teeswater | 22.50 | Flesherton | 9.32 | Bedeque, P E I | 8.00 |
| Dorchester Station | 9.00 | Westmeath | 2.30 | Fredericton, N B | 192.87 |
| Plantagenet, &c | 3.00 | Harrowsmith | 10.40 | Stake Road, Wallace | 24.00 |
| Chelsea | 4.70 | Wroxeter | 35.42 | Hon A McFarlane, Wal- | |
| E Templeton | 3.30 | Fordwich | 6.30 | lace | 100.00 |
| Newtonville | 6.00 | West King | 10.50 | Mrs Geo Runciman, An- | |
| Kendal | 4.00 | Campbellville | 6.00 | napolis | 5.00 |
| Kilbride | 2.66 | Nassagaweya | 6.00 | Maitland | 35.00 |
| Barton, Stone Ch | 6.50 | Brockville, St John's | 14.00 | | |
| Markdale, &c | 10.60 | Enniskillen | 5.48 | | |
| York Mills | 3.00 | Cartwright | 2.38 | | |
| Bobcaygeon | 3.67 | | | | |

THEOLOGICAL HALL—MARITIME PROVINCES.

The next Session of the Presbyterian Theological Seminary, Halifax, N. S., will commence in the new premises, Pine Hill, on Thursday, Nov. 7th.

Furnished Rooms and Boarding will be provided for the Students in the Building. Term 26 weeks—at \$2.50 per week, Fuel and Light included—No extras except for washing.

The Inaugural Lecture will be delivered by Rev. Dr. Pollok, in Chalmers' Church, on Wednesday, 6th Nov., at 7.30 p.m.

P. G. MACGREGOR,
Secretary.

OTTAWA LADIES' COLLEGE AND CONSERVATORY OF MUSIC.

Rev. A. F. KEMP, LL.D., Principal, assisted by a large and efficient staff of Teachers.

The curriculum of the College is in every respect abreast of the age, and special facilities afforded for the study of French and German. The musical advantages of the College are unequalled in the Dominion.

College opens Sept. 4th, 1878. For particulars and fuller information, apply to the Principal.

25 Fashionable Visiting Cards, no two alike, with name, H. C. Nassau Card Co., Nassau, N. Y.

ST. FRANCIS COLLEGE,

RICHMOND, P. Q.



Four Departments: Arts, Preparatory Commercial & Agricultural. Ten Professors and Teachers. Board, washing Fuel, Light &c. \$2.50 per week. Tuition from \$5 to \$10 per term.

REV.

CHAS. A.

TANNER,
Principal.

OCTOBER, 1878.

A Right Resolution.

I INTEND to support all the enterprises of the Church," said a convert on his admission to the privileges of full communion. It is customary in some sections of our own Church, when members are admitted, to ask a pledge of them that they will discharge their duty in this respect. Experience shows that there is need of special training of our members in order that they may all take due interest in the whole work of the Church. Were all the members in all our congregations to contribute with regularity, as the Lord enables them, there would be no Church debts, there would be no "incubus" to frighten or perplex Mission Committees; there would be no need of special efforts and special Committees to help our Theological Colleges. The stream of support would flow in to the Church's Treasury with all the regularity of the mighty river which keeps its majestic course unchecked even in the season of drought. All the Protestant Churches have essentially similar schemes to support, Home Missions, Foreign Missions, Colleges, and so forth. When the Church in her wisdom approves of an enterprise and adopts it as her own, every loyal member of the body should be ready to render all the aid in his power. Support your congregation, in the first instance; that is imperative, and nothing can excuse the neglect of the duty. But your obligations and responsibilities do not cease at your own door. As God loved the world, as Christ has His people in every nation under heaven, so the Christian heart embraces mankind, and the sincere convert who has in him the mind that was in Christ Jesus seeks to make known the Gospel to the ends of the earth.

We very frequently in the RECORD name the schemes of our Church in order that our readers may be kept in remembrance with regard to

all, and may show by their prayers and their contributions their ardent sympathy with all.

1. We have our Home Missions in the Western and Eastern sections.

2. We have our missions in the New Hebrides, Trinidad, the North-West, China, and India.

3. We have our Colleges in Manitoba, Toronto, Kingston, Montreal and Halifax.

4. We have the French Evangelization work.

5. In the Maritime Provinces there is a Supplementing Fund for the benefit of weak congregations.

6. In the Western Section we have a mission to the Lumbermen.

7. We have a Juvenile Mission which aids Foreign Mission enterprises.

8. We have Women's Missionary Associations also in the interest, of our Foreign Mission.

9. We have funds for the relief of Aged and Infirm Ministers, and for the benefit of the Widows and Orphans of Ministers.

These schemes have to be brought from time to time under the attention of our people. The lesson we desire to impress is that *all* our congregation should have an opportunity of giving, and that all members and adherents should give as the Lord has prospered them. It is deeply to be regretted that there are so many "dead heads" in our Church who do little or nothing to aid any portion of the Church's work, and who utterly fail to take cognizance of all the Church's schemes. To the Lord they are ultimately responsible, but they should, if possible, be brought to a sense of their duty here and now. "The Lord hath need of them." Let the resolution of all be this, "I intend to support all the enterprises of the Church."

They pray the best, who pray and watch;
They watch the best, who watch and pray;
They hear Christ's fingers on the latch,
Whether He comes by night or day.
Whether they guard the gates and watch,
Or patient, toil and pray and wait,
They hear His fingers on the latch,
Whether He early comes, or late.

MARTYRS' MEMORIAL CHURCH ON ERROMANGA.

We have already noticed the proposal of erecting a Church on Erromanga as a fitting memorial of the missionaries who hazarded their lives for the faith of Christ in this distant isle of the sea, and who sealed their testimony with their blood. The idea first suggested itself to Mr. Gill, one of the London Missionary Society's Agents so long ago as 1862, when a small sum of money was collected for the purpose. No further action seems to have been taken in the matter, however, until quite recently, when the project was revived, and a few additional amounts obtained, so that now the sum of £50 sterling is in hand. The estimated cost of a suitable edifice is only some \$1000. We trust there will be no difficulty in raising the balance for carrying out so praiseworthy an object. The fact of the Church at Dillon's Bay having been recently destroyed by a hurricane is, of itself, a sufficient reason for the erection of another place of worship. If any additional incentive is needed to call forth a generous response, the statements contained in our brief historical sketch of the New Hebrides in this issue supply all that is necessary to render the recognition of such signal services and sufferings at once a duty and a privilege. We trust that many of our readers, taking this view of the matter, will willingly forward their contributions to the Rev. Dr. McGregor of Halifax.

TINNEVELLY.

This is a name very well known in the annals of missionary enterprise. It is a district in the south-east of India, within the presidency of Madras. For forty years it has been a mission field of the Society for the Propagation of the Gospel in foreign parts, and has yielded such fruits as few mission fields have done. Twenty years ago we remember to have met the statement that one English missionary had himself founded in Tinnevelly sixty schools, built sixty-six chapels, baptized 3100 persons, and had seen the converts destroy forty Devil temples in which they had previously worshipped. But the most recent accounts from Tinnevelly cast in the shade the remarkable re-

cord of previous results. In seven months, more than 16,000 natives, hitherto unconvinced by the preaching of the Gospel, have sent in their names to BISHOP CALDWELL, and placed themselves under instruction for Christian baptism. The movement is still going on, and spreading out in the neighbouring districts. "Village after village is laying aside its heathenism and seeking admission into the Fold of Christ. The event is unparalleled. No doubt it is to be accounted for to some extent by the natural gratitude of the Hindoo for that act of Christian beneficence by which suffering millions were relieved in the recent famine. The Bishop of Madras and Bishop Caldwell, his assistant, have issued an appeal to the Churches in England asking for ten additional clergymen and seventy additional catechists for the instruction of these candidates and the further development of the movement. To send out the clergymen from England, and to support them and the catechists for five years, a sum of £20,000 is needed; and it is hoped that at the end of five years the churches in that part may be placed under trained native clergymen, and the English missionaries be transferred to some neighbouring field of evangelistic work.

Joy in Heaven.

IT is not to be expected that ministers should follow precisely the same line of thought and argument in discoursing from the same text. But it is remarkable to find two men of eminent ability preaching from the same text and neither of them making any reference to the one idea of supreme interest contained in it. An instance of this occurs in the "Metropolitan Pulpit" for September, which contains the outlines of two sermons; one by the Rev. Dr. Tiffany, and the other by Rev. Dr. S. V. Leech, both of the Methodist Church, United States. Their text is in St. Luke's Gospel xv: 10. The words are these:—"Likewise I say unto you, there is joy in the presence of the Angels of God over one sinner that repenteth. So far as can be inferred from the outline of the discourses presented, the burden of both is, "ANGELIC JOY OVER REPENTANT SINNERS."

That the angels do rejoice over even one sinner that repenteth is undoubtedly true. And these swift-winged messengers, as they convey the tidings, may be pictured casting their crowns at the foot of the throne of Him who liveth for ever and ever. But surely there is more implied in the text than this. The writer can never forget the admirable exegesis of this passage which he listened to years ago from a Canadian pulpit by one unknown to fame but who has few equals as an expositor of the Scriptures. After having said all that needs to be said about the "angelic joy," there still remains to be considered the grandest thought of all.

The very first word in the text is the key to its interpretation. LIKEWISE. *Like as the Shepherd*, in the context, rejoices over his lost sheep. *Like as the woman* rejoices when she finds her lost coin. *Like as the father* rejoices over the return of his prodigal son. In each of these cases there was undoubtedly joy among the neighbours, and friends, and servants. But was their joy to be compared to the joy of the Shepherd, the woman, the father? Mark the words of the text:—"In the presence of the Angels." They witness the joy. They also rejoice: but it is preeminently JEHOVAH Himself who rejoices in the presence of the Angels. Wonderful thought! That God Himself should say:—Rejoice with ME over my stray sheep, my erring child! In this sublime sense there is joy in the presence of the Angels. But they only share it in a sympathetic sense with Him. C.

Abide with Me.

THE author of this hymn—one of the finest in our language, and that has found its way into all lands—was the Rev. H. F. Lyte, of Brixham, in South Devon, where he lived an almost unknown life. But these words of his, set to his own music, breathing the spirit of resignation from beneath the cloud, have afforded comfort and consolation to many a tried and suffering one. Mr. Lyte was an eminently pious and benevolent man. A faithful minister, who toiled on amidst much difficulty and discouragement, and often combating

with bodily weakness. Several times he had tried the climate of Italy with temporary benefit. In the autumn of 1847 he found it necessary once more to go abroad in search of health. He was then very feeble but, before he went, he wished to preach once more to his beloved people. And a very touching sermon he preached. It was on the communion Sabbath. This was his last appeal, and for the last time he dispensed the sacred tokens of Christ's body and blood to his sorrowing flock. Then, exhausted with the effort, he retired, with his soul in sweet repose on that Christ whom he had preached with his dying breath; and as the shades of the evening gathered around, he handed to a near and dear relative these undying verses:—

Abide with me! fast falls the even-tide;
The darkness deepens: Lord, with me abide!
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me!

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see:
O Thou who changest not, abide with me!

Not a brief glance I beg a passing word;
But as Thou dwelt'st with Thy disciples, Lord,—
Familiar, condescending, patient, free,
Come, not to sojourn, but abide, with me.

Come not in terrors, as the King of kings,
But kind and good, with healing in Thy wings;
Tears for all woes, a heart for every plea:
Come, friend of sinners, thus abide with me.

Thou on my head in early youth didst smile;
And, though rebellious and perverse meanwhile,
Thou hast not left me, oft as I left Thee;
On to the close, O Lord, abide with me!

I need Thy presence every passing hour;
What but Thy grace can foil the tempter's power?
Who like Thyself my guide and stay can be?
Through cloud and sunshine, O abide with me!

I fear no foe, with Thee at hand to bless;
Ills have no weight and tears no bitterness;
Where is death's sting? where, grave thy victory?
I triumph still, if Thou abide with me.

Hold Thou Thy cross before my closing eyes,
Shine through the gloom, and point me to the skies
Heaven's morning breaks, and earth's vain
[shadow's] flee:
In life, in death, O Lord, abide with me!

This was his last hymn upon earth: He sailed for Nice, and there his spirit entered into rest, and he fell 'asleep in Jesus.' As life was ebbing to its close, he pointed upwards, and murmured softly, 'Peace!' 'Joy!' while his face brightened as he passed away, to be 'forever with the Lord.'—From the "Christian Week."

The Sabbath School.

INTERNATIONAL LESSONS.

THE GOSPEL FEAST.

October 13] A. D. 33. [Luke xiv : 15-24.

GOLDEN TEXT:—*Blessed is he that shall eat bread in the Kingdom of God.*—Verse 15.

The Lord is at table in the house of a chief Pharisee, on the Sabbath day. He has already spoken a parable against the unseemly self-exaltation of the guests; and has addressed a word to the host regarding the classes who especially should be invited to such a feast. One who "sat at meat with Him" breaks out into the exclamation—"blessed is he that shall eat bread in the Kingdom of God"; with reference, it has been supposed, to the Jewish notion that the Kingdom of God should be ushered in by a great and glorious festival. He probably thinks of that Kingdom which the Lord was preaching, in the too literal way common with his class; nor is his self complacency visited with any doubt as to himself sharing in it. Some imagine that by a seemingly pious remark he wishes to deliver the host from the embarrassment of our Lord's direct address to him. The Lord in reply speaks this *Parable of the Great Supper*.

The "Great Supper" is "the Kingdom of God," "Supper" being the chief meal of the day is the fit symbol. "Great" because the viands are abundant and rich, and the guests (though many invited decline to come) eventually numerous. "Eade many"; these are the Jews; or rather, as v. 21 shews, the leading persons among them—elders, scribes, Pharisees, in distinction from publicans and sinners. According to oriental custom a "servant" is sent to remind those invited that the hour of the feast is at hand: "all things are now ready"—the Messiah has come. The "Servant" need not be identified with our Lord, though He is called in Isaiah the "servant of Jehovah" who represents those who at various times (vs. 17, 21, 23) are sent forth to preach—(1) John the Baptist and our Lord. (2) Our Lord and His Apostles. (3) The Apostles and those who can be called "With one consent" the invitation is declined. Various excuses, all of a thoroughly worldly character, are alleged (Matt. 22: 5). The first, *proud* of his purchase must go to see it: anxiety to know how his purchase will turn out detains the record; the third engrossed with sensual pleasure bluntly declines. The host justly incensed when the servant reports to him, commands that "the poor, maimed, halt, blind," (see v. 13) should be called in from the "streets and lanes." These are still of the city—still Jews; these are the "publicans and sinners," many of whom received Christ when the "rulers" rejected Him; even as the wretched and miserable often still believe the Gospel when the rich and self-sufficient spurn it. (1 Cor. 1: 26-31). The servant repeats that what his Lord now commands has been done: he has of himself acted as his master bids, so that he can at once reply—it is done. See ch. 7: 29-34.

The Parable now passes from the historic to the prophetic; and the calling of the Gentiles is signified. "Yet there is room"—the guest chamber is far from being filled. The mercy of God is infinite, and the purchase of Christ's blood is not limited to Jews. Command is now given to go beyond Jewry—"to go into the highways and hedges" of the Gentile world—among its morally abject populations—and by earnest proclamation both of the terrors of the Lord and the riches of His Grace "compel" them to come to the feast. "Compel"—as the Angels did Lot: Gen. 19: 16; for the Lord now commands men every where to repent.

The 24th v may be regarded either as the conclusion of the Parable, or as the words of Christ speaking in His own person. These men who rejected the invitation (v. 7) were incurring the doom of final exclusion from the feast. See Prov 1: 28; Matt. 25: 11, 12, Judgment follows mercy.

October 2 (th.) A. D. 32. Luke xv: 11-24.

THE PRODIGAL SON.

GOLDEN TEXT:—*I am poor and needy; yet the Lord thinketh upon me.*—Psalm 40: 17.

This is one of three Parables spoken by our Lord in vindication of Himself and in illustration of God's marvellous grace, when the Pharisees and Scribes complained that He received sinners and ate with them, vs. 1, 2. "If we might venture to make comparison, as we do among the sayings of men, the Parable of the Prodigal Son might be called the crown and pearl of all the Parables." In the part of it under consideration we see (1) the Prodigal's sin; (2) his misery; (3) his penitence; (4) his return to his Father; (5) his Father's reception of him. The "certain man" is God our Father. The "two sons," as the circumstances in which the Parable is spoken, shew, represent the "scribes and Pharisees," and the "Publicans and Sinners," rather than the Jews and Gentiles—though much in the Parable will apply to these latter. The younger son, alienated from all proper feeling, and desirous of enjoying a life of sin, away from the restraints of home, claims the "portion of goods falling to him." His unfilial request is granted. According to Jewish law this portion would be half that of the elder brother (Deut. 21: 17). Soon the apathy of the life follows that of the heart, and home is forsaken. In the "far country," where God is not, the "portion" is soon squandered—all that brings even a false happiness is gone; "there is no such waster as the sinner." And now when riot and lust have run their course "famine arises." The wretched Prodigal discovers that "it is an evil and a bitter thing to forsake the Lord"; he discovers that the gratification of appetites and passions cannot give peace, and that nothing can compensate for the loss of truth, purity and love. In mercy, even God has so ordained; for by this sorrow he will recall us to a better mind. Driven by his misery, sinking lower and lower, he hires himself to an alien for employment detestable to a Jew. The rage of his hunger (the soul's hunger) craves a share in the food of the swine which he fed ("Husks" pods which grow on the carob tree; used in the East and in Spain as food for swine). This miserable sustenance even is denied him; (some explain,—"he was driven to this food for no man gave him anything better.") How different this from his Father's house! But the divine mercy uses his misery to produce penitence. "He came to himself" he awoke from the delusion. He considers what his folly had lost him. He will seek the home which he has wickedly left, will humble him in confession of his sin, and will seek the place, not of a son but of a "hired servant." He does as he proposed; for God's hand is already here. No hard to be won—watching with earnest pity for the first movement homewards;—his Father sees him "yet a great way off," and, running to meet him impresses upon him the kiss of reconciliation. (see Jer. 3: 12; Gen. 48: 9; James 4: 8.) And now, pardoned, he has heart to confess, (Ezek. 36: 31.) But reassured by the Father's marvellous love "the intended close of his confession is not uttered."—he says nothing about restoration to the place merely of servant. And now the father's affection is lavished upon him. He will shew at once that the place of the restored child is not inferior to that vacated by the erring child. The best robe ("first") is put upon him, the robe of perfect righteousness,—in place of his rags. (Is. 61: 1, Rev. 3: 18, Zech. 3: 4.) A ring,—the token of freedom,—(the Spirit now has made him free)—is put on his hand. His attire is completed, and he is fully prepared for duty by shoes being put on his feet, (Ephes. 6: 15, Zech. 10: 12.) The fattest calf, reserved for a season of festive joy, is killed; and great gladness reigns in this home because the lost one is found. "This God is our God for ever and ever."

October 27.]

A. D. 33.

Luke xvi : 19-31.

THE RICH MAN AND LAZARUS.

GOLDEN TEXT:—*The wicked is driven away in his wickedness; but the righteous hath hope in his death.*—Proverbs 14 : 32.

This parable, like that of the Prodigal Son, is spoken with immediate reference to the Pharisees. Being "covetous" (v. 14) they "derided" the Lord's teachings in the parable of the Unjust Steward. Notwithstanding their asceticism they loved the "world" not less than the luxurious Sadducees. "Our Lord grasps the whole character of the covetous and self-seeking Pharisees, and shows a case in which it is carried to the utmost by one who made no friends with the unrighteous mammon." The issue of this character is shewn in the world which lies beyond sense. The explanation which makes Dives (the rich man) represent the Jews, and Lazarus the Gentiles, though embraced by several of the Fathers and some recent expositors, cannot be consistently and naturally carried out. Nor, again, does Dives stand for Herod and Lazarus for John; though many of the particulars are fulfilled in them. The rich man possesses all that delights the senses, and cares for nothing else. His motto is "let us eat and drink for, &c." He is not accused of flagrant crimes; but it is utterly false to say that he was condemned simply for his wealth and Lazarus saved simply for his poverty.

"Lazarus" (Eleazer,) means "the help of God," "Laid" or flung by those who last cared for him at Dives' Gate, nothing can be more deplorable to sense than the condition of this ulcerated, famishing beggar. The only sympathy shewn him is by the dogs—such as wander through the streets of an eastern city. Ps. 39 : 16. But death, to the one and the other, much changes the scene. Lazarus, in mercy first taken, is carried by angels (see Matt. 18 : 10. Heb. 1 : 14, Ps. 91 : 12) into "Abraham's bosom" as the Jews called the happy side of Hades or the unseen world. For this his piety, matured through suffering, had prepared him. Dives is "buried"—buried in splendour; but in "hell" (Hades) he begins to reap the fruit of a life of purely sensual indulgence. He is in "torments"; for though the final judgment is future, retribution in measure, has begun. He implores that Lazarus may be sent to bring him the slightest alleviation of his sorrow. Abraham calling him "son" (would that he had been a son of God) replies with a calmness that is terrible, that, on two grounds, his request could not be granted. (1) He and Lazarus—in the state now past and in that entered upon—were both dealt with according to the just and righteous government of God. ("Thy good things"—what thou didst choose as good.) (2) By divine decree (and therefore righteously) the separation of the classes now made is permanent. "A yawning chasm too deep to be filled up or bridged over" divides the saved from the unsaved. Each has gone to his own place: life is gathered to like for evermore.

Though repulsed for himself, he urges a request for his "five brethren." The way is not barred to that upper world; let Lazarus be sent to "testify" to them—to speak of what he has seen; and thus in time secure their repentance. This anxiety for his brethren's good does not show that a better mind is beginning to appear in Dives; it is rather a secret justifying of himself, and an accusing of God for not sufficiently warning sinners. The weighty reply of Abraham shews us that faith being a moral act "cannot be forced by signs and miracles." We cannot fail to remember that when another "Lazarus" did rise from the dead the Pharisees sought to kill him. John 11 : 47 and 12 : 10-11. The reply, however, imparts not the evidential value of the Lord's resurrection, 1 Cor. 15 : 12-20.

November 3rd.]

A. D. 33.

[Luke xvii : 11-19.]

THE TEN LEPERS.

GOLDEN TEXT.—*And Jesus answering said : Were there not ten cleansed? but where are the nine?—Verse 17.*

The Lord is now most probably making His last journey to Jerusalem. He is passing "through the midst of" (rather "passing between") Samaria and Galilee. On entering a village he is met by ten men afflicted by a disease—in its last stages very dreadful—which has much prevailed in the East—leprosy. This disease, eating into the system until the poor subject of it is little else than a living sepulchre, is a striking type of sin. It is certainly in Scripture so regarded, and hence the significance of Christ's so often healing it. For the full account of leprosy and the levitical regulations regarding it, see Lev. chs. 13 and 14; Num. 5 : 2-4; Luke 5 : 12-16; Matt. 8 : 2. As unclean, lepers must remain at a distance from the untainted; hence they stand "afar off." Though secluded, some knowledge of the great Healer had reached them; and though they knew Him not as Messiah, they call Him "Master" not "Lord," regarding Him doubtless as a prophet, they believe that He can make them clean. "The Lord will 'have mercy on them;' but He does not, as on former occasions, touch them saying 'be thou clean.'" To honour the representatives of the theocracy, to secure official declaration of their cleansing; but more to test their faith and gratitude (the sequel shows this,) He sends them to the priests, their misery has brought Jew and Samaritan together, and they go in company to "shew" themselves. The healing virtue takes effect while they are on the way; they know that they are cured. We cannot tell at what distance the nearest priests were, but one of the ten waits not to complete the journey. Full of gratitude and love he hastens back to render "glory" to God and "thanks" to his great benefactor. The other nine, after the priestly declaration would return to their homes—very glad no doubt; but a deeper love leads this one back to his deliverer. He falls at the feet of that "Master" who will soon teach him that He is more than a prophet—even the Son of the Highest. And this man whose devotion and gratitude single him out, is not a Jew—not of them to whom "pertain d the adoption, the glory, the covenants, &c." (Rom. 9 : 4, 5); he is a despised "Samaritan." God's grace has not respected national limits and prejudices.

In reply to His thanksgivings, the Saviour utters both a complaint and an eulogy. A complaint: for He sorrowfully enquires *where were the nine* who had not returned? How defective their gratitude to God when they come not to thank him who, even in their own view, was the medium of their cure! And yet they, perhaps all of them, were Jews. The first are last and the last first. A eulogy; for this "stranger" ("foreigner:") See 2 Kings 17 : 34-15) is touched with gratitude and gives glory to God, if the Jew does not. He is one of those who shall sit down with the children in the Kingdom, (ch. 13 : 28, Matt. 8 : 11.) With peculiar pleasure, we may be sure He who spake the parable of the Good Samaritan recognizes true piety in a race so despised by the self-righteous Jews, vain of their Abrahamic descent.

By the words with which the cleansed man is dismissed "the benefit is heightened, confirmed, sanctified." "Thy faith hath made thee whole;" this is more than the removal of his leprosy. Words these often used by the Lord. See Matt. 9 : 22, Mk. 10 : 55, ch. 7 : 50 and 18 : 42. How precious a gift is faith! Some measure of it was required of the subjects of miraculous cure; but through it, wholly comes the salvation of the soul. Rom. 3 : 28; Eph. 2 : 8.

Our own Church.

MANY OF OUR MINISTERS and people during the hot summer months were away enjoying their holidays at the sea-side, or on the Lakes, or in some other quiet retreat. Now that all have returned to their homes, invigorated in mind and body, the first thing that ought to be done in every congregation is to map out the winter's work, so that, with a given expenditure of effort, money, and influence, the greatest amount of good may be accomplished. Procrastination is as insidious and dangerous a propensity in the congregation as in the individual, and it does not condone for the sin, that at the end of the year, when the Treasurer's books are just being closed, "a spurt" is made, to cover as it were a shameful retreat. What system are we going to adopt for the support of ordinances, and the relief of the poor? How are we going to support the Missionary and Benevolent Schemes of the Church? What arrangements shall we have for stated missionary meetings in the congregation? Shall we ask the minister occasionally to give us a missionary sermon? What about the Sabbath-School, and Bible-Class, and Teacher's Meetings? Can we do any thing to make the weekly Prayer Meeting more attractive and instructive? *Et Cetera.*

THE venerable ex-Moderator of the General Assembly, Rev. Dr. McLeod, of Sydney, has so far recovered from his protracted illness as to be able occasionally to occupy his pulpit.

ARRANGEMENTS have been made by the friends in Montreal for holding a series of Anniversary Missionary Meetings in the begining of December, similar to those held last winter. The object of the meetings is to circulate information respecting the missions of the church, and to discuss the most advantageous methods of supporting them.

THE REV. DR. BAXTER has resigned the charge of Stanley Street Church, Montreal, and will remain in Scotland whither he had gone on furlough. During his brief sojourn in Canada, Dr. Baxter made many friends, all of whom wish him long life, happiness, and much usefulness in the land of his birth. The Rev.

DUNCAN MORRISON, of Owen Sound, has resigned the active duties of the ministry, retaining the rank of *Pastor Emeritus* of Knox Church. The Rev. A. V. MILLINGEN is acting as assistant *ad interim* to Rev. Dr. Topp, of Toronto. THE Rev. S. Sommerville Stobbs, of St. Mathew's Church, Montreal, has resigned his charge with the intention of proceeding immediately to Melbourne, Australia, where his brother is minister of one of the leading congregations. We are sorry to lose such a man as Mr. Stobbs, but he is going to a splendid country and an extensive field of labour in which we wish him all success and happiness. On the other hand, an old friend, Dr. Jardine, late of Calcutta, has returned to Canada with a view to ministerial work among us, whom we welcome back again gladly, in the belief that we shall reap the benefit of his Indian experiences.

PRINCIPAL GRANT is successfully prosecuting his canvas on behalf of the Queen's College Endowment Fund. The following sums have been subscribed since our last reference.

| | |
|------------------|--------|
| Markham..... | \$1000 |
| Trenton. | 530 |
| Campbellford.... | 770 |
| Seymour..... | 1000 |
| Lansdowne..... | 400 |
| Guelph..... | 2800 |
| Fergus..... | 200 |
| Galt..... | 2000 |
| Brantford | 560 |

Making a total of about \$113,000 up to the beginning of September. In addition to these, several subscriptions have been made by individuals, among which is one of \$1000 by Mr. John McDonnell, B. A., of Winnipeg, Manitoba. The graduates of Queen's are especially distinguishing themselves in this movement.

NEWFOUNDLAND. — Rev. James Fitzpatrick having laboured in St. John's, Newfoundland, for some ten months, in connection with Messrs. Harvey and Patterson, was presented, on his departure, with a valuable gold watch, chain and locket, suitably inscribed.

MUSKOKA.—The Rev. Alexander Dawson, late of Beamsville, has been inducted to the charge of Gravenhurst, Severn Bridge, and Washago. This is the first call to the pastorate from the Muskoka district, and it is hoped that this settlement will prove of great advantage to the interests of the whole mission field. Mr. Findlay, of Bracebridge, has our thanks for a letter which will appear next month.

ORDINATIONS AND INDUCTIONS.

ADMASTON, DOUGLASS and BARR'S SETTLEMENT: *Lanark and Renfrew Pres*:—Mr. Charles McKillop was ordained and inducted the 3rd September.

BEAMSVILLE: *Hamilton*:—Mr. C. McIntyre was ordained and inducted to the charge of Beamsville and Clinton on the 3rd September.

PARRSBORO: *Truro*:—Mr. A. W. McLeod was ordained and inducted, 11th September.

NEW GLASGOW: *Pictou*:—Rev. E. Scott was inducted the 24th September.

HARRISTON: *Saugeen*:—Rev. John Campbell, formerly of Cannington, was inducted to Knox Church on the 29th August.

CALLS.—Mr. Duncan Munro has accepted a call to Port Colborne. Mr. W. D. Russell has received a unanimous call from Valleyfield, *Quebec*. The Rev. James A. R. Hay, formerly of Delaware, has received a call from the Congregation of Summerstown in Glengary Presbytery. Mr. S. R. Warrender has accepted a call to Laskey, *Toronto*, the Rev. R. M. Croll, of Chinguacousy, a call to Simcoe, *Hamilton Pres.*, and Mr. A. W. McLeod, a call to Parrsboro, in *Truro Pres.*

CONGREGATIONAL REPORT. — LANCASTER: *Knox Church*.—The Treasurer's report shows that that sum of \$10,804 has been contributed by the people during the last two years. One hundred and seventy-two names have been added to the communion roll. The sabbath school numbers 125 scholars, and supports a Zenana teacher. The Women's Board of Missions collected \$140 for Foreign Missions and \$700 towards building and furnishing the new church.

THE FUNDS IN THE MARITIME PROVINCES.

Dr. McGregor requests us to call special attention to the state of the funds in the Eastern Section of the church. He says that all the funds are insolvent, and that it has become necessary to borrow money in order to meet the payments. Of course there must be a limit to this. If the necessary funds are not forthcoming, the committee must lessen their agencies and curtail their work however painful such a step may be. The deficiencies at the present moment are as follows: for Foreign Missions \$1861.78: for the "Day Spring" and Mission Schools \$2451.08: for Home Missions \$370.04: for the Supplementing fund \$2524.95: for the College Fund \$2529.57. Altogether, the large sum of \$9737.42 is required immediately to meet present engagements.

Meetings of Presbyteries.

HALIFAX, : August 27th.—Rev. E. Scott accepted the call to United Church, New Glasgow,—his connection with Milford and Gay's River to cease on the 15th September. The Annapolis call was set aside, and a deputation appointed to visit that congregation. Bermuda matters were considered, and remitted to a special committee. Rev. A. Maclean, Hopewell, was nominated for Moderator of Synod.

PRINCE EDWARD ISLAND: August 7th.—Rev. K. Maclellan was appointed Moderator and Rev. John M. Macleod, Clerk. Rev. M. Mackay's convalescence was noted with gratitude to God. Upper Prince Street Church has been organized as a new congregation in Charlottetown. Belfast has called the late pastor, Rev. A. Maclean, now of Hopewell, Pictou. The call is harmonious, cordial and enthusiastic. Moderation in a call was granted to Upper Prince Street Congregation, salary guaranteed \$800 a year. The claims of the Foreign Mission, and the effort to remove the debt, were laid before the Presbytery in a letter from Rev. D. B. Blair, and the following resolution was adopted, viz:—

"That those congregations which have not during the past year contributed to the F. M. Fund be enjoined to do so as soon as possible, and that those who have not made special collections to pay off the debt on that Fund be earnestly recommended to attend to this duty at once; also that the clerk be instructed to ascertain how many and what congregations have no well-organized system for raising funds for the schemes of the church, and to report on both subjects at the next quarterly meeting."

In reference to the fund for the Endowment of the Theological Hall, it was agreed to ask the Committee of Superintendence to send a Delegation consisting of Rev. Dr. Burns and Thomas Duncan to visit some of the congregations of the Presbytery with the view of soliciting contributions for that purpose.

TRURO: August 27th.—Rev. J. H. Chase was appointed clerk in place of Rev. John McMillan, resigned. The call from Parrsboro to Mr. Macleod, which was unanimous, was sustained, and was accepted by him. Sessions were instructed to forward their Records to Presbytery for examination. Application to the Hunter Church Building Fund for a loan of \$500 at 5 per cent interest, was made by the Desert River congregation and cordially endorsed by the Presbytery. On the 27th, arrangements were made to bring sabbath school work prominently before congregations. Mr. Smith presented the report of the Committee on missionary organization appointed at a previous meeting. The following recommendations were adopted:—

1. That a missionary organization be formed in every congregation—leaving each to adopt its own model.

2. That a missionary meeting be held at least once every three months, for the purpose of bringing the subject of missions before the people.

3. That a Committee be appointed to examine the statistical returns of the Presbytery as soon as it is practicable, and report the result to the Presbytery. Arrangements were made for the ordination and induction of Mr. McLeod, the Presbytery agreeing to meet for that purpose at Parrsboro, on Sept. 11.

PICTOU : Sept. 3rd.—The Presbytery met at New Glasgow, with a full attendance.—Rev. A. Maclean declined the call to Belfast.—Rev. A. P. Miller was appointed interim Moderator of Merigomish congregation. The Presbytery adopted a very cordial minute relative to the Rev. H. M. Scott, who has proceeded to Germany to attend eminent seats of learning there for a year or two. Arrangements were made for the induction of Rev. E. Scott, in United Church on the 24th. The Presbytery agreed to send up an overture to Synod with respect to the salaries of the Professors in the Theological Hall.—A special meeting, for visitation, will be held at Vale Colliery on the second Tuesday of October, at 6 p. m.

LUNENBURGH AND YARMOUTH : 20th Aug.—A call from St. John's Church, Yarmouth, in favour of Rev. W. Caven, late of Fredericton, was sustained. A very instructive conference was had with Sabbath School Superintendents and Teachers, a number of whom were present.

In the evening, a public meeting was held, Mr. Eisenham in the chair, when the importance of parental cooperation in sabbath school work, the relation of church members, who are not parents, to the sabbath school, and the best means of retaining the older scholars, were severally discussed. Rev. E. D. Miller, of Shelburne, closed the proceedings by an excellent address to *scholars*—meaning all those who ought to be scholars, and they, he said should be *everybody*. It was agreed that hereafter the Presbytery should meet steadily once in two months.

GLENGARRY : 9th July.—The Rev. Kenneth McDonald was appointed Moderator and the Rev. Dr. Lamont, Clerk. Mr. McLennan, Convener of the Presbytery's Home Mission Committee, was appointed to represent the Presbytery at the meeting of the Home Mission Committee in Toronto. Mr. John Geddes, student, was, after a most satisfactory examination, licensed to preach the Gospel. Mr. John Simpson, of Alexandria, was appointed Treasurer.

LANARK AND RENFREW : 20th Aug.—Rev. James Wilson, of Lanark, was elected Moderator. Rev. John Crombie was appointed Clerk. A call from Admaston to Mr. Charles McKillop

was sustained, and his ordination was appointed to take place on the 3rd September. Mr. F. Ballantyne, student, was licensed to preach the Gospel. Rev. Robert Campbell, of Renfrew, was appointed Convener of the Presbytery's Home Mission Committee. The subjects of baptism and the preaching of women were discussed at considerable length. As to the latter, a resolution was passed, setting forth that inasmuch as such a practice is altogether at variance with the usages of the Presbyterian Church, the office-bearers within the bounds are enjoined to be careful in giving any countenance to such practices. This new Presbytery has on its roll 24 ministers, two vacancies, and twelve mission stations.

WHITBY : 3rd September.—A call was sustained from Enniskillen to Mr. Thomas Atkinson, who accepted it. His ordination and induction were appointed for the 1st of October. A call was also sustained from Orono to Mr. Alexander Fraser and, having been accepted by him, his ordination was appointed for the 15th October. A third call was sustained ; this one from Newtonville and Kendall in favour of Mr. F. R. Beattie.

TORONTO : 3rd September.—Mr. S. R. Warrender having accepted a call from Laskey, arrangements were made for his ordination and induction on the 18th September. A letter was read from Rev. R. D. Fraser, resigning his charge in Charles St., Toronto, owing to the serious indisposition of Mrs. Fraser and their oldest child. The Rev. R. M. Croll, of Chinguacousy, accepted a call from the congregation of Simcoe in the Presbytery of Hamilton, and was loosed from his present charge. The resignation by Mr. Eadie of the charge of Milton and Esquesing was accepted, the Presbytery recording its high appreciation of the fidelity and zeal with which he has laboured as pastor within the bounds. Various other matters of less public interest were disposed of. The attendance of members was large.

BARRIE : 6th August.—Rev. James A. McConnell was elected Moderator. Dr. Cochrane, Convener of the Home Mission Committee, addressed the Presbytery. A call from the congregations of Gravenhurst, Severn Bridge, and Washago, in favour of the Rev. Alex. Dawson was sustained. This is the first call to the pastorate from Muskoka. Mr. David Ross was licensed to preach the Gospel. The 18th September was appointed for Mr. Dawson's induction, should he accept the call.

LINDSAY : 27th August.—Rev. D. McGregor, of Longford, was elected Moderator for the year. The time was principally occupied with considerations respecting supplemented congregations and mission stations.

Obituary.

REV. WILLIAM RICHARDSON, late of St. Andrews, N. B. The Rev. W. Donald, of Pictou has kindly furnished the following additional particulars respecting this esteemed clergyman whose death was announced last month:—Mr. Richardson was a native of Dumfriesshire where he was born August 1st, 1834. His education he received partly in Scotland and partly in Canada. For two years he studied at Toronto in the Divinity Hall of the United Presbyterian Church, at that time presided over by the Rev. Dr. Taylor, from whose example and instructions both as Minister and Professor, he derived great and lasting benefit. We refer especially to the prominence which our brother was led to give to the exposition of Scriptures and to the scrupulous fidelity with which he sought to bring out the mind of the spirit as contained in the Word. The remainder of his theological course he took in Knox College, Toronto, and the U. P. Divinity Hall, Edinburgh. He was licensed in the summer of 1862, and in the Spring of the following year was ordained at Tilsonburg in the Presbytery of Paris. Here he laboured with great diligence for several years, but at length felt obliged to resign his charge in consequence of impaired health. Somewhat more than two years ago he accepted a unanimous call to Greenock Church, St. Andrew's, in the Presbytery of St. John, where he was inducted April 20th, 1876.

KENNETH CAMPBELL, long and well-known in the county of Huron, died on the 2nd of April last in the 82nd year of his age. He was a native of the Isle of Skye, Scotland. From his youth up, he was a sincere and earnest Christian. For several years he was employed as a lay preacher by the General Assembly of the Free Church, and in that capacity was highly respected. He emigrated to Canada twenty-five years ago, and settled in the township of Ashfield, Ont., where he opened his Bible among the people, and soon gathered around him a considerable congregation to whom he expounded the Scriptures from sabbath to sabbath. Through his instrumentality was formed the present prosperous congregation at Lucknow, and that also of Ashfield. He continued his evangelistic labours till within a short time of his death. His last illness was neither long nor severe. He was in his chair till within a few hours before the end came. While conversing with his family and friends respecting the importance of being found in Christ, he lifted up his hands and eyes to heaven and exclaimed, "Lord Jesus receive me to Thy glory."

DONALD MACKINNON, Elder, of Lochaber, N. S., died on the 22nd July, in the 94th year of his age. He was born at Canobey, Inverness-

shire, Scotland, in 1784. He emigrated to Nova Scotia in 1821. Soon after his arrival he experienced a saving change under the preaching of the late Rev. Alex. McGillivray, D. D. For 30 years he discharged the duties of the Eldership with faithfulness and efficiency. He was highly esteemed by his brethren in session for his sound judgment and uniform courtesy, and he is greatly missed by the congregation for the services rendered as a pious, consistent, liberal and unostentatious supporter.

ANGUS MACLEOD, Elder, of Middle River, Cape Breton, died on the 10th August, aged 81 years. He was a native of Uig, Scotland. While a very young man he was six years in the service of the Hudson Bay Company, in the North-West. Returning to his native country, he became savingly acquainted with the truth under the ministry of Rev. Alex. MacLeod, then parish minister of Uig. He in a few years came to Cape Breton, where he spent the remainder of his long and devoted life. He was Elder in Middle River congregation for the last 38 years, and continued to officiate with faithfulness and acceptance, until laid aside, about a year ago, by severe sickness which terminated fatally. Mr. MacLeod was eminently pious, and a man of sound judgment. He was very powerful in addressing a congregation in the Gaelic language of which he had great command. He was loved and respected by all who formed his acquaintance.

Ecclesiastical News.

THE death is announced of the Rev. Peter Hope, B. A., the late Secretary of the Colonial Committee of the Free Church of Scotland. Mr. Hope was born in Canonbie in 1815. He was many years minister of the parish of Wamphray, and was appointed to the Secretaryship of the Colonial Committee in 1870. His health induced him to go to New Zealand last fall. In February he removed to Sydney, N. S. Wales, where he gradually sank and died on the 27th of May. In accordance with his expressed desire, his remains were buried besides those of his kinsman and friend, the Rev. Adam Thomson, and near the grave of another Free Church minister, the Rev. John Pourie, formerly of Calcutta.

THE INTERNATIONAL PRESBYTERIAN, a magazine which the Pan-Presbyterian Council agreed to establish, provided the way to do so seemed to open, is now definitely arranged for. It has been resolved to begin the publication with the New Year. It will be published in Edinburgh, and Dr. Blaikie is to be the editor. It could not possibly have fallen into better hands.

AFTER an absence of more than twelve months, the Rev. A. N. Sommerville and Henry Varley

are both reported to be on their way home from the Antipodes where they have, each in his own way, conducted a very remarkable succession of Evangelistic meetings in Australia, New Zealand and Tasmania. At every point visited they were received with the utmost enthusiasm, and great is the company of those who have listened to the Word from their lips. Messrs. Moody and Sankey are expected in Baltimore next winter to prosecute their mission under the auspices of the Young Men's Christian Association. In the meantime Mr. Sankey is on a visit to England. Father Chiniquy sailed from San Francisco on the 2nd September for Sydney, New South Wales. He contemplates an extensive tour of the Australian Continent.

THE relations existing between Science and Revelation are so close as almost to bring the proceedings of the British Association, lately held in Dublin, within the category of "Ecclesiastical News." Among the many learned addresses delivered, that of Professor Huxley, in the department of Anthropology, elicited a considerable amount of interest. With all his learning and research, however, Mr. Huxley was unable to say that any very definite advance had been made in regard to "the enormous question" of *Evolution*. It remains yet to be proved that man and the higher apes have a common origin. Upon this, and other cognate subjects, Scientists are still *in nubibus*; but in the meantime it is a comfort that we have such a clear, circumstantial, and credible account of the creation of both man and monkey by Moses. Mr. James Stevenson, of Glasgow, read an interesting paper on the missionary settlement of LIVINGSTONIA on the shores of Lake Nyassa. Slavery and the slave trade in the Portuguese possessions have been abolished, a new and liberal tariff has been enacted, and the promoters of the settlement have taken measures to establish navigation and trade on the rivers, and to construct roads in places where the river navigation is impeded by the rapids. About 200 natives have now permanently settled at Livingstonia, while others come for temporary employment, and a regular market for provisions and other products has been established. There is a school in operation with an average attendance of 32, and at the religious services there are large congregations. A new settlement has been founded in the Shire Valley by the Scottish Established Church Mission. It is named Blantyre, and is already prosperous. Another paper of great interest was that by Major Wilson, formerly active in Palestine explorations, on CYPRUS, in which he referred to its prominent connection with the spread of Christianity. He describes the island as one of the most beautiful and fertile in the world—reduced by Turkish misrule to a desert. The eloquent Bishop of Derry preached on the Sabbath in Christ's Church to a crowded audience, and took occasion to remind the as-

semblage, even in the presence of some of the chiefs of "modern thought," why in the name of common sense they need not be ashamed of the Gospel of the Cross.

In a letter to the *London Times*, Principal Tulloch states his belief that, notwithstanding statements to the contrary, the Church of Scotland at this date really represents a considerable majority of the Scottish people, although it may be true that the number of its places of worship is not quite so large as those of the Free and United Presbyterian Churches combined. The actual number of communicants is by Dr. Tulloch's shewing as follows,—belonging to the Church of Scotland 461,369; to the Free Church, 222,411, and to the United Presbyterian Church, 172,170. The majority in favour of the Establishment being nearly 67,000. Recent events have shown that the continued existence of the national Church of Scotland is likely to become a political question, which accounts for Dr. Tulloch rushing into print, and also for the establishment of the "Scottish Association for the maintenance of National Religion" of which mention was made last month.

THE Presbytery of Aberdeen has several times resolved to proceed with the case of Professor Smith "at next meeting," but still the case hangs fire. The delay seems to be chargeable to the Assembly clerks who have not yet transmitted the papers. In the meantime, writers in the WEEKLY REVIEW and other papers are endeavouring to impart to outsiders the exact import of the General Assembly's deliverance which does seem to be very clearly understood.

THE Presbyterian Church of the United States, North, has now 4,907 ministers and 567,865 communicants. The contributions for all purposes reached the sum of \$3,281,956. The opinion is beginning to be freely expressed by some of the leading ministers in the States that the Church has become too large for the Presbyterian form of Church Government. Its continued and rapid increase is almost *alarming* its best friends.

Report on the State of Religion.

RECEIVED AND ADOPTED BY THE GENERAL
ASSEMBLY AT ITS MEETING IN
HAMILTON: JUNE, 1878.

IN presenting this report your committee are happy to be able once more to speak of increasing attention given to the returns required in connection with the important matters committed to them. Replies have been received from upwards of 400 Sessions,—an increase of about forty as compared with last year. Presbyterial reports have been forwarded by all the Presbyteries in the Synods

of Montreal and Ottawa, Toronto and Kingston, Hamilton and London, by the Presbytery of Manitoba, and by most of those in the Synod of the Maritime Provinces. In the order of completeness the Synod of Hamilton and London stands first, with 126 sessions reporting, out of 190; Montreal and Ottawa next, with eighty, out of 129; followed by Toronto and Kingston, with 113, out of 191; and the Synod of the Maritime Provinces with eighty-two, out of 159. The Presbyteries of Miramichi, Brockville, Owen Sound, and Paris, have honourably distinguished themselves by furnishing complete reports, and they are closely followed by that of Stratford, in which nineteen out of twenty sessions have sent in returns. The lowest places in the western Synods are occupied by the Presbyteries of Kingston and London. The former furnishes six returns from thirty-one congregations, the latter eight from forty-three.

FAMILY WORSHIP.

The answers to the very direct and specific questions regarding "family worship," satisfy your Committee that few sessions are in possession of accurate information regarding the number of households under their care in which the worship of God is maintained. The answers for the most part consist of estimates, more or less accurate, ranging from "very few observe family worship," through one-fourth, one-third, one-half, two-thirds, four-fifths to "all." One Presbyterian report expresses the conviction, based on accurate inquiry, that the estimates are too favourable, while they lose sight of the diversity that prevails even where "family worship" is observed, and there is reason to fear that in not a few cases in which the worship of God in the house is reported, it is only on the Lord's Day that the family is assembled around the Throne of Grace. In the great majority of the returns no distinction is made between families, the heads of which are in full communion, and those in which they are simply adherents. The Committee regret to find that, according to the data furnished, there is evidence that in a proportion of families in connection with the Church, still painfully large, the ordinance of family worship is not observed.

They have, however, been cheered by the fact that the attention directed to this matter has already borne fruit. Sessions and Presbyteries have been awakened to a sense of shortcoming in this regard, and are engaged in devising means to correct an evil which has been a fruitful source of irreligion, and which, if allowed to spread, could not fail to prove disastrous. While your Committee desire, with all care, to avoid anything looking in the direction of leading men to rest in empty forms, or to build for acceptance with God on the performance of religious duties, they are very

deeply impressed with the importance of the observance of the worship of God in every believing household, as a means of securing the ground already won for Christ, and of further advancing His cause and kingdom in the land.

COMMUNICANTS.

The returns are so imperfect with reference to the numbers received on profession of faith in Christ, and by certificate, and the losses by death and removal during the year, that your Committee cannot venture any estimate of the gain throughout the Church. Only two of the Synodical reports give specific information as to increase in numbers. Within the bounds of the Synod of Toronto and Kingston the reported gain ranges from one-tenth to one-seventeenth of the membership of the Presbyteries.

The number in our congregations over eighteen years of age, not in full communion with the Church, varies very greatly. An extract from the report of the Synod of Hamilton and London may be taken as an illustration of this diversity. "One Presbytery reports 373 of this class in five of its congregations. Another reports 260 in one congregation in which the number on the roll is 250. While another congregation within the same bounds, with about the same number in full communion, replies that 'there are very few of this class among them.' One Presbytery which reports a large number of non-communicants, in doing so adds: "This is not to be attributed to extensive indifference to the requirements of God's Word, as it is largely found among Gaelic-speaking congregations, but rather to mistaken views of the qualifications necessary to become members, as is evident from the following facts. Some of the Gaelic congregations returning the smallest number of communicants have the greatest number of weekly prayer-meetings, and family worship is observed in nearly all the families."

The reports as a whole make it clear that there are large numbers, young and old, in our congregations standing aloof from the communion of the Church, and that not alone in districts where erroneous views regarding the Lord's Supper prevail. The fact is, no doubt, to some extent due to the raising of the standard of qualification on the one hand and a fuller appreciation on the other of the responsibilities of a Christian profession, while in many cases it is to be feared that it is due to indifference to the things of God. Much to be deplored as it is that many of the young should hold aloof from the communion of the Church and that considerable numbers continue to sit for long years under the preaching of the Word without publicly declaring themselves on the side of Christ, it would be still more deplorable were they to enter into full communion *en masse* without regard to spiritual experience, or that

the idea should become prevalent throughout the Church that the young should, as a matter of course, take their place at the Lord's Table because they had attained to any particular age.

CARE OF THE YOUNG.

The answers to the questions under the head of "the care of the young" are for the most part satisfactory, and indicative of decided progress. But the numbers furnished your committee are again so fragmentary that no adequate idea of the extent of this work can be given. One of the Synodical reports states that in reference to this department of the Church's life it is permitted to your committee to speak with almost unalloyed satisfaction. Sabbath Schools, usually in a flourishing condition, are found in connection with almost every congregation, and much importance seems to be attached to their management and success. Bible classes are reported to be almost as numerous."

The question regarding "How many refuse instruction?" has evidently been variously understood. The answers however bring out the fact that while there are very few of the young who manifest positive antagonism by refusing instruction, a very large number are being allowed by their parents and the sessions of the congregations under whose oversight they are, to grow up neglecting the means of instruction within their reach. This is particularly the case with those above the age of fifteen, who, as a rule, are no longer found in the Sabbath School, and only to a limited extent gathered into the Bible Classes.

The number of meetings, for prayer and preparation of the lessons, held by Sabbath School Teachers is increasing, but is still far short of what might easily be attained. The importance of Normal Training classes for Sabbath School Teachers has engaged some attention, and in their deliverance on this subject the Synod of Montreal and Ottawa instructed Presbyteries "to take such steps as may seem to them most suitable for securing well-trained Sabbath School Teachers and efficient organization of Sabbath Schools within their respective bounds."

The question with regard to the teaching of the distinctive doctrines of the Church has in some cases been misunderstood, and in others the answers are indefinite. According to one Presbyterian report, which affords one of the most direct and explicit answers, the means employed within its bounds are positive statements of these distinctive principles from the pulpit, exposition, of the standards of the church, distribution of tracts and pamphlets which are fitted to expose and refute error. In some congregations Witherow's "Apostolic Church" is used with satisfactory results. Your Committee are impressed with the

importance of giving due prominence to the distinctive principles of the Church, both in the pulpit and in the instruction of the young, and while carefully avoiding the cultivation of a polemical spirit, and everything that would justly mar harmonious co-operation with other evangelical churches, would still lay stress on the faithful maintenance of those principles which we have inherited from the days of the Reformation. Your Committee are persuaded that while this is done as to the doctrines of grace, the true place of the Church and the divine warrant for our government, discipline and worship, have in large measure been allowed to fall into abeyance in our public teaching. When our people are left in ignorance regarding the Scriptural foundation of our Church polity, need we be surprised that some of them should drift out on the tide of fashion, and that others should make their preference for this or that minister the ground on which they determine their church connection.

SPECIAL EVANGELISTIC WORK.

Special evangelistic services have been held during the year in about seventy congregations. In the case of a considerable number these services sprang out of the observance of the "week of prayer," or were connected with the celebration of the Lord's Supper. The reports almost without exception, speak of "good results." Some of them, however, are not specific; but where the results are specified, they are such as "the conversion of sinners," "increase of brotherly love," "the infusion of new life," "increase of attendance on prayer-meetings and public worship." It is noticeable that the reports from those who have engaged in this form of the Master's work are entirely harmonious. Everywhere the blessing of God seems to have rested in greater or less measure on these special efforts to reach the unsaved, and lead believers into fuller possession of their heritage in Christ. The following are specimens of the reports that have been received:—"We have to report a decided increase in attendance, and several adult baptisms." "Many of God's people were greatly roused, and led into a fuller enjoyment of Christ as their portion. A considerable number who were standing aloof have decided to cast in their lot with Christ and his people." Still another speaks of "a wonderful upheaval. The church was crowded every night for weeks, and the intensest interest prevailed. The result has been a large addition to the membership, and the strengthening in a marked degree of many who were formerly members." Additions of 30, 81, 86, and 150, as a result of these services, are spoken of.

The mode of conducting them seems to be nearly uniform. The exercises consist of singing, reading of Scripture, prayer, preaching

of the Word, and personal dealing, and they have been conducted for the most part by ministers of our own Church.

SUPERVISION OF THE PEOPLE.

With regard to "supervision of the people," ministers as a rule appear to visit pastorally once a year. In many cases the visitation is more frequent, while in a few it appears to be entirely neglected or confined to the sick. The prevailing practice at these visitations is to read and expound the Scriptures and engage in prayer. In some cases the young are catechized, and occasionally adults are embraced in that exercise. Many report that they are accustomed to have private and personal dealing at such times with those who walk disorderly, or having reached mature years hold aloof from the communion of the Church, but the answers do not warrant your committee in concluding that this important department of pastoral work receives due attention. They cannot press too earnestly upon their brethren the importance of bringing the truths that are proclaimed from the pulpit to bear upon men individually, and of embracing the opportunities afforded by pastoral visitation, and other personal contact, to arouse the careless, guide inquirers, and enlighten, stimulate, and strengthen believers, thus following Apostolic example in preaching Christ publicly and from house to house.

It appears that the elders take part—in many congregations a very important part—in the supervision of the people, but the answers to the questions on this head makes it abundantly manifest that the mighty power that is latent in the eldership has not been called into full exercise.

MEETINGS FOR PRAYER.

There is only one congregation reported as having no weekly prayer-meeting. There are doubtless more in the same position. The reports, however, are so explicit regarding this matter that your committee are warranted in speaking of weekly meetings for prayer as all but universal in our congregations. Some of the reports speak very encouragingly regarding the attendance and interest manifested in these meetings. They range from one to six, weekly, in number, and in attendance from ten to three hundred.

The "hindrances to spiritual life" which are specified, are prevailing worldliness, intemperance, pleasure-seeking, levity, and Sabbath-breaking. One report speaks of the injurious influence of "railroading" and Roman Catholicism. Your Committee are convinced that one of the greatest hindrances, though one rarely specified, is the growing tendency to resort to

God-dishonouring methods of raising money for church purposes which have come into vogue in some sections of the country.

Your Committee rejoice that they are able to express the strong conviction that intemperance is upon the wane. Very much has been done during the past year to promote the cause of Temperance throughout the Dominion. This matter has received a large share of public attention. Your committee regard it as of growing importance that its advocacy should be based on Scriptural grounds and carried on as a department of the work of the Church, and only as this is the case are the results likely to be valuable or abiding. Few cases of discipline have been reported. Whether this be due to a gratifying steadiness of walk on the part of those in full communion with the Church, or to the practical abandonment of discipline in many congregations, your Committee do not feel themselves in a position to decide.

There is much in this survey to cheer, as there is also to humble us before God. We are growing rapidly in numbers, wealth, and power in the land. The Church is being rapidly organized and equipped for her work. The throb of quickening life is being felt in every department. There is evidence that the Holy Ghost is accompanying the ministration of the Word among us with increasing power, that sinners are being converted and saints built up in faith and knowledge. Let the manifestations of Divine favour which we enjoy encourage us to gird up our loins for the great work before us and to the preparation of spirit that is needful. Let us be found with all diligence cleansing ourselves from prevailing sins by which the blessing of God may be restrained. Let us be found in the dust at His feet humbling ourselves in the acknowledgment of these, and in the recognition of our own emptiness and weakness that the power of God may rest upon us. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts;" Zech. v. 6.

In conclusion your Committee recommend:

1. That a pastoral letter bearing upon the evils referred to in this report be issued by the Moderator, in name of this Assembly, to the members of the Church, to be read by all the ministers and missionaries to their congregations on the first Sabbath of January next, or at such time as the Moderator may deem suitable.

2. That, with the view of enabling the Committee to prepare the report with greater ease and efficiency, the reports of Presbyteries be transmitted by the Conveners of the Synodical Committees, along with their own reports, to the Convener of the General Assembly on or before the first day of May next.

All of which is respectfully submitted.

J. W. MITCHELL.

Our Home Missions.

BETT'S COVE.

THE following account of Mr. CRUIKSHANK'S missionary labours on the North shore of Newfoundland, will be found exceedingly interesting. We should like to have a similar report from Mr. CREELMAN who is doing a good work also on the opposite side of the Island. Mr. C. writes as follows:—

“It may be interesting to your readers to have some fuller account of our new mission field at Bett's Cove and of my work there during the last nine months, than has yet appeared in your columns. Laden with the good wishes and many kindly expressions of sympathy and interest of our good people in St. John's and Harbour Grace, I sailed northward about the last week of October last year, anticipating a long and dreary winter amid the snow and ice of the North. I arrived at Bett's Cove on the fifth day, during a cold north-easterly gale accompanied with rain and sleet. The rugged rocks which stand out boldly on either side of the Cove looked weird, worn and wet, seeming to indicate the cold indifference of all who dwell within to the claims and importance of my mission. But just as the brightest gems are sometimes found among the crudest forms of nature, so within those seemingly cold, unfriendly homes, there were hearts glowing with the strongest interest, sympathy and love. Mr. Ellershausen with his usual kindness received me into his private dwelling, where I was made to feel at home during my whole sojourn there. I was also most kindly welcomed by the Rev. G. Bond, Wesleyan Minister, who had been labouring a year in the field, and who did what he could to give me a good introduction. Our people, were very thankful to be followed to so remote a region by a minister of their own Church. The Rev. Mr. Ross of Harbour Grace had also spent a few weeks in the Cove, spying out the land and he also left an introduction in every house.

My first duty was to visit the whole community from house to house, to find out both the measure and the quality of the material I had to work upon. Services were up to this time held in the school-room, where for three months I shared privileges with the Wesleyan Minister, and the Church of England minister who arrived shortly after I did. But the accommodation was ill-adapted to the wants of the community and many, I might say the large majority, of the Protestants had made the want of a suitable church an excuse for absenting themselves from the services. But Mr. Ellershausen having at heart the spiritual welfare of the community not less than the success of his

enterprise, set about at once to complete the church already under way. This pretty little building, seating about 260, and so chaste in style and replete in all its internal arrangements, was completed early in February. On the 10th of February, I had the honour of dedicating this Church to the service of God. It was built entirely at the company's expense and freely given for the use of the Presbyterian and Church of England congregations. The Wesleyans, assisted by the Company, have also built a very fine new church for themselves. And a very handsome Roman Catholic chapel is also near completion. One cannot but admire the liberality not less than the generosity of Mr. E. in thus providing for the wants of his community. Our members have increased considerably this summer, and we number now from 170 to 200, most of whom are men. We have only about twelve or fourteen families and therefore not many children. The Church of England and the Presbyterian children meet as one school, but we have our own teachers. I held services alternately with the Church of England minister, except in the months of June and July when I had most of the time to myself. In May I started a Wednesday evening service which was very well supported; this service I also shared with the Church people. We had a good organ presented by Mr. E., and a good union choir which did much to make the services more attractive. I also take this opportunity of acknowledging the presentation to the congregation of a Pulpit-Bible by the Rev. Moses Harvey of St. John's, and also of a Psalm Book and Hymn Book by Mr. McCorman of St. John's. I preached occasionally to the children, and at one service solicited aid to purchase a Sunday School library. £5. 0. 0. were realized, and the children are now enjoying an excellent library. We also received a grant of \$15. from the Home Mission Committee to procure books and papers for the Sunday School. This grant proved of great value, inasmuch as it provided attractions for children, who had never before acquired any taste for a Sunday School. There are many other favours received from friends which I should acknowledge, but I must not encroach too much upon your space. But they were all thankfully received and were used to the best possible advantage. I omitted to mention in the proper place that I opened a Bible Class for young men and women, which was very well attended, and would recommend such a class in future because it meets a want felt among our young people, especially among those who leave their homes early in life.

The greatest difficulty which we encountered was that of indifference to Church attendance. Every new arrival seemed at once to catch the contagion of non-attendance. This difficulty could only be met by persistent visitation, when men are met face to face, and their individual difficulties are discussed. Nevertheless, by the

moral influence of a Church standing as a witness to the truth in their midst, and by the many agencies that have been at work during the past year, I can safely say of the people of Bett's Cove that they are a good church-going people. The morning service is not so well attended as one would wish, but I think it is true of all mining districts that some allowance must be made for those who work hard and late on Saturday. At evening service the Church is generally filled with a well dressed and most intelligent congregation.

The officers of the staff are men of education and refinement, many of them University men, who show the good example of taking a great interest in Church matters, not merely by their attendance on Sundays, but by their material and moral support,

I visited several other localities in Notre Dame Bay and preached to intelligent congregations: these, however, receive supply from the Wesleys and Church of England to whom they belong. The scarcity of men and means in those churches renders it impossible for them to give to their scattered people around the Bays anything like a sufficient supply. But, while they would gladly hail an occasional service by our representative at Bett's Cove, I do not think we should thus offer a supply with a view of strengthening our ranks, for to do so would be at the expense of the harmony and good will which has thus far been manifested by our sister Churches. It would nevertheless be a great boon to those people, and I am sure that it would also meet the wishes of their own clergymen, if our representative as opportunity offers would do something to meet the wants of those needy people.

I do not know that I should enlarge upon the work and requirements of this interesting field further than to emphasize the importance of keeping a good representative of our Church in the field. There is a great outlet for sympathy with the sick and suffering. The minister often forms the only channel of communication between an erring, suffering, it may be dying son, and his fond, but anxious parents far away. He is needed not less among those who are strong in body, and therefore apt to have less thought about the disease of the soul. He is needed to checkmate those monstrous evils of intemperance and blasphemy and cold indifference which are so apt to make painful ravages among the best and noblest of our sons.

It is also desirable that none but an ordained minister should be sent to Bett's Cove. It secures for him a special standing and he is fitted for every department of the work.

During my stay of nine months, I celebrated four marriages, and baptized seventeen children and one adult. There is yet another step in advance which might soon be taken with great advantage. And that is the organization of the

congregation. Doubtless a large number are quite unsettled and may leave any day, but so long as this great industry is under the direction of the present managers, we can safely count upon a large Presbyterian element. Moreover, that part of our congregation which is most permanently settled is the part that would yield the best men for filling the several offices of an organized congregation. They are among the leading men of the community, and have evinced the greatest possible interest in the work.

In conclusion, I cannot but acknowledge with feelings of the deepest thankfulness and gratitude the many tokens of kindness and encouragement I have received from the good people of Bett's Cove, and only trust that my labour there may be greatly blessed to them and me.

Manitoba.

KNOX CHURCH, WINNIPEG.

THE number of new Churches that are erected annually throughout the Dominion by Presbyterians is a significant index of the rapid growth and enterprize of the Church. Most of these churches are substantial and durable; many of them are costly: some are even splendid specimens of architecture. As one and another are brought under our notice, usually we have to content ourselves with the simple announcement that here and there a new church edifice has been dedicated to the service of God. We shall be pardoned if we make an exception in the case of Knox Church at Winnipeg in order that we may preserve for future reference some statements respecting the origin and progress of Presbyterianism in Manitoba, as we find them in the speeches of the Rev. Dr. Black and Rev. Prof. Hart, on the occasion of the laying the corner stone of the new church at Winnipeg on the 8th of August. The building is to be of the Gothic order, constructed of stone and brick, 102 feet in length by 53 feet wide, and seated for 900 persons. The estimated cost is \$21,200.

Twenty-seven years ago, Dr. Black, now the minister of Kildonan, proceeded to what was then the "far-west," as the pioneer herald of Presbyterianism. Railroads extended only a few miles beyond Chicago at that time, so that his journey across the great prairies was by stage-coach. It was during the rainy season, too, which added to the discomforts of the

journey as those only can understand who have experienced the like. He arrived at Fort Garry on the 28th September, 1851. Presbyterianism, he says, even then had already been well fixed, for, from 1815 to 1851, the original settlers had remained true to their principles although they had not been visited by any missionary. Dr. Black was the first, and for many years the only Presbyterian minister in the country. The first regular service held within the limits of the present city of Winnipeg—which then had no existence—was in the winter of 1858-9, in the old Court House at Fort Garry, where a company or two of the Royal Canadian Rifles were stationed. Mr. Taylor, the Episcopal minister, held service on alternate Sabbaths with Dr. Black. And so matters went on till 1868 when it was decided to erect a Presbyterian Church. Originally 45 by 25 feet, it has since been added to at three or four different times, which accounts for its present architectural eccentricities.

The Presbytery of Manitoba was erected, Professor Hart says, on the 16th June, 1870, with Mr. Black as its first Moderator. At the first meeting of the Court, Messrs. Black and McNabb, and Mr. Whimster, Students of Divinity, were appointed to hold services at Kildonan, Little Britain, and Winnipeg as frequently as possible. In January 1872, application was made to have Winnipeg separated from Kildonan, which was done, and Knox Church became a distinct charge under the pastoral charge of Dr. Bryce, who was also a Professor in Manitoba College, then located at Kildonan. That summer, Rev. Thomas Hart, a minister of the Presbyterian Church in Canada in connection with the Church of Scotland, arrived in Manitoba and began to co-operate with the Presbytery both in the College at Kildonan and in the Church at Winnipeg. The Rev. James Robertson, the present pastor, was inducted in July 1874. The Presbytery of Manitoba has now the names of 21 ministers on its Roll.

HIGH BLUFF.

We thank Rev. H. McKellar of High Bluff, Manitoba, for the following very gratifying intelligence from this important part of our Home Mission field.

As a Church, our work in the Prairie Province and North-West Territories is growing rapidly in our hands. It may safely be stated that a considerable majority of the families that have recently come to settle belong to the Presbyterian Church. From every corner of the land the cry "come over and help us" is heard, and I trust that the Church will not be heedless but heartily respond to this loud call. Our cause at High Bluff and sister congregation of Portage Creek Settlement is progressing. There

is service held in each every Sabbath, and the attendance is very encouraging at both places. We have also a Sabbath School connected with each, in which much interest is manifested. The weekly Prayer-Meeting at both places is well attended. There is a good church and manse combined at High Bluff. The people of Portage Creek intend building a church as soon as possible, as the present place of meeting is altogether too small. If we are blessed with a few more prosperous seasons like the present, I have no doubt these congregations will soon become self-sustaining. It is now a regular charge with a settled pastor. The people have subscribed over four hundred dollars towards the minister's stipend, per annum, which along with the expense incurred in building a new church and other necessary expenses, is an earnest of what our people here will be prepared to do when seasons of prosperity return. Our neighbouring congregations of Portage La Prairie and Burnside under the pastoral charge of the Rev. Allan Bell are also doing nobly. They have furnished their pastor with a new and commodious manse which cost fifteen hundred dollars. Also the congregation of Burnside has erected this summer an excellent Church. Mr. Bell occupies an important position inasmuch as Portage La Prairie is destined to become a flourishing town in the near future. It is surrounded by a first class agricultural country, and about 40 miles to the west of Portage La Prairie we have the largest and most promising mission field, of Palestine, &c., under the charge of the Rev. J. S. Stewart. The Palestine people are about erecting a new church in Gladstone which will cost about \$1500.00, of which \$700.00 has already been subscribed. And still further west a large field of missionary operation is rapidly opening up for us.

ROCKWOOD.

Rev. Alexander Campbell says of this part of Manitoba:—"I like this country on the whole. Its climate suits me and its soil is generally very fertile, though there are barren spots, owing to the alkali deposits. The vegetation is rapid beyond belief. My labours are abundant enough for my strength. I preach three times each Sabbath and drive 25 miles, part of the road being very rough. When the days get short I can only overtake two stations each day, but the drive will be about the same. The audiences are small, for this section is not being settled so rapidly as some others, owing to its being all in the Railway Reserve, and that there are in consequence no free grants in it. Still, some prefer taking lands here and paying a small price for it in preference to the free lands two hundred miles further from the market. We had a communion service in the Grassmere Church lately, when seventeen persons sat down

to the feast. Three of them were added on profession of faith. Sabbath Schools have been organized in three of our stations:—Grassmere, Victoria and Ridgway. Mrs. Campbell has a class also in Rockwood. The work of the missionary here, as elsewhere, is in great measure, foundation work—a truly honourable and responsible office is that of the pioneer missionary, but drawing more largely on one's faith than in some older communities where the thirty, sixty, and "one hundred fold" are realized in the lives of the sower.

French Evangelization.

THE following extracts from the last annual report of the Rev. Marc Ami, Missionary of the Board in Ottawa, give a very satisfactory account of the condition and prospects of the work in that city.

In presenting the Third Annual Report of the French Presbyterian Church of Ottawa, we feel a deep sense of gratitude to Almighty God for the measure of blessings conferred upon us, both as a church and as individuals. Although the prospects were rather gloomy twelve months ago, yet the hand of the Master has not forsaken this little flock; and in spite of many hardships and increasing difficulties, we have been able to prosecute our work quietly and humbly, and to see here and there a few tokens of God's smiling face upon our arduous labours in the salvation of souls. The fact that God has permitted us to plant the banner of his glorious Gospel in this capital of our great Dominion and, so to speak, on the very walls of the citadel of Romanism, is one to fill our hearts with thankfulness and zeal in the cause of the divine Master.

The past year has been for us one of many trials and difficulties. The commercial crisis, which still threatens many families with almost starvation, and the peculiar difficulty of obtaining work for some of our converts on account of the language, have forced twenty members of our congregation to seek elsewhere the means of subsistence for themselves and their families. However, I have been enabled to find employment for most of those who remain with us, and this part of the work of your missionary added no small burden to his numerous duties. The city engineer, the officials of the Public Works Department, and the Water Works contractors have done all in their power to give us a share of the public works. Our thanks are tendered to the Ladies' aid Societies of St. Andrew's Church, Knox Church, Bank Street, and Daly Street Churches, as well as to all the friends of our cause for their valuable aid in gifts of money and clothing for the poor.

The Sabbath afternoon meetings have still been held in the Marble Hall, but since the property has changed hands, we are not sure even of having this modest Hall for any length of time, and it would be very necessary to have a house of worship, however humble it may be, which would be known as "The French Presbyterian Church of Ottawa." When Mr. Joseph Allard arrived here in April last, we began a regular evening service in the Duke Street school house, in the western part of the city, and since his departure last fall, the meetings have regularly been kept up by your Missionary with much evident interest and encouragement. We have been enabled to continue the services in that place, through the generosity of Mrs. Bronson, a benevolent friend of our cause who has taken upon her own responsibility the rental, heating and lighting of this building.

Since our last annual meeting, the congregation has been strengthened by the addition of seventeen souls, which added to the 73 we had at that time, gives us a total of 90 for the current year. However, we must notice that 20 persons have left the city during the year, leaving us with only 70 persons, or three less than a year ago. Of these 20 who left the city, a family of six have gone to the French Protestant colony at Namur, others have gone to Montreal and other places of the Dominion, two of these have returned lately but are not counted, being yet uncertain to remain in Ottawa, and two have been called to their eternal rest. With much grief we have to record the death of one of these, our beloved brother and elder Mr. Thomas Theberge, who, after a lingering and painful illness in which he patiently bore his sufferings and glorified his Saviour, died in April last. Always active, zealous, ready to help of his person and of his means, the death of our late brother has left a sad blank in our ranks, and now the last of our French elders has been removed from our session. Four persons have sincerely abjured Romanism and joined the congregation. Three others have been added to our communion roll, one by profession of faith and two by certificates from sister churches. There are a number of French Protestants in the city who attend our services more or less regularly, but who have not yet connected themselves with us either as adherents or members. A weekly prayer meeting and singing class are held on the Wednesday evening in my house, and are largely attended.

You will see by the Report of the Treasurer, that we have been able to meet all the expenses of rental, fuel, light, etc., and still have a small balance to our credit. This however, is due in great part to the generosity of Mr. Somerville, the owner of the Hall, who, very kindly gave us the use of the Hall gratuitously

during six months, and charges the nominal price of one dollar a sabbath for the remaining part of the year.

In conclusion, I would remind you, that in order to prosecute our work efficiently among the R. C. population, it would be very necessary to have a church building, however humble it may be, where Roman Catholics would not be afraid to come. Their aversion to private buildings, their ideas of church service, as well as the locality in which our Hall is situated,—opposite a R. C. convent,—deter a large number from attending again when they have once or twice attended our services. We believe that before many years, the capital will be a great centre of attraction for our French Protestants, and when we have a suitable building, and the means of carrying the work of evangelizing the masses more thoroughly, we will undoubtedly see a vigorous French church in this part of our Dominion.

I would acknowledge most heartily the valuable aid rendered to the French work by our city pastors, but more especially by the Rev. Wm. Armstrong, Moderator, and by Messrs. A. Perry, John Thorburn. and J. Hardie, elders, of our Session, who have so willingly and constantly given their time, talents, and strength to the spiritual welfare of our little flock.

Since the reception of the above Report, the French Congregation under Rev. Mr. Ami, have secured the use of the York Street M. Church, and already the attendance has considerably increased, large numbers of Roman Catholics being present at each service. Mr. Ami, assisted by Mr. LeClain, the colporteur, invariably takes an opportunity to speak privately with these strangers at the close of the service and to obtain their addresses. Mr. LeClain has during the past four months visited the whole of the Lower Town, and placed many Bibles with R. C. families, some of whom receive him gladly and attentively listen to the reading of the Gospel.

Notwithstanding the poverty of the people, Mr. Ami, in response to a circular from the Board, has collected and forwarded a contribution of upwards of \$30 to the Treasurer of the Board, all of which was obtained without the help of English speaking Presbyterians. None of whom were asked to contribute. Everything seems to indicate that, by the blessing of God, a large and prosperous congregation will ere long be found in the capital of the Dominion.

The New Hebrides.

THEIR GEOGRAPHICAL POSITION : WHEN DISCOVERED : JOHN WILLIAMS THE MISSIONARY MARTYR : DR. GEDDIE : THE GORDONS : JOHNSTON AND MATHESON : GENERAL DISCUSSION OF THE ISLANDS.

THE Islands of the South Pacific Ocean are divided by geographers into two distinct regions—Australasia and Polynesia. The former comprehending Australia, New Zealand, New Guinea, New Caledonia, New Britain, The NEW HEBRIDES and numerous other small groups of islands. The latter embracing the Fiji Islands and all lying between them and the Continent of America. The New Hebrides group lies about 1000 miles due North of New Zealand and 1500 miles north-east of Queensland, and contains in all about forty islands, having a population of nearly 100,000 souls. Espiritu Santo, the most northerly island of the group, is the largest ; its population being variously estimated from fifteen to twenty thousand. The others that are best known to us through the labours of our missionaries are, Efate, Fotuna, Tanna, Aniwa, Erromanga, Nguna, and Aneityum. The soil and climate of the New Hebrides are described by travellers in the most glowing terms. They call it “a terrestrial paradise,” where every prospect pleases : “*only man is vile.*” But, happily, Christian missions have already done much to ameliorate the condition of the natives.

This archipelago of Islands was first discovered by the Spaniards in the year 1606, but they were more accurately and extensively explored by Captain Cook in 1774, when they received the name they now bear. As a field for missionary enterprise they were first brought into notice by John Williams, of the London Missionary Society, who went out as their missionary in the year 1816 to the Society Islands, where he taught the people the arts of civilized life and instructed them in the knowledge of religion. In 1823 he settled on the Island of Raretonga where, with his own hands, he built a missionary ship—“The Messenger of Peace”—in which he sailed away to the Navi-

gator's Islands, 600 miles off, where he planted eight missionaries and began a work that has since been attended with remarkable results. In 1834 he visited England, where he published a narrative of missionary enterprise in the South Seas, and also printed the New Testament in the language of Raretonga. In these ways he did more, perhaps, to awaken the missionary spirit in Britain than any one man who went before or succeeded him. In 1838 he again sailed from England with nine additional missionaries and, after visiting other groups, he made for the New Hebrides. After planting three missionaries on Tanna, he proceeded to Erromanga where he landed in company with Mr. Harris. They were immediately attacked by the natives and cruelly murdered on the 20th November, 1839.

Attracted to this field through the representation of Williams, the late Dr. John Geddie, being then the minister of Cavendish, in Prince Edward Island, and full of missionary zeal, decided to give himself to the work in the South Seas. This was in 1846. He received an appointment from the then Presbyterian Church of the Lower Provinces to labour where Providence might indicate in the South Pacific. By a long and circuitous route he reached Aneityum in the middle of 1848. For some years he and his family endured many trials and hardships on that heathen island. In 1852 he formed his first church in the New Hebrides. A few years later, through his efforts and those of his fellow-labourer, Mr. Inglis, the whole of the population, numbering 3,500, was professedly Christian. In 1863, by their united efforts the Aneityumese were supplied with the complete New Testament. Dr. Geddie continued to labour on Aneityum, making frequent visits to the other islands, until June 1872, when he had a stroke of paralysis. He retired to Geelong, near Melbourne, to join Mrs. Geddie, and to assist in having the Bible printed in the language of the New Hebrides, and there he died on the 14th December, 1872. Quite recently a marble tablet to his memory was placed in the wall of the chapel where he had so often preached in Aneityum, and on it are these words worthy of being printed in letters of gold:—*When he came here there were no Christians, and when he went away there were*

no heathen. The good work is carried on at the present time on Aneityum by our missionary, the Rev. Joseph Annand, appointed by the Presbyterian Church of the Lower Provinces in 1872.

ERROMANGA, for ever memorable in the annals of Christian Missions, is at present occupied by the Rev. Hugh Robertson. Here the Rev. G. N. Gordon and his wife who had laboured on this island since 1856, were murdered by the natives on the 20th May, 1861. He had been engaged in building a house when a man named Narabuleet, decoyed him away on the pretence of getting some medicine. In a dark path in the wood eight men lay in ambush. Narabuleet struck him from behind and the rest rushed on and clubbed him. Not far off was the house in which Mrs. Gordon was. She had heard the savage yell and went to the door to see what was the matter. A native named Ouben appeared. She asked him what the noise meant, and as she turned to look in the direction whence it came, the savage dealt her a blow which felled her to the ground, and another blow from his club deprived her of life. The Rev. James D. Gordon, a brother of the martyred missionary, went out from Prince Edward Island to take his place upon Erromanga in 1864. In March, 1872, he too fell by the tomahawk of a native on the verandah of his own house. He was at the time busy translating the Acts of the Apostles. He had got as far as the end of the 7th Chapter, where the martyrdom of Stephen is recorded, and had come out from his study for a few minutes to rest when he was felled to the ground. He was not married. The displeasure of the natives in both cases has been attributed to the outbreak of measles, which proved very fatal, and which was regarded as a fulfilment of the fearless missionaries' denunciations against the prevailing wickedness of the people. Erromanga has a population of about 3000, of whom about 500 have embraced Christianity. It is about 80 miles in circumference. Mr. Robertson, the representative of our Church on Erromanga, began his life in the New Hebrides with Dr. Geddie, on Aneityum, as agent for a London cotton company. This made him familiar with the character and the languages of the natives. By his tact and conciliatory manners he has won the confidence and affec-

tion of the people and is well entitled to the gratitude and the cordial support of the Church.

TANNA, about the same size as Erromanga, and separated from it by a strait, 18 miles wide, is one of the most beautiful and fertile islands of the group. It is remarkable for its volcano, which has been in a state of ceaseless activity since the time it was first discovered by Captain Cook, more than a hundred years ago. Clouds of steam and thick black smoke hover around the mountain top in the day time, while its deep internal fires throw a lurid light over land and sea by night. The population is estimated at from ten to twelve thousand. Dr. Patterson, of Nova Scotia, in his "Memoirs of Johnston and Matheson" has given us an interesting narrative of mission work on Tanna, and a very full and graphic account of the New Hebrides and its inhabitants.

The Rev. Samuel F. Johnston, a native of Middle Stewiacke, N. S., took up his abode on this island in 1860, accompanied by his wife. They found the natives naked and living in a condition of social degradation past description. Only a short time he laboured to elevate them, for he died on the 21st January, 1861. Yet in that short time he had won the affection and confidence of the natives in a remarkable degree. The Rev. John W. Matheson of Roger's Hill, N. S., sailed with his wife for these islands in 1858. They spent most of their time on Tanna, but were eventually driven from it by sickness and native hostility. Both died in 1862; Mr. Matheson, on one of Loyalty group, whither he had repaired in the hope of restoration to health, and his devoted wife on the island of Aneityum.

EFATE.—This, the central island of the group, is rich and fertile. It is about one hundred miles in circumference. It was here that Mr. and Mrs. Morrison, also from Nova Scotia, lived and laboured successfully for some years, and here also the Rev. Joseph Annand, now of Aneityum, was stationed for a time. Our mission on Efate is now under the charge of the Rev. J. W. McKenzie, who has been associated in the work by the Rev. D. McDonald, a son-in-law of Dr. Geddie's, connected with the Presbyterian Church of Victoria. His principal stations are Pango and Eraker, at both of which places there is a church. With very few

exceptions, all the natives of these villages attend the Church and School.

ESPIRITU SANTO.—This island is 80 miles long and 40 wide. It is covered with lofty mountains and fertile valleys, which give it a magnificent appearance. The climate, however, is unhealthy. On the east side of the islands the natives are said to be very savage, and to shun intercourse with strangers. Dr. Geddie visited the island several times, and on one occasion, in 1861, left some Raretongan teachers on it, but they took sick and died a few months afterwards. No missionary seems to have been stationed here until the year 1869, when the Rev. John Goodwill, formerly of Roger's Hill, Nova Scotia, was sent out by the Church of Scotland in the Maritime Provinces. Up to the day of Mr. Goodwill's landing, this large and populous island was sunk in the darkest gloom and misery of heathenism. The inhabitants were filthy, naked cannibals. Scarcely had the Goodwills—for his wife had gone with him to share his labours and his hard ships—begun to see the fruits of their labours when they were forced to leave on account of sickness, and in 1875 Mr. Goodwill returned to Nova Scotia.

Altogether *twelve* ordained missionaries have gone from the Lower Provinces to the New Hebrides; nine of them took their wives with them; making in reality *twenty-one* missionaries. At present we have only three, for the Rev. J. D. Murray, formerly at Aneityum, has removed to Paramatta, N. S. W. There are however some six or seven missionaries connected with other Presbyterian Churches labouring successfully in the New Hebrides, and working harmoniously with those of our own Church. But, as may be seen from Mr. Annand's letter in last month's *Record*, there is not only room, but there is the most urgent need for additional men of the right stamp. It is to be hoped that his earnest appeal will not remain long unheeded.

N. B.—The missionaries of the Presbyterian Church in Canada at present in the New Hebrides are as follows:—Mr. Annand at *Aneityum*, Mr. Robertson at *Erromanga*, and Mr. McKenzie at *Efate*. Let us remember them by name in our prayers.

We learn from the Australian papers that considerable anxiety still exists as to the French policy towards the New Hebrides. Are the islands to be annexed to New Caledonia? Or will Great Britain consent to their being annexed to Australia? The French Government questioned the British Government on the subject, their anxiety having been excited by the Australian petitioners in favour of British annexation.

The British Government reply that there is no intention to interfere with the independence of the islands. It is forgotten that statements in French papers of a proposal to annex the islands of the New Hebrides to the colony of New Caledonia occasioned the action of Presbyterian Church Courts in Australia and New Zealand. For the present, however, both England and France state that there is no proposal to annex the Group. That one or other will propose it cannot well be doubted. The native population is rapidly diminishing by natural causes on the one hand, and by the labour traffic on the other, so that these islands will be open to enterprising colonists, and must fall under some of the great European powers.

A correspondent of the *Weekly Advocate*, writing from Fiji, states that Sir Arthur Gordon, the Governor, sent a special messenger to the New Hebrides to make inquiries regarding the dislike to Fiji among the natives. The report tells nothing that was not known before; but one sentence is very confirmatory of statements made so often by missionaries and others regarding the way in which the Labour Traffic has been carried on. It is this: "There is no trade I am acquainted with, which to keep it clean before the eyes of all men, requires a higher class of officers, morally and socially, to carry it out, so as to render impossible future reproach being justly cast on this colony." This gives hint enough of the uncleanly, immoral, and cruel character of the traffic hitherto. Presbyterian Missions would have but a poor chance in the New Hebrides if those beautiful islands were to pass under the French flag, which in foreign lands usual protects the Jesuits only.

Our New Hebrides Mission.

EXTRACT LETTER FROM REV. JOHN INGLIS:
DATED LONDON, APRIL, 1878.

ON account of the printing of the Aneityumese Old Testament, my wife and I have for the time being taken up our residence in London. The printing is going on steadily, but not rapidly. It requires very great care to

secure accuracy, the greater part being printed for the first time. We are making two volumes of the Old Testament, and are printing the second volume first. We began at Job, and are now nearly at the end of Isaiah. I estimated that it would take two years to carry the work through the press, and I find that the most of that time will be required to finish it satisfactorily. The printers are Messrs. Harrison and Sons, printers to the Queen, and it is being printed by the British and Foreign Bible Society. We are printing 2,500 copies.

At my request, the Society sent out to Aneityum five hundred copies of the New Testament, which was printed at their expense fifteen years ago, and for which I paid them eighty and some odd pounds. As I had brought the money with me, the proceeds of arrowroot contributed by the natives, I was able to pay the account the very day the Testaments were shipped, an arrangement extremely agreeable to our friends of the Bible house, who say they sincerely wish that all native converts would pay for the Scriptures as fully and as promptly as the natives of Aneityum do. But then this desirable state of things is greatly aided by the kind, thoughtful, and business-like habits of our friends in New Zealand and elsewhere, who have assisted us so generously in disposing of our arrowroot. Of the £300 worth which I took with me to New Zealand in the 'Dayspring,' there was not a sixpence of the proceeds but what was duly and promptly paid. And I have no doubt that the £150 worth of last year's crop, sent on to New Zealand, will all be accounted for in a manner equally satisfactory. Indeed, an instalment has already reached me, and that from the far-distant town of Invercargill.

Before this reaches you, you will have heard full particulars of the unexpected death of the Bishop of Litchfield. By this death our New Hebrides Mission, and all the natives of those seas, have lost one of their oldest, best, and truest friends. In 1852, the Bishop, in his mission vessel, the 'Border Maid,' at a great deal of inconvenience to himself, gave passage to my wife and me, and took also our house, boat, goods, and live stock, from Auckland to Aneityum, and he afterwards paid us a visit year by year as he passed our island, up to the time that we possessed our own mission vessel, the 'Dayspring,' when his visits became unnecessary. During all that time he did everything in his power to secure our safety and comfort, and promote the best interests of our mission.

Some time after I came to London, I wished to consult him as to what steps should be taken in approaching the Government on the question of the threatened annexation of the New Hebrides by the French. To facilitate this object, he kindly invited me to take breakfast with

him in his town residence—the Lollard's Tower—on the morning of the day on which Parliament was to meet, to attend which he was coming up to London for two or three days. After breakfast and business were finished, he showed me through the old, venerable, antique building. On the topmost story is the apartment that was used as a prison, with eight old rusty rings, to which those pre-Reformation confessors and martyrs—the Lollards—were bound.

I had not seen the Bishop for nearly twenty years, but I knew scarcely any change in his appearance. He was fresh, healthy, and vigorous; and, looking at his strong, well-knit frame, coupled with his strictly temperate habits, humanly speaking, one might have predicted that he had still twenty years of active life before him. But "the race is not to the swift, nor the battle to the strong," and every such providence calls aloud to us, "Be ye also ready; for in such an hour as ye think not the Son of Man cometh."—*The New Zealand Presbyterian Church News.*

LETTER FROM MISS RODGER,

TO THE SECRETARY OF THE WOMEN'S FOREIGN
MISSIONARY SOCIETY, WESTERN SECTION.

Mhow, May 10th, 1878.

THREE months have passed away since my last letter was sent, and it is again my turn to supply a letter for one of your monthly meetings. The hot weather has been less trying than was expected on account of the scarcity of water, but there is at least four weeks of it to come. We cannot look for the rains much before the middle of June. I am sure you rejoice to know that I have at last succeeded in getting into several Zenanas. There has been a great deal of sickness amongst the Parsee children, but they are now better, and two of them have consented to my visiting their families. I mentioned in my last letter that the Post-master had promised to allow me to visit his family, but he has always put it off, saying they are sick: perhaps it is only an excuse. However a Marathi Brahman, who is overseer in the Engineer's office and speaks very good English, being educated in the Government School at Poona, wishes to have his daughter taught. They can read very well in their own language, but he wishes them to learn fancy-work. They are bright-looking girls about twelve and fourteen years of age, and of course married, and not allowed to go outside, at least, not farther than the verandah. At present they are all gone to attend a wedding of some

of their relations at Poona, but will be back in a month. This house may be a help to getting others, as there are many of the same caste living near. The first house to which I gained an entrance is one of the most interesting. The husband was formerly a pupil in Dr. Wilson's school in Bombay. He spoke to me of being taught when there by the Rev. N. Sheshadri. He speaks English well, and is also in a situation; he is clerk in one of the offices in the camp. His wife cannot read, but is very anxious to learn, and has succeeded in getting the alphabet. One of her little boys seems as anxious as she is herself and is very helpful whenever I go to the house. She listens most attentively to the reading of the Scriptures, which I read in the Marathi language to her, as she does not understand Hindustani. She often asks me to read more to her when I stop. She is quite pretty for a native woman and has a very pleasant expression. I have been to another house near by this one, but as they were ill with measles, and I have never had them, I thought it prudent not to go back until they were better. Several times I have noticed a little girl watching me when I have been going to these houses. She appears about eight years of age and is very interesting looking. On enquiry I found her to be the daughter of a bigoted Brahmin priest who lives in the neighbourhood. Her mother is dead; the woman who was in charge of the house spoke as if they would not object to have the girl taught, but as the father was absent I could not depend upon what was said. I have not been able to go to the house again.

When writing in February, I told you about the girl's school which we had opened. It has not grown any in numbers since then; although many new girls have come, many of the old ones have left. I visit this school regularly every day, and they are learning slowly; the Marathi is very difficult, but it is the language they speak. I give them a Scripture lesson every morning, which takes me about three quarters of an hour. I begin by telling them the story of the creation, go on to the fall, and expulsion from Eden, and then take up the New Testament. They answer me very wisely and I am now at the temptation in the wilderness. I intend taking them through the Gospel of St. Matthew in this way. Miss Forrester has been teaching them singing and sewing. They like that part of the day very much when they are set to sewing, and they are very fond of singing. They have been taught "I need thee precious Jesus," "I lay my sins on Jesus," "There is a fountain filled with blood," and "Here we suffer grief and pain." They enjoy this last one very much on account of the repetition in the chorus which somewhat resembles their own style of music. I am still studying Marathi.

Formosa.

LETTER FROM REV. G. L. MCKAY TO THE
CONVENER OF THE WESTERN FOREIGN
MISSION COMMITTEE.

Ke-lung, July 12th, 1878.

ABOUT the middle of last month I arrived at Tamsui, after being down South at our Sin-kang and Ang-mng-kang chapels. I need not tell you I was greatly delighted to meet Mr. and Mrs. Junor, with little Frank, when I arrived there. They had a rough passage across the Pacific, and Mrs. Junor was very ill on board the ship, still our beloved Master brought them in safety to Tamsui. Mrs. Junor is evidently weak yet, but I hope the Lord will give her strength in due time to accomplish her heart's desire in teaching the poor women here, and thus save many souls. She has a real missionary spirit, and Mr. Junor is an able, zealous servant of the Great Head of the Church. I thank God for bringing him here to labour with me in saving souls. I stayed about two weeks at Tamsui to try and help them to get fairly settled, then left to visit this place. Mr. Junor went to the Pat-li-hum, Tamsui and Bang-kah chapels with me, and at each place addressed the hearers most appropriately. I interpreted for him and enjoyed immensely the sound ring of his remarks. Leaving Bang-kah with the students and Mrs. M., we went to the Khoe-chin chapel, then walked under a scorching sun to this place. Several of the students were sick after the exposure. Last week I visited Coal Harbour to see my countrymen the miners, and was sorry to find several on the sick list.

Mr. John Wallace Ord, the staunch old Presbyterian there, came last Sabbath to our service in the chapel here. He is like an old Covenant, so I love him all the more for that. He is not troubled with Epicurean, Spencerian or Darwinian speculations *which can never satisfy the longing soul*, but feeds his spirit with the *everlasting Gospel* of Jesus our Redeemer.

I am teaching the students here every day, whilst Mrs. M. visits the women in their homes and induces them to come out to service in the evenings. We are here about two weeks and we have had glorious meetings every night. After worship, Mrs. M. teaches the women to sing sometimes until long in the night.

Oh the darkness that reigns here amongst the daughters of China! Oh the ignorance, the superstitions, the vileness that prevail! God of all nations awake this old Empire; let her arise from the dust and embrace the glorious gospel of Jesus which alone can save sinners and exalt a nation!

G. L. MCKAY.

India.

LETTER from Miss FORRESTER to the Secretary of the Kingston Women's Foreign Missionary Society: dated Mhow, 5th June, 1878.

"I desire to thank you and the other ladies of the Kingston Society for choosing me as their representative, and I trust it may be for our mutual benefit. It is comforting and encouraging to know that we have the sympathy and prayers of our sisters in Canada, and for myself I feel much in need of them. I will write to you as often as I have time, and hope you will have as much pleasure in receiving mine as I have in receiving yours.

You ask first about our quarters. The first two months, nearly, we were here, we lived in Col. Van Heytheysen's bungalow. They were all away at Bombay, and had kindly placed it at our disposal during their absence. It is no very easy matter getting a house of any kind here, and indeed it was only a few days before the Van Heytheysen's return, that we heard of this place, which we at once secured. It is clean and tidy-looking, in an airy part of the camp, but condemned by the doctor as too small for us. My progress in the language is said to be about equal to that of most lady missionaries. Since the very hot weather set in, it requires the greatest effort on my part to read just one chapter in Hindustani. But we are looking for the monsoon now: then I hope to get on rapidly. In the Zenanas, in this State, Marathi is the language spoken, and in the villages, both among the men and women, it is Hindi. The latter is easily acquired when you know Hindustani. As far as I can make out, the Parsee and Mahomedan women all speak the Hindustani or Urdu as it is more commonly called here.

Of the 20,000 natives in Mhow, religiously, the majority are Hindoos, the remainder Parsees and Mahomedans. The Mahomedans are not nearly as numerous here as in the Bengal Presidency, and perhaps from this arises the fact that the women here seem to have more freedom, *i. e.* as Miss Rodger says, they will go with you as far as the door on leaving, (carefully hiding if they see a man near). You ask me to tell you something of the present religious rites of the inhabitants of Mhow. I do not know if there is anything either in the objects or manner of worship which is peculiar to this part of the country, or to this present time. Their gods are very numerous and very varied. The greater ones have certain seasons of the year set apart as sacred to their worship. In going through the bazaar it is sad to see how many heathen temples there are. Did you know that there is one directly opposite the boys' Mission School?

In this school-room, Mr. Campbell has a Hindustani service every Tuesday morning at eight o'clock, and a native Sunday School at five o'clock in the evening. While there we frequently hear the ring of the bell and the sound of the gong in the temple opposite. It is their call to their god, for he may be sleeping. If you look across the street, you will probably see some one doing pooja, sometimes walking round and round the shrines of the gods, appearing to count the number of times they have been round by their beads which they have strung round their neck; at other times prostrating themselves before some paltry looking idols. Poor ignorant, unhappy people! So many of them dying every day in this ignorance! How happy we should be in making use of every opportunity in speaking to them of the Saviour. What I have written refers specially to the Hindoos. The Mahomedans, except in so far as they are mixed up with the Hindoos, are not idolaters at all. Of the Parsees, one hears very little as to their religion. In appearance they are fine specimens of humanity,—tall and intelligent-looking, with good business abilities, but very grasping. We have some hopes of forming a Parsee girls' school. If we succeed in doing so your canvas patterns, &c., would be a great help, especially as fancy work has great attraction for them.

In your first letter to me you mentioned that you used to send to Calcutta native dresses for prizes in the schools. Such things would be useful here. At an examination of the pupils in the boys' school last January, some of the native coats were given as presents. They seemed well pleased with them. Poor children! the quantity of material in their old ones was as scant as possible, and the quality was as poor. The new ones were made of twilled unbleached cotton. We will send the paper pattern, so that you can make them up in Canada.

You will be glad to learn that Miss Rodger has gained access to several houses in Mhow, two of these being in high-caste families. But she has written to Mrs. Harvie about them herself, and you will, I suppose, have a copy of the letter. I have been with her to one of the Government officials, who is being taught, and I thought it exceedingly touching to see the interest her little son took in her progress. He is a pupil in the Mission School and is making good use of his knowledge in teaching his mother.

The China Mission of the Church of Scotland has been established at Ichang, a town several hundred miles up the river from Hankau. At the head of the mission is the Rev. George Cockburn, who is assisted by two married colporteurs. Little will be done until the members of the mission learn the language.

The Presbyterian Record.

MONTREAL: 1 OCTOBER, 1878.

JAMES CROIL,
ROBERT MURRAY, } Editors.

{ OFFICE OF PUBLICATION:
21, St. James Street, Montreal.

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Articles intended for insertion, must be sent to the Office of Publication by the tenth of the month at the latest.

Correspondents in the Maritime Provinces will address their Communications to Mr. Robert Murray, Halifax.

REMITTANCES and all other matters of business to be addressed to JAMES CROIL, 210 St. James street, Montreal.

With this number, all parties in arrear of payment will receive their accounts. It should be remembered that our bargain with subscribers is *Cash in advance*. It is only by adhering to that principle that the RECORD can be sustained. We do not know of a Church magazine in Britain or America that gives anything like the same amount of reading matter for the price. So we do not hesitate to say that our subscribers who receive the RECORD at the club rate of 25 cents a year, get the value of their money; unless, indeed, the admission be made that they take little or no interest in the work of the Church. We should like our Agents in the several congregations to inform us at their earliest convenience of any changes in their addresses, or in the number of copies required for the ensuing year. We hope to have a very much larger circulation next year than at present.

Literature.

THE METROPOLITAN PULPIT AND HOMILETIC MONTHLY for September closes the second volume. The Publishers announce that the publication has met with great favour, attaining a very large circulation, especially among the clergy of all denominations. THE COMPLETE PREACHER, published by the same house, is to be combined with THE PULPIT, making one large Homiletic Magazine, to be called THE PREACHER AND HOMILETIC MONTHLY. This combined publication will be nearly double the size of the present METROPOLITAN

PULPIT. The subscription price will be \$2.50. This valuable periodical, published by The Religious Newspaper Agency, New York, contains a large number of sermons, and "outlines," by the leading clergymen of the day.

THE PRINCETON REVIEW.—The September number of this admirable Review is full of good things. The articles, eleven in number, are all original, from the best minds in Europe and America, and treat of the most interesting phases of thought in theology, philosophy, Science and literature. It contains 300 pages, beautifully printed. Of the eleven articles, six are of British authorship:—*The Problem of Human Will*, by Professor Calderwood; *Science and a Future State*, by Prof. Balfour Stewart, Manchester; *The aim of Poetry*, by Principal Shairp of St. Andrew's; *The foundations of Chance*, by Prof. Venn, Cambridge; *The cost of a landed Gentry*, by Arthur Arnold, London; and *The Anglo-Catholic Movement* by the Bishop of Gloucester and Bristol. THE REV. ANDREW KENNEDY, London, Ont., is Agent for Canada. New York, 37 Park Row: Price \$2. a year. Published bi-monthly.

RAMBLES AMONG THE INSECTS, by the Rev. Samuel Findley, D. D.: is one of the most instructive little volumes published by the Presbyterian Board, Philadelphia—a suitable gift to Sunday School boys and girls.

WIDE AWAKE.—The "October number" is as attractive as ever. D. Lathrop & Co., Boston: price \$2.00 *per annum*: beautifully illustrated.

MEETINGS OF PRESBYTERIES.

Lanark and Renfrew,—Tuesday 19th Nov., 1 p.m.
 Lunenburg and Yarmouth,—Tuesday 5th Nov.
 Ottawa—Tuesday, 5th November, 3 p.m.
 Lindsay, Tuesday, 26th November.
 Huron—Tuesday, 8th October, 11 a.m.
 Montreal—Tuesday, 1st October, 11 a.m.
 Quebec—Wednesday, 16th October, 10 a.m.
 Miramichi—Tuesday, 29th October.

ASSEMBLY MINUTES.

Copies of the Minutes have been sent to all Ministers on the rolls of the several Synods, and parcels to all Presbytery Clerks for the Congregations within their respective bounds. If, in any case, these have not been received intimation should be sent to Rev. Dr. Reid, Toronto.

WANTED.

A minister or probationer to labour within the bounds of the Presbytery of Lanark and Renfrew for a year or more as ordained missionary. Also, a missionary for the winter. Apply to Rev. Robert Campbell, Renfrew, Ontario.

THEOLOGICAL PA'L—MARITIME PROVINCES.

The next Session of the Presbyterian Theological Seminary, Halifax, N. S., will commence in the new premises, Pine Hill, on Thursday, Nov. 7th.

Furnished Rooms and Boarding will be provided for the students in the Building. Term 26 weeks—at \$2 50 per week. Fuel and Light included—No extras except for washing.

The Inaugural Lecture will be delivered by Rev. Dr. Pollok, in Chalmers Church, on Wednesday, 6th Nov., at 7.30 p.m.

P. G. MACGREGOR,
Secretary.

PROVINCIAL SABBATH SCHOOL ASSOCIATION.

The next Provincial Sabbath School Association will be held in Peterborough, Ont., on the 8th, 9th and 10th of October. Delegates and others intending to be present should communicate with the General Secretary, Rev. William Millard, Toronto, who, we understand, will furnish certificates for securing reduced rates of fare for travelling.

QUEEN'S UNIVERSITY AND COLLEGE.

The 28th Session will be opened in the Faculty of Arts on the 2nd October, and in the Faculty of Theology on 4th November next. The Calendar for the Session, containing full information as to Entrance Examinations, Ordinary Courses of Study, Courses for Honours Graduation in Science, Arts, Medicine and Theology, Scholarships, Bursaries, University Prizes, Fees, &c., &c., also Examination Papers for Session 1878-79, and List of Students and Graduates, may be obtained on application to the Registrar.

J. B. MOWAT, Registrar.
 Queen's College, Kingston, Sept. 1878.

PRESBYTERIAN COLLEGE, MONTREAL.

Session 1878-79 commences on the 2nd of October. Copies of the Annual Calendar, containing full information respecting the College and the work of next Session, can be obtained on application to the Rev. Principal MacVicar, LL.D., Montreal.

KNOX COLLEGE, TORONTO.

The opening Lecture of Session 1878-9 will be delivered in the College Hall, on Wednesday, October the 2nd, by Prof. McLaren. Copies of the Calendar for the ensuing Session can be had on application to Principal Caven, the Rev. Dr. Reid or the Rev. J. M. King, M.A., Toronto.

OTTAWA LADIES' COLLEGE and CONSERVATORY OF MUSIC.

Rev. A. F. KEMP, LL.D., Principal, assisted by a large and efficient staff of Teachers.

The curriculum of the College is in every respect abreast of the age, and special facilities afforded for the study of French and German. The musical advantages of the College are unequalled in the Dominion.

College opens Sept 4th, 1878. For particulars and fuller information, apply to the Principal.

A Page for the Young.

THE GLEANER.

I AM a little gleaner
Among the harvest sheaves :
I follow in the reaping
For what the reaper leaves ;
For haply by the wayside
Some handfuls may be tossed,
As said the careful Master,
That nothing may be lost.

Drops fill the boundless ocean,
Sands pile the mountain high :
So all the bounteous garner
Must single grains supply.
And when, to feed the hungry,
The richer offering comes,
The full loaf the table
May not disdain the crumbs.

I hear the cry of hunger,
I see the tears they shed,
Of souls that waste and perish
For lack of living bread :
And so I am a gleaner,
Although my gains are small ;
For they must share His bounty
Whose harvest is for all ;

I'm sorry 'tis so little
My little hands can do ;
But Jesus will accept it,
If but my heart is true ;
And some time—'tis the promise
My heart in hope believes—
I'll bring the blessed Master
The full and joyful sheaves.

LITTLE FOXES.

ONE little fox is 'By and by.' If you track him, you come to his hole—Never. Another little fox is 'I Can't.' You had better set on him an active, plucky little thing, 'I Can' by name. It does wonders. A third little fox is 'No use in Trying.' He has spoiled more vines, and hindered the growth of more fruit, than many a worse-looking enemy. A fourth little fox is 'I Forgot.' He is very provoking ; he is a great cheat ; he slips through your fingers like time ; he is seldom caught up with. Fifth little fox is 'Don't Care.' Oh, the mischief he has done ! Sixth little fox is 'No Matter.' It *does* matter whether your life is spoiled by small faults.

THE SABBATH DAY.

A gentleman wishing to teach some boys the sin of Sabbath-breaking, told them of an old gentleman who met a man on a lonely road, to whom he gave six pounds, only retaining one

for his own use. But the man turned on him, knocked him down, and took the seventh pound. The boys cried out in indignation, and were surprised when the gentleman told them how God gave them six days, and yet they sought to rob Him of the seventh.

THE FOOLISH TRAVELLER.

'I SHOULD like very much to hear a story,' said a youth to his teacher. 'I hate serious instruction ; I cannot bear preaching.'

'Listen, then,' said the teacher.

'A wanderer filled his travelling pouch with savoury meats and fruits, as his way would lead him across a wild desert. During the first few days he journeyed through the smiling, fertile fields. Instead of plucking the fruits which nature here offered for the refreshment of the traveller, he found it more convenient to eat of the provisions which he carried with him. He soon reached the desert. After journeying onward for a few days, his whole store of food was exhausted. He now began to wail and lament, for nowhere sprouted a blade of grass, everything was covered with burning sand. After suffering for two long days in torments of hunger and thirst, he expired.'

'It was foolish of him,' said the youth, 'to forget that he had to cross the desert.'

'Do you act more wisely ?' asked the teacher, in an earnest tone. 'You are setting forth on the journey of life, a journey that leads to eternity. Now is the time when you should seek after knowledge, and collect the treasures of wisdom ; but the labour affrights you, and you prefer to trifle away the spring-time of your years amid useless and childish pleasures. Continue to act thus, and you will yet, upon the journey of life, when wisdom and virtue fail you, fare like that hapless wanderer.'

Do you act more wisely ? This is the meaning of the parable to the reader.

WHAT CAN RUB IT OUT.

"My son," said his mother to a flaxen-haired boy, five years old, who was trying to rub out some pencil marks he had made on paper : "my son, do you know that God writes down all you do in a book ? He writes every naughty word, every disobedient act, every time you indulge in temper, and shake your shoulders, or pout your lips ; and, my boy, you can never rub it out."

The little boy's face grew very red, and in a moment tears ran down his cheeks. His mother looked earnestly on him, but she said nothing more. At length he came softly to her side, threw his arms round her neck, and whispered, "Can the blood of Jesus rub it out ?"

Dear children, Christ's blood CAN rub out the record of your sins, for it is written in God's holy Word. "The blood of Jesus Christ His Son cleanseth us from all sin !"

ACKNOWLEDGEMENTS

RECEIVED BY REV. DR. REID,
AGENT OF THE CHURCH AT TO-
RONTO, to 2nd SEPTEMBER, 1878.

ASSEMBLY FUND.

| | |
|---------------------------|----------|
| Received to 2nd August.. | \$186.45 |
| St Mary's, 2nd Cong. | 3.50 |
| Lawrencetown & Cow Bay | 3.00 |
| Riverside, Bass River Sec | 3.00 |
| Little Harbour | 2.00 |
| Chipman, N B | 4.00 |
| Summerside | 10.70 |
| Upper Londonderry | 5.00 |
| St Andrews, Little River. | 5.50 |
| Richmond Bay | 5.00 |
| St Louis de Gonzague | 8.00 |
| Teeswater, Zion Ch | 7.00 |
| Markham, Brown's Corn. | 2.33 |
| Acton, Knox Ch | 10.00 |
| | \$255.48 |

HOME MISSION.

| | |
|---------------------------|-----------|
| Received to 2nd August. | \$3646 96 |
| Rockburn & Gore | 6.00 |
| F E B, Port Stanley | 8.00 |
| Blackheath | 5.00 |
| Cornwall, St John's | 50.00 |
| Bracebridge | 15.60 |
| West Williams | 15.25 |
| Euphrasia | 12.00 |
| Holland | 7.00 |
| Avonbank | 8.00 |
| Fullarton | 11.00 |
| Nobody | 3.00 |
| Alton | 2.54 |
| | \$3790.35 |

FOREIGN MISSION.

| | |
|---------------------------|-----------|
| Received to 2nd August. | \$2570.44 |
| F E B, Port Stanley | 4.00 |
| Cornwall, St John's | 35.00 |
| Brighton Sab Se, China .. | 5.00 |
| Brucefield, Rev J Ross .. | 52.00 |
| Euphrasia | 10.00 |
| Holland | 4.69 |
| Anonymous, Owen Sound. | 5.00 |
| Victoria | 19.00 |
| "Nobody" | 2.00 |
| | \$2707.13 |

WIDOW'S FUND.

| | |
|----------------------------|-----------|
| Received to 2nd August. | \$1122.99 |
| Dunbarton & Duffin's .. | 14.00 |
| Moore, Burn's Ch | 9.00 |
| Osnaburck, Willis Ch | 5.00 |
| Wroxeter & Fordwich .. | 22.41 |
| West Gwillimbury Ist. | 6.50 |
| Mosa, Burn's Ch | 8.00 |
| Delaware, St Andrew's & Co | 4.00 |
| Scarborough, St Andrew's | 24.34 |
| Markham, St John's | 8.45 |
| Avonmore | 2.25 |
| Waddington, N Y | 12.25 |
| York Mills | 1.00 |
| Acton, Knox Ch | 10.00 |
| | \$1250.10 |

With Rates from Revds Dr Waters
\$32: A Torrance, J Morrison,
Waddington, N Y.

AGED AND INFIRM MINISTER'S
FUND.

| | |
|-------------------------|-----------|
| Received to 2nd August. | \$1069.14 |
| Markham, Melville Ch .. | 5.00 |

| | |
|---------------------------|-----------|
| Sydenham, St Paul's Ch.. | 3.75 |
| St Vincent, Knox Ch | 3.00 |
| Mosa, Burn's Ch | 8.00 |
| Lyn & Cainton | 8.00 |
| Bobayzeon, Knox Ch | 8.00 |
| Amherstburgh | 3.00 |
| Calborne | 5.50 |
| Waddington, N Y | 12.25 |
| Cote des Neiges | 18.10 |
| Brighton | 4.00 |
| Victoria | 2.00 |
| Chippawa | 2.51 |
| Warwick, Knox Ch | 3.40 |
| Lachute, Henry's Ch | 11.15 |
| Penetanguishene & Co .. | 5.00 |
| McKillop & Tucker Smith, | 4.62 |
| West Port and Newboro .. | 5.00 |
| Kippen | 10.75 |
| Hillsgreen Station | 2.68 |
| | \$1194.75 |

| | |
|--|---------|
| Ministers' Rates received to 2nd August '88 | 53.50 |
| With Rates from Revds A Torrance, \$3; J Morrison, Waddington, N Y \$3 50 | 6.50 |
| | \$60.00 |

COLLEGES ORDINARY FUND.

| | |
|--------------------------|----------|
| Received to 2nd August.. | \$222.40 |
| Proffine | 27.00 |
| English Settlement | 26.05 |
| Fullarton | 8.80 |
| Avonbank | 8.20 |
| Acton, Knox Ch | 15.60 |
| | \$308.05 |

KNOX COLLEGE, ORDINARY FUND
DEBT.

| | |
|---------------------------|----------|
| Received to 2nd August .. | \$221.50 |
| Woodstock, addl. | 10.00 |
| Florence, per do | 5.00 |
| Walkerton, addl, per do | 5.00 |
| | \$241.50 |

KNOX COLLEGE, BUILDING FUND.

| | |
|---|----------|
| Received to 2nd August. | \$514.03 |
| Huron, | 20.00 |
| D Cameron, Beaverton .. | 3.00 |
| East Seneca, per Rev E Vincent | 15.00 |
| John Bowman, Dunnville .. | 17.00 |
| Angus Rose, Woodstock .. | 25.00 |
| Rev D B Cameron, Acton. | 8.00 |
| | \$632.03 |

CHINA FAMINE RELIEF FUND.

| | |
|---------------------------|----------|
| Received to 2nd August.. | \$523.42 |
| Friend Rodgerville | 5.00 |
| Mrs H Carruthers, Cobourg | 10.00 |
| Kincardine, Knox Ch | 29.00 |
| | \$567.42 |

RECEIVED BY REV. DR. McGR
GOR, AGENT OF THE GENERAL
ASSEMBLY, IN THE MARITIME
PROVINCES, to SEPT. 3, 1878.

FOREIGN MISSIONS.

| | |
|--|-----------|
| Acknowledged already.. | \$1160.64 |
| Ladies Society Church- ville, E R, Pictou | 12.00 |
| Zion Ch, Charlottetown .. | 29.00 |
| Amherst | 7.67 |
| Goldenville | 20.19 |

| | |
|--|-----------|
| Earlton | 7.55 |
| do Falls Section | 4.00 |
| Upper Musquodoboit | 25.30 |
| Shelburne Cong | 25.00 |
| Antigonish, addl. | 2.00 |
| Green Hill Religious Soc. | 16.56 |
| Coldstream | 9.00 |
| Bequest of Mrs G McLeod Tatamagouche. | 10.00 |
| Gore and Kennetcook .. | 34.00 |
| A McLeod, Acadia Mines. | 1.00 |
| Pleasant Valley Sewing Circle, Upper Stewiacke .. | 9.00 |
| Brookfield, Colchester .. | 6.15 |
| | \$1378.97 |

FOREIGN MISSION DEBT FUND.

| | |
|--|-----------|
| Acknowledged already.. | \$362.96 |
| Princeton, P E I | 21.55 |
| Sheet Harbour | 9.20 |
| Maitland | 107.00 |
| United Ch, New Glasgow. | 100.00 |
| Baillie, N B | 5.32 |
| Riversdale, addl. | 0.69 |
| L Northfield section of do | 4.23 |
| Nerepis, per J J Rankin .. | 5.00 |
| Upper Musquodoboit | 15.00 |
| Friend. Out West, | 4.95 |
| Shelburne & Lockport .. | 13.00 |
| Middle Stewiacke | 13.48 |
| Union Ch, Hopewell | 15.80 |
| New Haddon, | 3.10 |
| Mabon, C B | 21.00 |
| Port Hood, C B | 8.00 |
| East River Ladies Soc., Springville | 12.47 |
| East River Ladies Soc., Middle Settlement | 7.53 |
| Springside | 29.29 |
| do Pembroke Sew Cir .. | 10.00 |
| do Burnside do | 4.00 |
| do Session Fund | 6.71 |
| Mrs J Layton, Bermuda. | 5.00 |
| Dartmouth | 26.00 |
| Wallace | 7.00 |
| Brookfield, Colchester .. | 10.00 |
| | \$1328.28 |

DAY SPRING & MISSION SCHOOLS.

| | |
|--|----------|
| Acknowledged already.. | \$248.95 |
| Sabbath Sch Class of Miss Annie Darby, Yarmouth | 3.50 |
| Merigomish for Gopaul .. | 6.73 |
| | \$259.18 |

For Martyrs Memorial Church—
Dillon's Bay, Erromanga.

| | |
|---|------|
| C D McLaren Catechist, Eastern Shore | 2.00 |
|---|------|

HOME MISSIONS.

| | |
|---------------------------|----------|
| Acknowledged already.. | \$365.67 |
| A C Thompson, N Glasgow | 10.00 |
| Zion Ch, Charlottetown .. | 25.00 |
| Gore and Kennetcook .. | 15.00 |
| Tryon and Bonshaw, P E I | 4.00 |
| Brookfield, Colchester .. | 6.25 |
| | \$865.32 |

SUPPLEMENTING FUND.

| | |
|--|----------|
| Acknowledged already .. | \$862.30 |
| Stewiacke | 8.27 |
| Acadia | 15.00 |
| Carleton, N B | 12.00 |
| of Bequest of Mrs G Mc- Leod, Tatamagouche .. | 10.00 |

| | |
|---------------------------------------|-------|
| Gore and Kennetcook.... | 15.00 |
| St Paul's Ch, Fredericton, Special | 10.00 |
| Glouce Bay, C B | 9.60 |
| Coldstream | 9.60 |
| Mrs J Layton, Bermuda.. | 5.00 |

\$55.66

COLLEGE FUND.

| | |
|---------------------------|-----------|
| Acknowledged already .. | \$1525.88 |
| Zion Ch, Charlottetown .. | 20.00 |
| Div. from U. B., Halifax, | 457.50 |
| Lake Ainslie, C B | 3.00 |
| Div. People's Bank..... | 90.00 |
| Gore and Kennetcook ... | 11.00 |

\$2107.38

Less by the following sums
acknowledged in the
Sept. Recor for College
Fund instead of Build-
ing Endowment Fund-
ing Supper.....\$15.00
A friend

39.00

\$2068.38

AGED AND INFIRM MINISTERS'
FUND.

| | |
|----------------------------|----------|
| Acknowledged already .. | \$275.54 |
| Zion Ch, Charlottetown .. | 16.00 |
| Divid'd from Union Bank | 22.50 |
| Int. for 6 mos on Mortgage | 30.00 |
| Rev A Ross, | 4.00 |
| Rev A McRae, do do | 3.00 |

\$345.04

FRENCH EVANGELIZATION.

Received by Rev. R. H. Warden,
Secretary-Treasurer of the
Board of French Evangelization
210 St. James Street, Montreal,
to 1th September, 1878.

| | |
|---------------------------|-----------|
| Received to 9th August. | \$2686.45 |
| Pictou | 7.75 |
| St Vincent, Knox Ch.... | 4.55 |
| Crislie & Ailsa Craig .. | 17.14 |
| J W Robson and family.. | 3.00 |
| Hanover Sab Se | 4.00 |
| St Andrew's, Beachburg.. | 6.10 |
| Newcastle | 6.30 |
| Carleton Place, Zion Ch.. | 6.38 |
| do do S Se | 7.80 |
| do do P Gram, Sr. | 5.00 |
| Late Brown St. Egremont | 12.35 |
| Gordonville | 2.30 |
| Westminster, 3rd Con .. | 8.00 |
| Fenelon | 6.00 |
| Rockwood | 16.10 |
| Botany, Thamesville, &c. | 12.09 |
| Tilbury East | 6.45 |
| Tilbury West | 3.50 |
| Mosa | 11.00 |
| Waddington | 15.00 |
| Mountain | 21.25 |
| South Gower | 11.25 |
| Lake Megantic | 7.00 |
| Morrisburg & Iroquois .. | 9.00 |
| Clinton, Ont. | 14.42 |
| Harvey Station, N B.... | 10.65 |
| Bedeque, P E I | 27.40 |
| Sherbrooke, N S | 10.00 |
| Kitley | 10.00 |
| Kincardine, Knox Sab Se. | 6.00 |
| Dunblane | 6.40 |
| Hespler | 7.00 |
| Hampden | 6.50 |
| Minden & Kinmount..... | 2.50 |

| | |
|----------------------------|-------|
| Scarboro, Knox Ch. | 20.00 |
| do Melville Ch | 5.00 |
| Baddeck, Forks, C B | 8.68 |
| do Village | 7.82 |
| Whyecomah, addl. | 1.21 |
| Sunderland, &c | 3.15 |
| Darling | 5.00 |
| St Andrew's, Mt Forest .. | 20.00 |
| St Matthews, Osnabruok. | 8.00 |
| Economy | 7.65 |
| Sumnerstown | 12.70 |
| Springside | 14.00 |
| Farnham Centre | 8.53 |
| Manchester & Smith Hill | 18.00 |
| Woodville, Ont, Sab Se .. | 44.07 |
| West Nottawasaga | 11.48 |
| do Sab Se | 1.12 |
| Port Colborne | 3.70 |
| By J. Schofield | 9.75 |
| Dunwich, Duff Ch | 8.40 |
| do Chalmers Ch | 5.10 |
| Storrington, Pittsburg, &c | 17.25 |
| Port Dalhousie | 4.50 |
| Hemmingford | 7.05 |
| St James, N B | 10.00 |
| Penetanguishene &c | 17.00 |
| Ayton | 4.68 |
| Dunbar & Colquhoun's .. | 4.50 |
| St Lukes & S Finch | 10.10 |
| St John's, Montreal..... | 4.00 |
| Edwardsburgh | 7.81 |
| A friend, Glenelg, N S .. | 1.00 |
| E Hawkesbury, M S | 11.00 |
| Burn's Ch, E Zorra | 4.50 |
| Mulmur | 3.25 |
| Tossoronto | 3.50 |
| St Andrew's, Hawkesville | 9.19 |
| Mt Albert & Ballantrae .. | 6.00 |
| Carp & Kinburn | 11.00 |
| Bearbrook & S Indian .. | 2.70 |
| St James Ch, Dalhousie, O | 4.00 |
| Bytheswood, &c | 6.00 |
| Antigonish & Cap George | 42.00 |
| A friend, Stratville | 5.10 |
| Richmond & Windsor Mills | 12.09 |
| Guthrie Ch, Longwoog .. | 10.10 |
| Coltswood | 1.60 |
| Mrs Patton, Tiverton | 2.10 |
| Florence and Dawn | 3.02 |
| Consecon and Hillier | 5.12 |
| Nelson | 10.00 |
| Head Stn, Normanby | 4.46 |
| W Truro, N S | 44.72 |
| Brampton Sab Se | 5.10 |
| R McClure, Brampton .. | 1.00 |
| Avoca and Harrington .. | 3.25 |
| Luther Township | 2.25 |
| St Andrew's, Pakenham.. | 5.00 |
| Westport and Newboro .. | 10.00 |
| Stayner & Sunnidale | 7.00 |
| Winslow | 2.00 |
| Zion Ch, Dundee | 14.10 |
| L'Original Sab Se | 13.90 |
| Fort Coulonge & Calumet | 16.14 |
| Mrs Watters, Quebec .. | 4.10 |
| Taylor Ch, Montreal | 3.14 |
| Canning St Ch, Montreal. | 4.00 |
| Arundel, &c | 6.13 |
| Kouchibouguac | 4.10 |
| Knox Ch, Pictou, N S | 40.15 |
| Kilsyth & N Derby | 8.00 |
| N Mornington | 9.78 |
| Burn's Ch, Milverton | 11.03 |
| Ardrea, &c | 7.00 |
| Valcartier, &c | 6.11 |
| New Annan, N S | 8.50 |
| Mrs J G Malloch, Hamil- | |

| | |
|-------------------------------|-------|
| ton | 5.00 |
| Admaston | 34.30 |
| Senecville | 6.00 |
| Ventrour | 2.00 |
| Per Dr McGregor, Halifax:— | |
| Stewiacke | 10.00 |

| | |
|---------------------------|-------|
| Zion Ch, Charlottetown .. | 10.00 |
| Rchibucto | 16.50 |
| Maple Green, Dalhousie, | |
| N B. | 5.75 |
| Woodstock, N B | 11.00 |
| Lake Ainslie, C B | 5.40 |
| St Andrew's, Campbellton | 7.10 |
| Ebenezer Ch, Saltsprings. | 9.00 |
| Gore & Kennetcook | 23.60 |
| Merigomish | 13.16 |

Per Rev Dr Reid,
Toronto:—

| | |
|---------------------------|-------|
| Belmont | 10.45 |
| Goderich T'ship, Union Ch | 5.10 |
| Scarboro, St Andrew's... | 33.55 |
| Markham, St John's | 9.25 |
| Annap | 11.10 |
| Leith | 8.10 |
| Ekrfid, Knox Ch | 13.10 |
| Eadics | 14.15 |
| Dunbarton & Toffins Creek | 16.10 |
| Plympton, Smith Ch | 5.10 |
| Goderich, Knox Ch | 34.84 |
| Derry West | 3.10 |
| Brockton | 3.83 |

Total receipts from 1 May \$4023.19
Receipts to same date (1th
Sept.) last year

\$7777.96

Decrease ... \$3754.67

NOTE.—The Treasury being at
present largely in debt, congrega-
tion and friends are earnestly re-
quested to forward their contri-
butions without delay.

THEOLOGICAL HALL BUILDING AND
ENDOWMENT FUND, FARQUHAR
FORREST & CO., TREASURERS,
173 HOLLIS ST., HALIFAX, TO
AUGUST 31st, 1878.

| | |
|-----------------------------|------------|
| Previously Acknowled'd. | \$31051.00 |
| Truro, N S | 41.67 |
| G P Murray, N E Marga- | |
| ree, C B | 24.80 |
| Pictou, N S | 576.28 |
| Baddeck, C B | 52.10 |
| St Andw Ch, Chatham, NB | 2.00 |
| Sir Wm Young, 2nd Ins- | |
| tallment, Halifax | 250.00 |
| Noel, Hants Co, N S | 120.00 |
| C A Stayner, Halifax, N S | 50.00 |
| John Macnab do | 100.00 |
| Loch Lomond, C B | 12.25 |
| Mrs P McDonald, Whyco- | |
| comah, C B | 15.00 |
| North Shore & Malligash, | |
| Cumberland, N S | 5.27 |
| Mrs Esson, Hfx, 2nd Inst. | 50.00 |
| Westville, N S | 4.10 |
| Truro, N S | 35.17 |
| Rev Ithos Duncan, Halifax | 50.60 |
| R B Eaton, Mainland, N S | 50.00 |
| Rev T G Johnson's church | |
| Derby, Miramichi | 49.77 |
| St Paul's Con, Truro, N S. | 195.00 |
| Upper Musquodoboit, N S | 27.75 |
| St Paul's Ch, Truro, N S .. | 5.00 |
| | \$33865.16 |

WIDOWS' AND ORPHANS FUND

Late in connection with the
Church of Scotland.
James Croil, Montreal, Treas.

| | |
|--------------------------|---------|
| Melbourne, Q | \$12.00 |
| Pickering, St Andw's Ch. | 3.00 |

NOVEMBER, 1878.

Queen's College Endowment

A MONTH'S CANVASSING FOR THE UNIVERSITY
OF QUEEN'S COLLEGE.—EXTRACTED FROM
MY DIARY FOR THE RECORD.

IT would weary the readers of the RECORD were I to go over in detail all the places visited, the sermons preached, the meetings addressed, the questions asked and answered, the difficulties overcome, and the encouragements received in the course of a four month's canvass. But notes of one month's work may be acceptable, and let these stand for all the rest—for what is to be as well as for what has been—unless such a general demand should arise for a continuation of the diary that I may be induced to publish a volume entitled “How we raised the \$150,000.”

September 2nd. Had our meeting in Guelph this evening, and having addressed three of our congregations yesterday—expected a fair attendance. There was more than a corporal's guard. Rev. Dr. Wardrope presided, and capital addresses were made by Revds. Messrs. Torrance and Ball. A letter was read from Rev. J. C. Smith, promising a subscription of \$200. The list was opened, well headed, and next day it reached \$1900. On the 4th and 5th, Rev. R. Campbell, of Montreal, took it up and left it at \$2800. Of course the local committee, and Mr. J. Davidson the local treasurer, will see to it that Guelph comes up to at least \$3000. Probably it is more than that by this time. Had it not been for the “peculiar circumstances” that always afflict every congregation and every locality, Guelph would have been good for a CHAIR.

Sept. 4th. Fergus, of blessed memory! I always think of Fergus, as an Indian must think of a happy hunting ground. The meeting here was “a great success”; and how could it be otherwise, for Rev. J. B. Mullan presided! Brother Macdonnell, from Toronto, spoke, and he always speaks well in Fergus. It was the evening for the union prayer meeting, so the Methodists came out, and to return the compliment, we protracted the meeting to a very late hour. Next day, the Fergus list mounted to \$1,600, and the day after Messrs. Macdonnell and Campbell brought it up to \$2,000. Fergus has no idea

of taking a back seat when any good work is to be done.

Sept. 6th. Took train to Walkerton. Called on resident graduates, magnates, and others, and found that with scarcely an exception, they were away at election meetings far and near. By the few who had remained in the town, I was looked upon as a great curiosity. A man could talk “College” and “Endowment” when a general election was impending! He must be a wandering Jew, dead to all merely mundane matters. Dr. Bell presided at the meeting, and gave an address that I hope to see yet in the Queen's College Journal. Left the Walkerton list at nearly \$600, half of that amount being Dr. and Mrs. Bell's subscription. By this time I have little doubt that the list foots up to \$1,000. Robert Sutherland's example should stimulate others, and, to better the example, by doing it while living. It was expected that he would leave something for the town; but the College is in greater need than the thriving and beautiful town which has sprung full-grown from the forest. The church in Walkerton is a gem.

Sept. 8th. Preached on Sunday in two of the Galt churches. On Monday evening, Rev. R. Campbell and self addressed a good meeting in Knox Church. Revds. J. K. Smith, and Masson also spoke, and then headed the subscription list, which two days hard work brought up to \$1900. We had expected a little more, but the old “peculiar circumstances” came in to baffle us.

Sept. 12th. An excellent meeting in Brantford, in spite of a rain-storm. Rev. Dr. Cochran and Rev. Mr. Lowry spoke. Had not expected much from our Brantford people, because of the exertions they have been obliged to make on behalf of their Ladies' College, which is a credit to the place and to the church; but we were agreeably disappointed. \$800 were subscribed in a shorter time than in almost any other place.

Sept. 14th. Meeting in the afternoon in St. Andrew's Church, North Easthope. Rich farms, good buildings, first-rate stock, evidences of prosperity on every hand. The minister subscribed \$200, and the people \$280 more. By this time of course, the North Easthope list is a long way beyond the point at which I left it.

Sept. 15th–17th. Preached twice in St. Andrew's Church, Stratford. On Monday, Rev. Thomas MacPherson and Rev. E. Wallace Waits, called with me on the people, and our

reception was most cordial. The two brethren aforesaid headed the list, and the people followed, asking few, and in some cases, no questions; and in a short time, and without a meeting, it had reached the totally unexpected figure of \$1,700.

Sept. 18th. A good meeting at Sarnia, the circumstances of the day considered. A very hearty resolution was moved by a graduate—Mr. James A. McDowal—and seconded by the Hon. Senator Vidal; and next day the Sarnia list was rolled up to over \$1,100 in two or three hours. There is no more thoroughly Canadian town in all Canada than Sarnia, though it is divided only by the St. Clair river from the United States.

Sept. 20th. Kippen, another country congregation, and such beautiful farms! Enough to make an eastern farmer's mouth water. A furious rain-storm prevented most of the people from coming to the meeting; but I preached and lectured for three hours to those who came, greatly aided by Rev. E. D. MacLaren, B. D., who had been with me at Sarnia also. Left the list at \$500, quite sure that the Rev. H. Cameron will not let it stick at that figure.

Sept. 22th. Goderich. Such a blessed place! It is equal to Fergus. The Kirk and Free Kirk Congregations have blended into one indivisible congregation, and no one could now tell which was which. However, I would not advise congregations elsewhere to imitate Goderich, unless their ministers are exactly like Dr. Ure and Mr. Sieveright, and unless there are no "unreasonable and wicked men" in either congregation. See 2 Thes. 3-2. The result of the fusion has been church extension all round Goderich. I did not expect any money at Goderich, for the salt wells are abandoned, and other "peculiar circumstances" are heavy and incontrovertible; but we had a grand meeting, and the list went up to \$1,800 in a wonderfully short time. The graduates who spoke, Dr. McLean and Mr. Kay, made touching and beautiful references to Dr. Snodgrass and Professor McKerras.

Sept. 24th. Kincardine. The Presbytery was in Session, and Dr. Cochrane had come from Brantford to see the Court, on Home Mission thoughts intent; and it had been arranged that he was to address a joint meeting of the two Kincardine congregations in the evening on Home Missions, and that I was to follow him and talk Queen's College. When the meeting commenced, the Presbytery kindly adjourned from the session room to the basement to hear us. The presence of so very Reverend and distinguished an audience made us speak our best for two hours; but the production of the subscription list at the close reminded the fathers and brethren of their unfinished business in the session-room, and they rose in a body to attend to it. The rest of the audience mistook the movement, and rose also. I never saw a

basement with so many doors; and in a moment they were all crowded, and I was left standing beside my subscription list, supported only by Mr. Anderson and Mr. Murray and a little knot of sympathisers. As Mr. Murray remarked "after such a display of oratorical fire-works, it was fitting that there should be a grand dissolving view." That was the only meeting that was brought to a close without the benediction—Next day however, the Kincardine list was brought up to \$630, and all blame for the meeting's sudden dissolution was thrown on the Presbytery, although the Presbytery had none but thoughts of kindness toward us. None of us are likely to forget soon the moving scene that took place in Knox Church, Kincardine.

Sept. 26th. Last night Mr. John Mordy, who had been licensed yesterday by the Presbytery to preach the everlasting Gospel, drove me over to Pinkerton, twenty-four miles distant. After driving eight miles, a thunder-storm overtook us. We drove on through the dub and mire, the pitchy darkness of the night being ever and anon turned into noon-day glare by the lightning with which the heavens were almost continuously aflame. This evening, took Mr. Mordy's prayer-meeting. The attendance was good, but not as large as it would have been but for the Paisley fair being held in the neighborhood. Each month has its own obstacles. A little while ago it was the election. Now it is the ever recurring fair or show. After preaching, a Pinkerton list was opened and between two and three hundred dollars were subscribed.

Sept. 27th. This morning drove nine miles to Paisley, and arrived in time to take Mr. Straith's morning service, preparatory to the Communion. Preached again in the evening, and then addressed the people anent the College.

Sept. 28th. To-day was introduced to a number of the Paisley people by Mr. Straith, and by the local treasurer, Mr. Bain, nephew of the Rev. Dr. Bain of Perth, and as warm a friend of Queen's College as I had found on my travels. Left the Paisley list in his hands, marking \$200; and took the mid-day train for Port Elgin, where the Rev. Mr. Gourlay being absent in the country, Dr. Douglas, a graduate of Queen's, entertained me hospitably, put his name down for \$100. nomination, drove me to Southampton, and thence to Owen Sound.

Sept. 29th and 30th. Preached on Sunday in Division St. and Knox Churches, and on Monday morning held a meeting anent endowment. \$600 were subscribed, and a canvass during the rest of the day brought this up to \$1,250. This subscription, excellent as it is, will be considerably increased, as the local committee includes earnest and energetic graduates. Well done, Owen Sound!

October 1st. Held a meeting in the town-


hall, Mount Forest; and at the close \$550 were subscribed. As I had to leave for Toronto, Dr. Yeomans and Dr. Jones undertook to canvass the town. This they did at once, and with such earnestness that they very soon increased the amount to nearly \$900.

* Total amount subscribed from September 2nd to October 2nd, about \$17,000. A good month's work, all things considered! The success is due to the zeal of the graduates more than to any other cause. I find some of them wherever I go, and so far have not found one ungrateful or disloyal to his Alma Mater.

G. M. G.

P. S.—A meeting was held at Belleville on the 7th October, when \$3,000 were subscribed, besides a herbarium worth several hundred dollars from Professor Maccoun, the distinguished Botanist, and my former fellow-traveller in the North-West. On the evening of the 9th we had a meeting at Stirling: \$500 subscribed.

Rock of Ages.

 HIS noble Christian lyric, which by many is accounted the finest hymn in our own or any other language, was written in the year 1776, by Augustus Montague Toplady, an Episcopalian minister in Devonshire, who died on the eighth of August, 1778, in his thirty-eighth year. The centenary of his death was this year celebrated in many parts of England, by Nonconformists and Churchmen alike, by singing on the above day selections from Toplady's hymns. Although the author of numerous hymns, his fame rests chiefly upon "*Rock of Ages*," which, from its simplicity, its fullness of christian doctrine, and its devout and elevating spirit, meets in a remarkable degree the requirements of sacred song.

Toplady lived at a time when religious controversy ran high. He was an extreme Calvinist, and, like Rowland Hill and others of that period, he assumed an attitude of inveterate hostility to the Wesleys, and this feeling he carried with him to the verge of the grave; for it is said that when on his death-bed a report having reached him that he had sought an interview with John Wesley, in order to a reconciliation, the dying man was no indignant that he caused himself to be carried to the church and from the altar declared his adherence to the opinions he had advocated, and protested that he had nothing to retract. On reaching home, he further recorded in writing his "*dying avowal*," expressing his sincere hope "that his last hours will be much better employed than in conversing with such a man." However much the Methodists disliked his Theology, they admired this hymn of his, which for nearly half a cen-

tury has had a place in their collections and, with some slight alterations, has been sung by them perhaps as frequently as that no less celebrated and popular hymn of Charles Wesley's,—"Jesus lover of my soul." With the Calvinistic Baptists, Toplady has always been a favourite author. It is only comparatively of late years that the hymn has become popular among Presbyterians. Indeed, its common use in Scotland may almost be dated from the time of the late Prince Consort's death, who was said to have received great comfort from it upon his death-bed.

Either to satisfy theological scruples, or to gratify poetical conceit, the original versions of all our old and favourite hymns have been more or less tampered with. Even "*Rock of Ages*" is no exception. So numerous indeed have been the so-called "improvements" upon Toplady's verses that it is doubtful if any authorized church collection can be found in which the writer's words are faithfully adhered to. It would exceed the limits of this reference to point out the several deviations: we content ourselves at present with quoting the version in Sir Roundell Palmer's "*Book of Praise*," which is believed to coincide most nearly with the original..

Rock of Ages, Cleft for me,
Let me hide myself in Thee!
Let the water and the blood,
From Thy riven side which flowed,
Be of sin the double cure;
Cleanse me from its guilt and power.

Not the labour of my hands
Can fulfil Thy law's demands;
Could my zeal no respite know,
Could my tears for ever flow,
All for sin could not atone;
Thou must save, and Thou alone.

Nothing in my hand I bring;
Simply to Thy cross I cling;
Naked, come to Thee for dress;
Helpless, look to Thee for grace;
Foul, I to the fountain fly;
Wash me, Saviour, or I die!

While I draw this fleeting breath,
When my eye-strings break in death,
When I soar through tracts unknown,
See Thee on Thy judgement-throne;
Rock of Ages, cleft for me,
Let me hide myself in Thee!

Having mentioned the name of Rowland Hill in this connection, before dismissing the subject, the following anecdote—a favourite one with the late Dr. Guthrie—may not be out of place:—On one occasion he was summoned to the death-bed of a lady belonging to the church of England. Among other things for which this pious woman gave thanks to God was, that she had all her days been kept from the company "of those Methodists." What was Rowland to do? He did a wise and sensible thing. He did not tell her she was wrong; No, he said to himself,—"she will be in the kingdom of heaven in half an hour, and she will find out her mistake *there*."

The Sabbath School.

INTERNATIONAL LESSONS.

November 10th.] A. D. 33. [Luke xviii: 9-17

WHOM THE LORD RECEIVES.

GOLDEN TEXT:—*Verily I say unto you, whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.*—Luke 18: 17.

The parable in vs. 1-5 teaches us that prayer must be *preparing*: the parable in vs. 9-13 that it must be *humble*. The latter parable is addressed to a class too numerous in all ages, those who "trusted in themselves," &c., (v. 9.) It is not spoken to the Pharisees for in this case to choose the Pharisees as an example, could but irritate and offend. Spiritual pride may have been shewing itself among the disciples; and the Lord in checking this great evil speaks to his professed followers in all future times. The "Pharisee" fitly represents the proud and self-righteous; the "Publican," the penitent and humble. They approach the temple, at the appointed time of prayer, we may suppose. (Acts 3: 1; 2: 41.) The attitude and gestures of each and the words uttered are in accordance with their respective characters. The Pharisee "stood" (the usual position in prayer: 1 Kings 8: 22; Matt. 6: 5), "and prayed with himself" i. e., mentally: "such a prayer he would not dare to put up aloud;" (not "stood by himself and prayed.") But his prayer is no prayer: it is a piece of vain self-laudation. Adoration, confession, and petition are all wanting; and *thanksgiving* is present only in form. "I thank Thee;" the words are good, but they merely introduce a scornful reference to "other men" and "to this publican." He belonged to a select class; "other men" embrace all besides, and especially the characters enumerated. Forgetting that all restraint from evil and all good are from God, he uses "others" as the dark back ground on which to paint his own virtues. Not only is he free from vice and wickedness, (v. 11), he does more than the law requires,—has works of supererogation, (v. 12). An *anointed* fast only was appointed, Lev. 16: 29; Num. 29: 7. The fruit of the field and of cattle only must be tithed. Num. 18: 21; Deut. 14: 22.

The publican stands "afar off"—not from the Pharisee, but from the holy place; feeling unworthy to draw near. He lifts not his eyes to heaven (Ezra. 9: 6) as the Pharisee doubtless had done. In utter sorrow of penitence he smites his breast, (ch. 53: 48) and can only utter the words, "Lord be merciful to me a sinner" or "the sinful one." This is like the "first deep confession." The Publican goes home with his prayer answered: he is "justified" pardoned, accepted. The Pharisee, who has asked nothing, receives nothing: he remains unblest. Thus are fulfilled the judgment words "he that exalteth himself, &c." Matt. 23: 12, ch. 14: 11.

A connexion between vs. 15-18 and the foregoing parable is suggested in the title of our lesson. "Whom the Lord receives." To enter His kingdom we need the penitent humility of the Publican and the simplicity and humility of the little child. In relation to the little ones themselves, the incident here recorded has exceeding value. On this, his farewell visit, parents (and others perhaps) who had received blessing for themselves, bring their "infants," ("little children," young children," Matt. Mk.) to share His blessing also. The disciples unwilling to have the high discourse interrupted, and deeming the object sought a trifling one, rebuke those bringing the little ones. Most blessed are the words of Jesus as He receives the children, takes them into His arms and blesses them, (Mk. 10: 16). They belong to Him *not less* than others but *more*. Natural depravity is not denied; but we must in simplicity and trust become like them, rather than they in knowledge and experience become like us, in order to receive God's kingdom, "Not only is infant baptism justified; it becomes the *normal pattern of all baptism.*"

November 17th.] A. D. 33. [Luke xix: 1-10.

ZACCHAEUS THE PUBLICAN.

GOLDEN TEXT:—*The Son of man is come to seek and to save that which was lost.*—Luke 19: 10.

Jesus "passed" (rather "was passing," as not going to make any stay,) "through Jericho," "the city of Palm Trees." Though Jericho had been under a curse, Josh. 6: 26, 1 K. 16: 34, to one at least of its inhabitants signal blessing now comes. Zaccheus, (a Hebrew name signifying "pure,") was a "chief Publican," or administrator of taxes, set over the common Publicans. Though rich, his heart was craving something better than he had. In his "seeking to see Jesus," there is more than curiosity to see a famous man. "Preventing grace," has been preparing him for this hour. "We are entitled to pre-suppose a state of mind like that of the Greeks. Jn: 12: 21. He contrives to reach a spot where though "little of stature" his eye may rest on him who is the hope of Israel: he climbs a Sycamore or Egyptian fig; a tree tall and wide-spreading. "Little soul thinkest thou then that for thee no tree has grown on which thou mightest climb, that thine eyes might behold Him who bringeth salvation?"

He who knows the history and the heart of every man; (see Jn 1: 48-50,) when He comes to the place, looks up and naming the Publican, (Jn. 10: 3:) asks him to descend and receive as his guest One whom he so desired to see. He who "stands at the door and knocks," Rev. 3: 20, will not turn away now that the door is ready to be opened: "He promises to come to his house, having already visited his heart." Though eagerly pressing on to finish His work, He grudges not to stop that He may lead a soul into the light. Hastily and gladly Zaccheus descends, for his incipient faith has been strengthened even by the word of recognition bestowed on him.

The Jews who were accompanying Jesus to Jerusalem, many of whom were doubtless Pharisees, were scandalized, that He should not only accept but invite the hospitalities of Zaccheus. *Publican* in the mouth of the people was synonymous with "sinner;" we need not therefore suppose that he was a sinner above his class: but if he were, the Lord would not the less hasten to meet the returning wanderer.

It is not quite evident whether our Lord spent the night under Zaccheus' roof: but quite soon, we may suppose, after he entered the house, while the multitude are yet murmuring, and before any special admonitions had been given, the glad penitence of the Publican finds expression. He will shew his faith by his works, and his repentance and charity by more than restitution; "The half of my goods I give, (I am prepared to give, I will give,) to the poor." Not to purchase heaven, but to "make friends of the mammon of unrighteousness" will he do this. "If he had taken, &c." no doubt like nearly all of his class, he had often thus acted. The words mean, "*whatsoever* I have unfairly taken, taken by false accusation, ch. 3: 13, 14, I will restore fourfold." The restitution required by the law in a special case, (Ex. 22: 1,) he will make in everything. The Lord answers these words by the declaration, (He who knows the heart could well make it that "this day salvation had come to his house;" and this not simply because *He* had come to it, but because its head, though the crowd might call him a "sinner," had shewed himself by his faith a true "son of Abraham." Rom. 4: 16, Gal. 3: 29. "The day of true conversion is the most memorable day of life." In thus restoring to his birthright as a son of Abraham, the "lost," He, the good Shepherd was fulfilling the very end of His coming into the world, Matt. 15: 24.

November 24.]

A.D. 33.

[Luke xxi: 8-21.]

JUDAISM OVERTHROWN.

GOLDEN TEXT:—*And when he was come near, he beheld the city, and wept over it.*—Luke 19: 41.

Compare Matt. 24: 1-51; Mark 13: 1-37.—In coming out of the Temple where He has been teaching, His disciples call the Lord's attention to the grandeur of the building and the "goodly stones" with which it was adorned. Immediately the Lord tells them that this costly structure should be entirely demolished. When he has retired to the Mount of Olives, (as we learn from Matt. and Mark) the disciples enquire when the destruction of the temple should take place, and "what should be the sign of his coming." We must in the interpretation of the passage, remember that the end of the Jewish dispensation, and the Lord's second coming were closely associated in the mind of the disciples, and that this remarkable prophecy undoubtedly refers to both events; the former part more to the first, the latter part more to the second. The two references however interpenetrate each other; the one was the type of the other. If any one should ask why our Lord did not undeceive the disciples and tell them distinctly that His coming should be quite separate in time from the destruction of Jerusalem, we reply that he does so (see vs. 9 and 24; Matt. 24: 6, 14) nor must we forget that He "had many things to say which they could not yet bear" (Jn. 16: 12.)

In v. 8, the disciples are warned against impostors claiming to be Christ, and saying that the time of this advent was at hand. We learn from Josephus, Eusebius, &c., that many such did appear: though *after* the fall of Jerusalem, (see Acts 5: 36, 37.) The "wars and commotions" (v. 9) are those which especially threatened evil to the Jewish State, seeming to foreshadow its end. Josephus will again illustrate. At Seleucia e. g. 50,000 Jews were killed; at Caesarea 20,000 were massacred. History attests v. 11 also (see Acts 11: 28) Josephus speaks of "fearful sights, &c.," before the city fell; though the "end" may throw fuller light on these words, (see Matt. 24: 23, 30.) Judaism should employ its expiring power in persecuting the disciples (the Gentiles should aid in this evil work); but these sufferings should "turn to them for a testimony" of their faithfulness. But when brought into the position of confessors, let them not be anxious regarding their "answer," for the necessary *wisdom and utterance* should be given them; *power* would be given their enemies, but *truth* evidently with them (see Matt. 10: 19, ch. 12: 11, 12, Acts 6: 10.)

This promise is good to all confessors, and not limited to the apostles and inspired men. Nor should *strangers* only take part against them; *relatives and friends*, hating the gospel or consulting for their own safety, should aid their persecutors. Multitudes of His disciples, yea some of those He was speaking to should receive the martyr's crown, (among the four auditors of the Lord were James and Peter, Mark 13: 3.) As they hated the Master they should hate the disciples (Matt. 10: 22.)

"Not an hair, &c.," no contradiction of v. 16. They should be kept in safety till their work on earth was done, and He who "numbers the hairs of their head" (Matt. 10: 30) would ensure them at last infinite recompense. By "patience," (perseverance) in suffering, they should "possess" (i. e. gain or acquire) their "lives"—gain life eternal (see Rev. 2: 10.) The Roman armies around Jerusalem should betoken its speedy downfall ("abomination of desolation," Matt. 24: 15.) Let hasty flight, then, secure their safety from the dreadful sufferings awaiting that guilty city. (The Christians thus forewarned did escape, and not one, so far as we know, lost his life when Jerusalem was taken.)

December 1.]

A.D. 33.

[Luke xxii: 10-20.]

THE LORD'S SUPPER.

GOLDEN TEXT.—*For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come*—I Cor. 11: 26.

The Lord, with His disciples, carefully observed the ordinances of the Law; it became him "to fulfil all Righteousness." He is about to observe His last Passover, and to engraft on it the New Testament Ordinance of the Lord's Supper, 1 Cor. 5: 7. The preparation for observing the Passover is narrated nearly as in Mark (14: 12) and more fully than in Matthew (26: 17.) The two leading apostles—Peter and John—are entrusted with this honourable service. In the exercise of supernatural foresight, the Lord gives directions as to the place where He should eat the Passover (see 1 Sam. 10: 2-5, Matt. 17: 27.) The man "bearing a pitcher" would probably be a menial servant (Deut. 29: 11: the time, towards evening. It was common for persons in Jerusalem, having large rooms to put them at the service of parties who came to the city to observe the feast; so that no surprise would be felt when the "goodman of the house" was addressed as in v. 11. We know not that this man was a disciple, but he should be addressed in the name of the "Master" or "Teacher"—whom all should serve. The disciples find everything as foretold and make ready the Passover. When the "hour" (prescribed by the Law;—"evening"—Matt. and Mark) was come, He sat down, reclined; and the twelve, &c." The first Passover was observed *standing*; to indicate haste in leaving Egypt, Ex. 12: 11; but this was not afterwards binding. Seated at table, the Lord says that He had "greatly desired" ("with desire, &c.") to eat *this* Passover before He suffered." This desire arose not only from His great love to His disciples, but from His eagerness to accomplish His work; and by His victorious death introduce the new dispensation in which the Passover and all the Law should be "fulfilled" (ch. 12: 50.) The Passover was also "fulfilled" in the institution of the supper which now takes place. It is completely fulfilled in the "marriage supper of the Lamb," Rev. 19: 9. The Lord now takes the cup with which the head of the family usually began the Paschal feast and, giving thanks, directed the disciples to "divide it among themselves." In the 18 v. language is used of the "cup" like to that used of the "Passover" in v. 16. (Matthew records similar words in relation to the cup used in the supper, ch. 26: 29.)

And now the Lord (during the Paschal meal: Matt. 26: 26) proceeds to institute an ordinance which shall be observed till He comes again, 1 Cor. 11: 26. He takes bread, gives thanks, breaks it and distributes it to the disciples (He did not Himself partake) as the *symbol* of His body given ("broken" in 1 Cor. 11) for them; declaring the Ordinance commemorative of Him—of His death. "Likewise" i. e. having taken it and given thanks: Matt. 26: 26—He gives them the "cup." This is after "supper"—the Paschal supper. In handing them the cup, the Lord declares that it *represents* "the New Testament (covenant) in His blood"—i. e. founded or sanctioned "by" or "in" His death. Their observing this ordinance therefore announces that they trust in Him—in Him who died for them—entirely for salvation. For whilst we do not "corporally or carnally" eat His flesh and drink His blood, yet "His flesh is next indeed and His blood is drink indeed"; and in union and communion with Christ we have eternal life. (Transubstantiation has no support in the terms—"this is &c.") No verb would be used by the Lord in the Chaldee He spake. None is used even in Greek v. 20. Compare the words "it is the Lord's Passover" Ex. 12: 11.)

Our own Church.

REV. DR. REID is out again in the acknowledgement line. This time he has received the gift of *one thousand dollars* from a friend in Galt, a member of Knox Church—\$500 for the Foreign Mission Fund of our Church, and \$500 for the Bible Society. Principal Grant and his confederates have laid Ontario under tribute for the Endowment of Queen's College by a *coup de main*. Particulars of the campaign will be found in his own graphic despatch in another column.

COLLEGE OPENINGS.—Knox College, Toronto, and the Presbyterian College, Montreal, opened their Theological Halls on the second of October. There was a large attendance of students and of the public in both instances. Professor McLAREN gave the opening address in Toronto, taking for his subject the "Inspiration of the Scriptures." The Rev. JOHN SCRINGER, M.A., opened the session in Montreal by a lecture on the "Interpretation of the Apocrypha." The Theological Hall in Queen's University opens on the 4th of this month and that at Halifax on the 7th.

BERMUDA.—Rev. Jacob Layton has returned to Halifax after spending two years in Bermuda, where his ministrations have been most useful and acceptable.

ORDINATIONS AND INDUCTIONS.

MORRISBURGH AND IROQUOIS: *Brockville*.—Mr. Hugh Taylor was ordained and inducted on the 3rd September. The Iroquois section have a neat brick church. The Morrisburgh section are building one.

SIMCOE: *Hamilton*.—The Rev. R. M. Croll, formerly of Chinquacousy, was inducted on the 1st October.

LASKEY AND EAST KING: *Toronto*.—Mr. Samuel R. Warrender was ordained and inducted over these united congregations on the 18th September.

ENNSKILLEN AND CARTWRIGHT: *Whitby*.—Mr. J. Atkinson was ordained and inducted on the 1st October.

ORONO: *Whitby*.—Mr. Alexander Fraser was ordained and inducted on the 15th October.

BOBCAYGEON AND DUNSFORD: *Peterboro*.—Mr. A. McFarlane was to be ordained and inducted on 31st October.

CALLS.—Mr. Donald Currie has received a call to Dover and Oliver, Presbytery of Chatham. Rev. Alexander McLennan has received a call from Amherst Island. Mr. R. Beattie is called to Baltimore and Coldspring.

NEW CHURCHES.

A very nice frame church was opened for worship in the mission station of Komoka, Presbytery of London. This station is expected to become an organized congregation.

MAGANETAWAN.—A commodious frame church was opened at this mission station on the 1st September.

MOUNT PLEASANT.—A very handsome new church was opened at this place on 13th Oct.

Meetings of Presbyteries.

PRINCE EDWARD ISLAND, 26th Sept. :—Commissioners from New London were heard in reference to the proposed translation of their pastor, Dr. Murray, to Prince St. Church, Charlottetown. They expressed a strong desire that he should continue with them. Commissioners from Charlottetown urged reasons for the translation. Dr. Murray submitted the question to the decision of the Presbytery who agreed that he be allowed till next meeting to make up his mind on the subject.

HALIFAX: 2nd October.—A call from Kempt and Walton in favour of Rev. John McLean, Broadcove was sustained. Mr. Logan's report from Annapolis was received and approved: also reports from Kempt and Walton, and the Digby stations. A day was appointed for hearing the trials for license of Mr. Gray, and for other necessary business. Oct. 8th.—After satisfactory examination Mr. W. H. Gray was duly licensed to preach the Gospel.

PICTOU: 24th September.—The Rev. Ephraim Scott was inducted into the pastoral charge of United Church, New Glasgow. Mr. Scott enters on his large and important sphere of labour under auspicious circumstances. The people of his charge, now happily and harmoniously united, formerly existed as two separate congregations. The congregation of John Knox Church for many years enjoyed the services of the Rev. John Stewart. In his youth Mr. Stewart had few peers in the pulpit, and no superior in this part of the Church. The congregation of Primitive Church had one and only one pastor during the whole period of their separate existence—the Rev. George Walker, who still retains his connexion with the congregation as *Pastor Emeritus*. On the 13th day of October, 1874, the two congregations, like the two symbolical sticks in the hand of Ezekiel, became one under the pastoral charge of Mr. Walker. In their united capacity the congregation has been remarkably harmonious and prosperous.

ST. JOHN: 7th September.—The Presbytery expressed deep sympathy with the fever-stricken

South, and commended to the generosity of the people, the efforts being made to raise funds for the relief of distress in the Yellow fever districts. The difficulties in Calvin Church were discussed at much length, and a special committee was appointed to meet with the congregation.

MONTREAL: 1st October.—There was a full attendance of Ministers and Elders. Eight young men passed their examinations and were certified for admission as students of the first year, having the ministry in view, in the Presbyterian College, Montreal. Letters were read from Rev. S. Sommerville Stobbs, of St. Matthew's Church, and Rev. J. C. Baxter, D. D., of Stanley St. Church, Montreal, tendering the resignation of their respective charges. The former having made arrangements to proceed to Melbourne, Australia, the latter having decided to remain in Scotland. Commissioners from both congregations were heard and, no objections being made, the Presbytery agreed to accept the resignations and accordingly loosed these brethren from their charges and instructed the clerk to furnish them with the usual certificates together with copies of the minutes adopted by the Presbytery, expressing their sincere regret at thus parting from brethren so greatly respected and beloved. Applications for moderation in a call were granted to the Canning St. French Congregation, Montreal, it being understood that Mr. Ouriere is the man of their choice; to New Glasgow, who are looking for Mr. A. B. Cruchet, and to Valleyfield and Farnham Centre. The Rev. C. A. Doudiet, of St. John's Church, petitioned the Presbytery to take steps to protect him and his congregation from interruption by public processions in the streets of the city. A committee was appointed to consider the matter and to report. The Rev. George McKay tendered his resignation of Calvin Church, Laguerre. It was agreed to hold a special meeting of Presbytery at Laguerre to enquire into the situation of affairs in the congregation.

BROCKVILLE: 7th September.—Since the formation of the new Presbytery of Lanark and Renfrew this Presbytery has been reduced in extent. It now embraces fourteen settled charges, three vacancies, and one mission station. The Rev. William McKibbin was appointed stated clerk. A letter was read from Rev. Archibald Brown resigning his charge of Lyn and Yonge. The Rev. George Blair, M.A., Inspector of Public Schools for the County of Grenville, made application to be received into fellowship as a minister of the Presbyterian Church in Canada. In reply to a memorial as to whether the majority of a kirk-session can regulate the number of services to be held on Sabbaths, irrespective of the pastor's consent, the Presbytery decided that the pastor and the kirk-session, conjointly, regulate this matter, and further, that the number of diets of wor-

ship in practice at the time of induction must be considered unchangeable, unless with the consent of both the pastor and the majority of the other members of Session.

PETERBOROUGH: 24th September.—Calls were sustained from Baltimore and Coldsprings, and Bobcaygeon and Dunsford, to Mr. R. Beattie and Mr. A. McFarlane respectively, at a subsequent meeting, arrangements were made for Mr. McFarlane's ordination and induction. Steps were taken to obtain missionaries for Minden and Haliburton, to remove arrears of stipends where such exist, and to raise all stipends to \$700 at least.

TORONTO: 24th September.—A special meeting was held to dispose of the resignation of Rev. R. D. Fraser, of Charles St. Church. Commissioners from the congregation were heard, and also Mr. Fraser on his own behalf, who stated that owing to the continued illness of his wife and eldest child he felt constrained to press the acceptance of his resignation. His request was therefore granted with expressions of deep regret and sympathy on the part of all concerned, and it was resolved to declare the Church vacant on the 20th October.

PARIS: 18th September.—Dr. Cochrane's resignation of the Clerkship was accepted and a very cordial vote of thanks was given him for the diligence and marked efficiency with which he had discharged the duties of the office for many years. Mr. McEwen gave in the report on Sabbath Schools. Ministers were enjoined to bring the subject of Sabbath School work prominently before their congregations, directing special attention to the following points:—(1). The responsibility resting on parents to attend to the religious instruction of their families, and of practically co-operating with the Church in this matter. (2). The responsibility lying on the membership of the Church to give themselves to the work of teaching in the Sabbath School. (3). The importance of our youth being well instructed in doctrinal truth, as set forth in our Catechism and Confession of Faith. It was agreed to hold an annual S. S. Conference under the direction of the Presbytery.

BARRIE: 24th September.—A call from the congregation of Knox Church, Oro, to Rev. Henry Sinclair, of Mulmur and Tosorontio, was sustained. A deputation was appointed to visit Duntroon and Nottawa, and west Nottawasaga, with the view of effecting, if possible, a better arrangement than the present one for the working of the field. The Presbytery was chiefly occupied with the consideration of its extensive Home Mission work—there being no less than sixteen groups, comprising at least fifty preaching stations within the bounds. Mr. Findlay presented his third annual report which was very interesting and encouraging. During the year he had held twenty-two missionary

meetings at different places, organized six new stations, administered the Sacrament of the Lord's Supper more than twenty times, and baptized fifty-seven children and three adults. Two hundred and thirty-eight names had been added to the Communion rolls, making a total membership in Muskoka of 668 persons. Elders, to the number of eight, had been elected and ordained. Several churches had been completed and others begun. These statements show that vigorous and successful efforts are being made to provide for the necessities of the District.

GUELPH: 17th September.—The next Sabbath School Conference was appointed to be held in Knox Church, Galt. The committee on the superintendence of students reported that there were seven such within the bounds. Arrangements were made for the supply of mission stations and for the holding of missionary meetings, and a large amount of other business of local interest was transacted.

HAMILTON: 17th September.—The Rev. W. P. Walker was appointed Moderator. The trials of Mr. D. Munro, who has accepted a call from Port Colborne, were heard and sustained. Two students were certified for admission to Knox College. Arrangements were made for the induction of Rev. R. M. Croll into the pastoral charge of Simcoe. The Rev. Charles Campbell, of Niagara, resigned his charge. Congregations were enjoined to hold missionary meetings during the winter. An overture was laid on the table praying the Presbytery to take such steps as may seem proper for obtaining for ministers retiring from active duty their full status.

CHATHAM: 17th September.—It was agreed that missionary meetings should be held in the several congregations, each making its own arrangements. A whole day was spent in holding a Sabbath School Convention, which was well attended and in which much interest was manifested.

SARGEON: 17th September.—The Rev. D. Stewart was appointed Moderator. An extract minute of Assembly anent the formation of a new Presbytery was read, the consideration of which was postponed till next meeting. Commissioners were heard from Hanover, Egremont, and Normandy anent re-arrangement, when it was agreed to unite North Brant and West Bentinck into one charge under the pastoral care of the Rev. D. Duff, Hanover and North Normanby into one charge; Amos Station to be disjoined from its present connection and united with Orchardville and Middle Station, to form one pastoral charge, Ayton and East Normanby to form another.

BRUCE: 24th September.—The Rev. Dr. Cochrane and Principal Grant being present were asked to sit and correspond. It was

agreed to recognize Riversdale and Enniskillen as a vacant charge. West Brant and Pinkerton, were united so as to form one charge. Mr. John Mordy was licensed to preach the Gospel. Mr. J. Anderson reported that he had received the sum of \$116. in aid of the Church building fund at Gore Bay, Manitoulin. Mr. Straith read a report of his missionary labours at Sault Ste. Marie, St. Joseph Island, and Manitoulin Island. Committees were appointed on Sabbath Schools, statistics, and to prepare a plan of Presbyterian visitation. Arrangements were made for holding missionary meetings.

MANITOBA: 18th September.—The Presbytery met at Portage La Prairie, present: eight ministers, and three elders. Messrs. Duncan and Polson, graduates of Manitoba College, were licensed to preach the Gospel. Mr. Duncan was accordingly appointed to go West and take charge of the work at Prince Albert until relieved by permanent supply. And to this end it was agreed to proceed to Mr. Duncan's ordination. Messrs. Bell and Stewart gave a report of their visit to the Riding Mountain and Little Saskatchewan mission fields. They report a large increase of population since last year, and an immense quantity of land taken by intending settlers. Many new families are expected to come in next year. The people in the districts visited are full of hope as to their future prospects. Mr. Willert, a student of Knox College, gave a report of his labours in the Beautiful and Big Plain districts, and speaks most encouragingly of that part of the country and the prospects of the people. Mr. MacGregor, who has been in charge of the Caledonia and Clear Spring mission stations, was recommended by the Presbytery to take a two year's course of study in Manitoba College. Prof. Hart's report of his visit to Fort Francis, &c., was read by the Clerk, and was listened to with much interest. Prof. Hart thinks that region promises at no distant date to become one of great importance. Dr. Black stated that he had a letter from Rev. John McKay, our missionary among the Crees, who is proceeding to establish a new mission at Sturgeon Lake, situated about twenty miles north of Prince Albert. Our mission boy, Donald McVicar, is coming on to study in Manitoba College. Donald is about thirteen years of age, speaks good English, reads well, writes a fair hand, and is a boy of good abilities and willing to learn. It is to be hoped that he may turn out, if spared, a useful man, a means of good to his own people. He is a pure Cree. A scheme for the training of Indian youth with such an end in view is worthy of the support of the wealthier members of our Church. The Church Building Aid Fund was then taken up and discussed. Mr. Robertson stated that during his recent visit to Ontario he found that a deep interest was taken by many of our people in the mission

work of the North-West; and believed if proper measures were adopted that much could be accomplished. A committee was appointed to consider the question, consisting of Messrs. Robertson (con.) Bryce, McKellar and Campbell.

NEWFOUNDLAND.

The congregation at Harbour Grace has lately enjoyed "the rather unusual treat" of a visit from two Presbyterian ministers, to wit:—the Rev. D. F. Creelman of the Bay of Islands, and the Rev. L. G. MacNeill of Maitland, N. S., "the former gentleman preached in the Kirk both forenoon and evening. At the conclusion of the latter service, he gave a short sketch of the beneficial results to the people of his charge flowing from the establishment in their midst of a regular ministry. A congregation has been organized, a neat church built, a Sunday School as well as two day-schools instituted and placed in good working order, and a manse is now in course of erection. By the aid of kind friends in St. John's and Harbour Grace a considerable portion of the debt incurred on the latter has been wiped off, and he hoped soon to be able to report both church and manse entirely free from that incubus. One cannot listen to Mr. Creelman without being convinced of his earnest devotedness to his laborious work in that naturally favoured portion of our island home. Mr. MacNeill was there as a delegate from the Foreign Mission Board of the Maritime Provinces, and seems to have acquitted himself very well both as preacher and lecturer.

From a letter of his in the *Halifax Presbyterian Witness* we make the following extracts:

"We had in St. John's a large and attentive missionary meeting, at which, after preaching, I presented the claims of our missions, and on the following Sabbath a collection was taken up amounting, together with a few donations received afterwards, to the handsome sum of \$171-60. This congregation is in a most interesting state. They have united on the condition of their ministers retiring. Rev. Mr. Harvey, who has for over twenty years so gracefully and successfully ministered to the Free Kirk, receives a handsome retiring allowance, and Rev. Mr. Patterson, the esteemed pastor of the Auld Kirk retires with the good wishes of his late charge. The people are no more twain, but one. They worship in the new Athenæum, which, for excellence of arrangement, perfection of acoustic properties, and general beauty, speaks very highly for the public spirit and literary enterprise of St. John's. The congregation are erecting a beautiful church to cost between \$20,000 and \$30,000. The walls are about completed, and it will be roofed in about this autumn. When finished, it will rank among the first of the Presbyterian

Churches in this body. I made a pleasant visit to Harbour Grace. After a rather romantic ride of nine miles to Portugal Cove, crossed in the *Lady Glover* to Carbonear, where I found the Rev. Alexander Ross, Presbyterian Bishop of Harbour Grace, waiting to drive me to his diocese. Here I met Rev. Mr. Creelman of Bay of Islands, who had been preaching for Mr. Ross the previous Sabbath. We spent an agreeable evening at the hospitable manse, after which I became the guest of Mr. William Munn. The following evening I conducted a missionary service. At the close, the pastor informed us that he had recently taken up a collection for Foreign Missions amounting to \$130 which he was ready to hand me, also inviting any that felt disposed to add something. Before leaving I received from my generous host a check for \$100, which made the total from Harbour Grace for Foreign Missions \$230. It is a very small congregation indeed, with a membership of only 30 or 40, and its missionary spirit speaks well for the faithfulness of the pastor in this regard. Owing to the great distance, I was unable to visit the other congregation of the Presbytery, viz., Bay of Islands. I was glad to know from the pastor that, though the youngest and smallest charge, it was the first to respond to the Board's appeal by forwarding a collection of \$20 last July.

SYNOD OF THE MARITIME PROVINCES.

The Synod met at Pictou on the 1st of October. The Rev. James Byers, the retiring Moderator, preached from Joshua 19:9. The meetings were all largely attended, the spacious Prince Street Church being usually full. About 120 members were present. The names of two ministers had been removed from the roll by death since last meeting,—Messrs. Taylor and Richardson. The Rev. Alexander Ross, of Knox Church, Pictou, was elected Moderator. It was agreed to hold the next meeting of the Synod at Truro on the last Tuesday of May next. It was agreed to recommend the General Assembly to raise the salaries of the Professors in the Theological Hall, Halifax, to \$1,750, in the hope that ere long they may be raised to \$2,000. Reports on the State of Religion throughout the Church were received and read. Rev. Dr. McCulloch presented to the Synod a valuable Museum collected by his late brother, Professor McCulloch. The gift was gratefully accepted. The following resolution was passed, and will doubtless attract the immediate attention of Ministers and Elders: "The Synod notice with regret that a large number of congregations did not during the past year contribute to the ordinary College Fund, and hence a large deficit in that Fund; and enjoin upon Presbyteries to take order that all the congre-

gations within their respective bounds do contribute to this Fund and to all other Schemes of the Church." A resolution was passed authorizing an address of welcome to the Marquis of Lorne and the Princess Louise, the address to be presented by such Ministers and Elders as may find it practicable to assemble at Halifax upon the arrival of the Marquis. A satisfactory report of the Hunter Church Building Fund was presented—showing an expenditure for Church building purposes of \$16,000 in three years. Thursday evening was devoted to statements of the objects and requirements of the principal schemes of the Church. The Synod was three days in session.

HOME MISSION COMMITTEE.

THE HOME MISSION COMMITTEE; *Western Section*, met in Toronto on the 8th and 9th October. Dr. Cochrane, Convener; Rev. R. H. Warden, Secretary. There was a large attendance of members. The grants to the mission stations under the committee as well as to the supplemented congregations were revised for the current year. The total number of mission stations is about 130, embracing nearly 400 preaching places. The supplemented congregations are *eighty-eight* in number. The stations in the Lake Superior District are now supplied by stated missionaries; these are, Thunder Bay, Silver Islet, and Sault Ste. Marie. In the first named field a new Church is being erected at Fort William. On Manitoulin Island there is now an ordained missionary, assisted by a student catechist. At two of the stations, Gore Bay, and Manitowaning, new churches have been built during the past summer. The Rev. Donald Ross of Lancaster, accepted a unanimous appointment to Prince Albert, Saskatchewan: salary \$1,250. In addition to settled pastors, there are now fifteen ordained missionaries and five student catechists under the Home Mission Committee in Manitoba Presbytery. There are *sixty-four* preaching stations. Towards the support of these missionaries the settlers themselves promise the sum of \$5,000 for this year—nearly double of what was contributed last year. The total amount required this year from the Committee for the support of the work in Manitoba is about \$10,000. The Rev. Mark Turnbull was appointed to Parry Sound, and the Rev. John McKay, formerly of Richmond, to Maganetawan in the Muskoka District.

FINANCE.—The fund is at present in debt to the amount of over \$19,000—six thousand dollars more than at the same time last year. A resolution was adopted urging Presbyteries to secure increased contributions, so as to render unnecessary the diminution of the already slender salaries of our missionaries.

FOREIGN MISSION COMMITTEE.

The Assembly's Foreign Mission Committee (Western Section) met in Toronto on the 2nd and 3rd. ult. Respecting *the mission in Central India*, the Committee learned that, at present, it was very difficult, if not impossible, to obtain anything like a satisfactory title to property on which to erect missionary premises at Indore, chiefly arising out of the circumstance of the State in which Indore is situated being a *Native State*. Further correspondence with the brethren in Central India was directed, in which information should be asked, not only on matters referred to in former correspondence, but also on the advisability of sending to Central India, at an early date, an additional number of lady missionaries, and also on the subject of salaries to missionaries. The Committee had reason to fear that the late sickness with which some of our missionaries had been visited, especially those first sent out, had not only considerably impaired their health, but had also required them to draw largely on their salaries. It was stated, that at its meeting in June last, the Committee accepted the offer of two ladies, one in Prince Edward Island, the other in Toronto, to become missionaries in the foreign field. Respecting *the mission in China*, interesting letters were read from Mr. Junor, and also from Mr. G. L. McKay. In one of his letters, Mr. McKay states his fears that one of the buildings connected with the mission premises at Tamsui had been attacked by white ants, the fearfully destructive foe of buildings in some countries. Respecting *the mission to the Indians in the North-West Territory*, steps were taken to continue the education and training of Donald MacVicar, one of the orphan children taken up by the late Mr. Nesbit, with a view to his future usefulness. Correspondence was directed to be had with proper parties, seeking for additional information respecting the locations or reserves on which Indians may be settled, so that the Committee may decide as to the propriety of erecting additional houses as residences for missionaries to the Indians in the North-West.—T. L.

Obituary.

REV. ALEXANDER SPENCE, D. D. The announcement of Dr. Spence's death has been received by many old friends in Canada with sincere sorrow, for although he had been living for a number of years out of the country, and in comparative seclusion, his long connection with the Presbyterian Church of Canada, and the honoured position he occupied in it, made him widely known and respected. Dr.

Spence was a man of superior attainments and highly cultivated intellect. His pulpit discourses were of a very high order. He had a strong grasp of Gospel truth himself and never failed to present it forcibly and clearly to his hearers. He was a sound theologian as well as a man of deep and earnest piety. Dr. Spence was a native of Aberdeenshire, and received his education at the Universities of Aberdeen and Edinburgh. He was ordained by the Presbytery of Aberdeen, in the year 1841, as the first Presbyterian minister of St. Vincent, West Indies, where he officiated for six years and a half. He was inducted to the charge of St. Andrew's Church, Ottawa, on the 27th July, 1848, and continued his ministrations there until the 24th October, 1867, when he retired from the active duties of the ministry and took up his residence at Elgin, Scotland, where his remaining years were spent. He died on the 4th September last, in the 74th year of his age. In recognition of his scholarship and of his long and faithful ministerial labours, the University of Queen's College conferred upon him the degree of D.D., in 1864. In social and private life, he was beloved by all who knew him. Although from the fact of his leaving Canada when he did, he could take no part in bringing about the union of the churches, few among us took greater interest in that event, and during his residence in Scotland, he continued always to manifest the deepest interest in the welfare of the Canadian Church.

Since the foregoing lines were penned we have received a copy of the BANFFSHIRE JOURNAL, in which it is stated that by his last Will and Testament, Dr. Spence made provision for the following bequests, which are payable on the death of his widow:—

To the Trustees of Queen's College at Kingston, Canada, thirty-eight shares of one hundred dollars each of Montreal Corporation Consolidated Stock, interest seven per cent., to be invested in perpetuity for the general good of that College, and to the Trustees of the said College one thousand dollars of Dominion of Canada Six per cent Stock, to be invested in perpetuity for providing a bursary in the College to students in Divinity.

To the managers of the Minister's Widows and Orphans' Fund of the Presbyterian Church in Canada, thirty-nine shares of one hundred dollars each of Montreal Corporation Consolidated Stock, interest seven per cent., in trust for the benefit of widows and orphans of ministers of the said church, and to the Treasurer for the time being of the fund for the support of the 'Retired and Infirm Ministers' of the Presbyterian Church in Canada, £500, free of legacy duty.

To the Kirk-Session of St. Andrew's Church, Ottawa, Canada, £100 free of legacy duty, to be invested by that Court in perpetuity, and the yearly interest to be laid out in the purchase of fuel, to be distributed at Christmas in each year among the most deserving poor of the congregation. To the Protestant Orphans' Home, Ottawa, £100 sterling, to be disposed of by the managers of that institution in such a way as may be deemed best, for the benefit of the same. To the Protestant Hospital, Ottawa, £100 sterling, to be expended by the managers in such a way as may be considered best for the benefit of that Institution.

To the following Kirk-Sessions in Huntly, Aberdeenshire, for the purchase of coals or fuel to be distributed at Christmas yearly among the deserving poor of their respective congregations:—To the Established Church £150; the Free Church £150; United Presbyterian £100; and the Congregational £100. To the Kirk-Session of the parish of New Spynie, Elgin, £50, for the benefit of the poor of that parish.

At present rates, the amount thus bequeathed to Queen's College is above \$5,500, to the Widows' Fund, about \$4,600, and to the Aged and Infirm Ministers' Fund, about \$2,500. These munificent bequests indicate more clearly than words Dr. Spence's deep interest in the welfare of the Presbyterian Church in Canada.

REV. JAMES P. BAIKIE.—This much esteemed minister of our church, died at St. Thomas, on the 30th of July, in the 38th year of his age. All who knew him loved him and agree in their testimony concerning him,—that he was a man of deep and earnest piety; a faithful, laborious, and successful minister. His parents came to Canada from the Orkney Island, in 1835. Mr. Baikie was born at Chippawa, Ont., in 1840. Early in life he came under the influences of religion, and resolved to consecrate his life to the christian ministry. With this view he entered Knox College, Toronto, in 1863. His character at College was emphatically that of "an earnest student," and, as a student of the Bible, he maintained that character as long as he lived. After completing his curriculum, he spent some time in missionary work with a zeal beyond his strength. His health gave way. In 1869, he visited Britain. On his return he accepted a call from Ancaster and Barton. On the 2nd Nov., 1870, he was ordained and inducted to that charge. But a return of ill-health compelled him to resign in 1872. In 1875, he was inducted to Port Stanley, and resumed the work that lay so near his heart; but it was only for a short time. A second attack of hemorrhage forced him again to retire, and in the end proved fatal. Many friends mourn his loss. But, for him to live was Christ, and to die gain.

MRS. SEDGWICK.—It is with sincere regret that we announce the death of this estimable lady—the wife of Rev. Robert Sedgwick, D.D., of Musquodoboit. Mrs. Sedgwick was a person of superior education and extensive reading—A true help-meet to her husband. She was a genuine Scotch woman with an inexhaustible store of anecdote, greatly beloved by the congregation and an extensive circle of friends in all parts of the country.

THE REV. WILLIAM SOMMERVILLE, well known in Nova Scotia for nearly, if not quite, fifty years, as the chief of a small band of Reformed Presbyterian Ministers, died on the 27th ult., at his home in West Cornwallis, N.S. His labours extended over a large district of

country. The Reformed Presbyterians are not numerous; but Mr. Sommerville's influence reached beyond his own denomination. He wrote on Baptism, on the Psalms, and other subjects. He was a man of learning and eloquence.

MR. JOHN BURGESS.—Mr. John Burgess, a venerable ruling elder of North Cornwallis, Nova Scotia, died on the 28th September. He was a man of high character, and a pillar of the church. He reached a ripe old age, and quietly awaited the Master's call to his eternal rest. On the Sabbath preceding his death, while his son, Rev. J. C. Burgess, of Carleton, N. B., was driving him to church, one of the wheels came off the waggon, and the venerable father with his wife fell to the ground with a considerable shock. The accident, though slight, was serious to a man of Mr. Burgess's years, and no doubt it hastened his end.

Ecclesiastical News.

THE REV. PRINCIPAL WILLIS has been preaching on the Continent in the French language—to the people of St. Martins, (Cher), a large number of whom are of Scottish ancestry; also in several of the French Reformed Churches, besides speaking at the Salle Evangelique in Paris, where he took the opportunity to commend Sabbath observance and to urge on Protestants to stand true to their brethren in Paris, instead of going from mere curiosity to Roman Catholic Churches.

MR. W. E. FORSTER, M. P., Lord Rector of Aberdeen University, was lately presented with an address from the students of Merischal College, thanking him for his interest in the University. In replying to the compliment, Mr. Forster alluded in commendatory terms to one distinguishing feature of Scottish Universities which he hoped would never depart from Scotland, namely,—that “the highest University education is open to all classes.” Referring to the “hard training” and other difficulties students had to contend with, he reminded them that the self-denial, the courage, and the energy which these called forth had impressed a stamp on Scottish character, and made Scotland a great country. The Rev. George Pirie, a tutor at Cambridge—son of Principal Pirie—has been appointed Professor of Mathematics in this University. There were six applicants for the chair.

PROFESSOR Robertson Smith's case has advanced another stage. It will be remembered that both Presbytery and Synod had acquitted Prof. Smith of the charges in the libel, that the matter had been appealed to the General Assembly, and that the Assembly adopted the somewhat unusual course of amending one

charge of the libel, and sending it back to the Presbytery for a new trial—the amended charge reading as follows,—

As also the publishing and promulgating of writings concerning the books of Scripture, which, by their ill-considered and unguarded setting forth of speculations of a critical kind, tend to awaken doubt, especially in the case of students, of the divine truth, inspiration, and authority of any of the books of Scripture, and on the doctrine of angels and prophecy, as the said truth, inspiration and authority and doctrines of angels and prophecy are set forth in the Scriptures themselves and in the Confession of Faith.

At a recent meeting of the Presbytery of Aberdeen, this new aspect of the charge was taken up and considered under four distinct issues, (1) Professor Smith's views on the institution of the Aaronic Priesthood, (2) on the authorship of Deuteronomy, (3) on the subject of inspiration, and (4) on his alleged disparagement of certain books of Scripture. After long discussion they were successively declared irrelevant, and so far as the case has gone, Professor Smith stands acquitted. His defense before the Presbytery appears to have been a very able one. He said that

“The Assembly had found that it was either unconstitutional or inexpedient to judge a man for the tendency of his opinions or for the neutrality of attitude of his writings, but on the suggestion of Dr. Rainy, they had found it reasonable that the courts of the church should inquire whether a member of the church, in writing on a critical subject, had, by an ill-considered and unguarded setting forth of speculations of a critical kind, tended to awaken doubt, especially in the case of students. . . . He hoped he should never be indifferent to the serious responsibility that lay on him in the position of a Professor for any act which could shake the faith of the students. But his chief support during many painful scenes connected with this case had been this—that he had reason to believe that in the minds of students, and in the minds of other men who were exposed to the same difficulties and doubts, the tendency of his writings had not been to shake their faith, but in some cases—and he spoke it with humility—to confirm it. At the same time, as he had said before, he did not take up the position in this matter as one who felt himself free from all blame. If he had been aware of the amount of misunderstanding that would have been raised he should have been more cautious to make clear his position.”

At a late meeting of the Established Presbytery of Lorn, the Rev. John Smith, of Cumlodden, was appointed minister of Oban parish church, in conformity with a petition from the congregation praying the Presbytery to appoint him. The church has been vacant since February, 1876, and during that time, it is said that seven ministers have been appointed and resigned, Mr. Smith's appointment being the eighth. To be sure Oban is pretty far north! but occurrences elsewhere tend to confirm floating rumours to the effect that the abolition of patronage has disappointed some of the promoters of that movement, and fulfilled the prediction of others who “knew it would result just so!” In the exercise of the *jus devolutum*, the Presbytery of Paisley have appointed the Rev. Thomas Gentles, of Trinity College Church, Edinburgh, to the first charge of the Abbey Church, Paisley, vacant by the

translation of Dr. Lees to High Ch., Edinburgh. From these statements, and other indications that are cropping up, it is plain that ecclesiastical affairs, in Scotland especially, are very far from being in a satisfactory condition. It seems indeed as though the controversies that have been carried on for nearly half a century, in regard to the power of the Civil Magistrate, the relations of Church and State, and the Election of Ministers must fade away before they are satisfactorily settled and give place to an entirely new set of problems, of vastly deeper import. Questions affecting the very foundations of our Faith are coming to the front which unless they are approached with firmness and caution combined with what is a rarer thing in Scotland, a great deal of *Christian Forbearance*, may end in another disruption worse than that of 1843.

LOOKING NEARER home, we in the colonies—in this Dominion especially—have cause for thankfulness that so little of the disturbing element obtains among our churches. An “event” in the history of the Methodist Church of Canada, was the meeting of the quadrennial Conference at Montreal in September, when delegates were in attendance from all parts of the Dominion. The laity—for the first time—being present in equal numbers with the clergy. “Shall regular attendance at Class-Meeting continue to be regarded as a test of fitness for membership in the Methodist Church?” This question called forth one of the keenest and most interesting discussions in the conference. Though decided in the affirmative, there is little doubt that the tide is turning in favour of relaxing the rule which makes attendance *imperative*. Since the reunion, in 1874, this church has made rapid advances,—

It has six annual conferences, 1,165 ministers, and 122,065 members. Its growth since reunion is probably unparalleled by any of its sister churches in Canada. In ministers it has gained 134; in members, 20,659; in Sunday-school scholars, nearly 20,000; in churches, 108. It has increased its educational fund from \$3,331 to \$7,106, and its superannuated ministers' fund from \$19,938 to \$25,196. These are some of the fruits of reunion. The General Conference, is composed of 230 delegates, half of whom are laymen.

WE NOTICE with much satisfaction that the Very Reverend Dean Bond, LL.D., has been elected Bishop of the Diocese of Montreal, vacant by the resignation of the Metropolitan, Bishop Oxenden.

THE FOLLOWING figures give a good idea of the wonderful activity manifested by the American Board of FOREIGN MISSIONS, which has already done so much for the propagation of the Gospel in heathen lands. EXPENDITURES—cost of missions, \$410,853.55; cost of agencies, \$9,375.64; cost of publications, \$2,546.34; cost of administration, \$16,006.41; total expenditures, \$438,787.04; debt, September 1st, 1877, \$47,285.94; total, \$486,772.98.

RECEIPTS—Donations received within the year, \$370,803.15; legacies during the year, \$104,360.86; interest on general permanent fund, \$6,890.72; interest from Ashby fund, \$150; total receipts, \$482,204.73; deficiency, August 31, 1878, \$4,568.25; total, \$486,772.98. GENERAL SUMMARY: Number of missions, 16; number of stations, 79; number of out-stations, 529; total number of missionaries and labourers connected with the missions, 1549; number of churches, 248; members, 13,737; training and theological schools, 15; boarding schools for girls, 26; common schools, 612; total number of pupils, 26,170.

The annual report concludes with a bold demand for an addition of no less than \$100,000 to the existing appropriations!

Our Home Missions.

JOTTINGS FROM PARRY SOUND.

BY THE REV. AILAN FINDLAY.

PARRY SOUND, it may be premised, is an extensive District bordering on the Georgian Bay, comprising twenty-six Townships, of which thirteen are being rapidly settled. Parry Sound is also the name of a rising village. During the past year a church has been built at this place, and the people are prepared to do their utmost to support a minister among them. The district belongs at present to the Presbytery of Owen Sound. The Muskoka district, in which it may be said to be included geographically, is under the care of the Presbytery of Barrie. These two Presbyteries have under consideration a proposal of placing the Parry Sound and Muskoka Missions under one Presbytery. In this way they could be wrought to better advantage than under the present arrangement. Another proposal is to erect this large field into a distinct Missionary Presbytery or Territory under the direct care of the Home Mission Committee. Mr. Findlay has been for several years to all intents and purposes the Missionary Bishop of these districts, and every thing coming from his pen in relation to them is entitled to our best consideration. He writes as follows:—

On Thursday, the 15th of August, in company with the Rev. R. Hamilton, of Motherwell, your correspondent set out from Bracebridge on a tour through the northern part of the district of Parry Sound. Our object was

to visit the fields occupied by the Missionaries of the Students Society of Knox College. Our first halt was at Rosseau—occupied this season by Mr. A. Dobson. Being conducted by Mr. Dobson to the church, we found a Tea Meeting in full blast, the object being to wipe off some pressing claims against the church building now in process of erection. It was a success financially. We had an admirable address from Mr. Hamilton on the “collateral evidences of the authenticity of the Scriptures.” On Friday morning, turning our faces northward, we set out on the Nipissing road, and for an hour or so enjoyed the ride very much, for here we found, what is so great a rarity in this country, a really good road. But soon the clouds gather darkness overhead, we had entered the ‘wilderness,’ a stretch of country consisting of bare rock, or nearly so, sparsely covered with pines now dead, but still standing as monuments of former greatness. Fire has passed through them, which doubtless accounts for the disappearance of the soil in so great a measure. The wind now rose to a perfect hurricane and the rain descended in torrents. We were protected from the latter, but the former caused the loose bark and dead branches to fly in profusion across our path. We knew not how soon one of these giants might be down upon us or across our way. Matters really looked serious for a time, calling forth from my companion the frequent query ‘have we much of this?’ However, we were mercifully preserved and, reaching the hard-wood bush, we soon had the satisfaction of seeing the sun break forth again. During the greater part of the afternoon the rain continued to descend very heavily and, to add to our discomfort, we had a most wretched peice of road to travel over. So that when we reached our destination for the night, in the Township of Ryerson, where we found kind friends awaiting our arrival, we felt tired, hungry, and somewhat damp. We had however made 37 miles which, considering the roads and weather, was a good day’s journey. We were now in what is known as the Doe Lake field. Next morning, Saturday, we got off again in good time—Mr. J. Brydon, Missionary in this field, accompanying us—as he had an appointment at Emsdale at 2.30 p. m. This is a comparatively new field in the Township of Parry Sound. The history of this station illustrates well the rapid growth of many of our stations in these parts. In January 1877, on passing this point—from its peculiarly favorable situation—being at the junction of two leading roads, I set it down as a proper place to locate a station. During the fall of that year and last winter, occasional service was given by Mr. Andrew, of Huntsville, whose labours have been abundant in these parts. This summer, the Students Missionary Society of Knox College, have taken it up

under Mr. Brydon. Though the membership here is not yet very large, the prospects of growth are good. It was our privilege to occupy the new church on Sabbath, not finished it is true, but sufficiently advanced to admit of its being used during the fine weather. The Committee had the offer of *nine* different sites in this locality to choose from, and have selected one beautifully situated a short distance from the centre of the village. The service was conducted on Sabbath morning by Mr. Hamilton. In the afternoon we visited Katmie, where we dispensed the ordinance of the supper, returning again in the evening for service at Emsdale. We returned to Doe Lake during the week, holding service there on Friday, and at Beggsboro the associate station on Saturday. At both places elders were chosen and ordained, so that these stations have now a strong session. On Sabbath we had comparatively large and very attentive audiences. Quite a number of additions at both places, as well as at other stations visited. Evidence of the fact that our missionaries are not labouring in vain but that the good seed is finding an entrance—may it bear fruit “an hundred fold.” On Sabbath evening, my companion gave a very interesting lecture on the “Abrahamic Covenant” at Doe Lake—a subject which was suggested by the peculiar circumstances existing in that part of the field. It *told* not only on our own people who thereby got much valuable information, but also on others who we fear were not in that peculiar state of receptivity which is desirable when the truth is being expounded. We left this field feeling that our friends here have much reason to thank God and take courage. Two years ago, when I first visited them, between the two stations, they had a membership of just 13, now they have a communion roll containing 52 names in good standing. From here we took a run south-east, some 16 miles, to a point on the town line, between McMurich and Stisted Townships, where we organized a station known as Stanleydale. We had a very difficult road to journey over but got through safely returning again that night.

Our appointments call us next to the Maganatewan field. Our missionary here Mr. J. Mutch, seems to labour under the idea that every one else is possessed of as much physical energy as himself. This being his second season in the field, I was not at all surprised to find that every day of our visit was filled up with work. On Thursday we had a sail on the beautiful Ah-mic, a sheet of water which is virtually an enlargement of the Maganatewan river, but which takes the dimensions of a lake. One never tires of its beauties, but as our subject is not Picturesque Muskoka—a fruitful theme—but a missionary tour, I further forbear entering upon the subject, but would say that

any one of your 40,000 readers who may wish to enjoy a quiet rural retreat for a few weeks, more especially if he has any relish for good fishing, let him pitch his tent on the shores of this beautiful lake or any of its lovely islands, except Island B, though there is *Mut(t)ch* there to attract, and he will thank me for the information. On our way down the lake we called at the residence of one of our people, Mr. W. Bilsland, who carries on a saw and shingle-mill near the shore of the lake, here we held a short service and administered the ordinance of baptism to their child. The next day as we sat at dinner the word came "Mr. Bilsland has fallen on the saw and lost his right hand." Further inquiry proved the report to be too true. The day before all seemed to be joy and happiness in the little family group, now this dark cloud overshadows them. How true it is "we know not what a day may bring forth." The accident which has thus befallen him has cast a gloom over the whole neighborhood—as Mr. Bilsland during his short residence here seems to have won the esteem of the entire community—a gloom all the deeper as this sad event is likely to lead to his withdrawal from this part of the country altogether.

But to continue our journey, we found ourselves that Thursday evening at a point in the Township of Croft, some 8 miles below Maganatewan village, on the lake shore. Here we organized and appointed the communion for the following Sabbath. On Friday evening, service was appointed for Spence, some 7 miles south from Maganatewan, where we met with a fair audience, considering that the night was dark. On Saturday the usual preparatory service was held at Maganatewan. Here and at Spence elders were elected and ordained. On Sabbath we divided the services, Mr. Hamilton taking Spence and Maganatewan, I going to Croft in the morning and returning to Maganatewan for the evening. Here we found a church under way which when completed, will be a great convenience to our people as well as an ornament to the village, and is the result mainly of the efforts of Mr. Mutch who has interested himself greatly in this matter. This point is the centre of a very large section of country and must always possess importance. What we need here is the carrying out of the scheme at present entertained by the Home Mission Committee, of placing at this point an ordained missionary. The necessities of this whole field requires that some such appointment be made. There are stations in this part which are three days journey from Bracebridge, too far to receive that care which they need under present circumstances. On Tuesday, 3rd Sept., we set out on a visit to one of the youngest stations in the church. Mr. M. had held service this season for the first time in the Township of Strong—a place that was an un-

broken wilderness a year ago. Accepting an invitation to visit this field, we started with the buckboard but took the precaution to have a saddle with us in case of emergency. Having passed through "Distress Valley" (names mean something here) in due time we reached the end of the road. Having a strong vehicle and finding a way chopped out before us we struck into it. We had one comfort—no danger of getting off the track—not even a deviation to perplex. After a few miles of this plunging, day-light at length appears ahead, and here we find a clearing of some extent—20 acres of these forest giants laid low and most of the land cleared up and covered with a magnificent crop of oats and potatoes since the new year, and all this by the sturdy arms of one settler. Here our road terminated and here we, perform, turned in for rest and refreshment. We had proposed going further, but a severe thunder storm coming up, our plans were spoiled and we were forced to remain where we were for the night. During the night we were treated to an impromptu concert, the chief performers being a wolf and an owl, it was purely vocal and we were not sorry when they reached the end of the programme. As we had arranged to go on to the Nipissing field to attend a S. Sc. picnic on Thursday, I was forced to return to Maganatewan on Wednesday. Mr. Mutch however penetrated the bush some four miles further to another settlement, on Stony lake where he held a service that night. Taking up my companion again at Maganatewan, we proceeded on Thursday up the Nipissing road, having Commanda—some 22 miles north—as our next stage. At Rye P. O. we were intercepted by another severe storm and were glad to take refuge from it. We pushed on again however as soon as possible and reached Commanda just in time to meet the picnic party returning home, much to their regret and ours. We spent Friday in visiting the families in what is known as *the settlement*, situated about two miles north of the village. Between the two there is a series of hills and ravines very beautiful to look upon but very difficult to pass over, this of course is uninhabited, but beyond, in the settlement, there is a fine stretch of country, every lot of which is occupied with a thrifty class of settlers. This is in the Township of Gura. Our cause here this year has been somewhat unfortunate owing to the removal of the missionary Mr. E. A. McDonald, on account of failing health. The field is very large and the roads very trying to one who is not accustomed to them. Mr. McDonald undertook too much at the outset and was forced in consequence to give up. We found universal regret among the settlers of all denominations, as Mr. McDonald during his short stay among them, had won a warm place in their esteem. This field must be divided as there is

plenty of work for two men now, and as the adjoining Townships are opened up even more than this number will easily find employment. Here we organized a station and dispensed the ordinance of the supper. As we had left an appointment at Rye—on our way up—for Sabbath afternoon, we returned thither in time for the hour of service, 4 p. m. We had here a comparatively small audience—25 in number, but we believe of sincere worshippers—Resuming our journey still south we reached Maganewan after a little, and once more under the hospitable roof of Mr. S. G. Best and his estimable lady, we enjoyed a night's comfortable rest. Monday evening found us again at Rossseau, and by Tuesday noon home had been reached.

Mr. Hamilton having exceeded the time of his proposed visit considerably, continued his journey homeward. Our journeying may be summed up briefly as follows: four stations organized: Lord's supper dispensed 9 times; 94 communicants received into the membership of the church; 17 children received by baptism; 21 public services held, and about 450 miles travelled. In addition to the above we also organized three households, marrying and giving in marriage being as prevalent in this new country as the older and more favoured parts. While there is much that is wearisome and painful even—to the bones—in a tour such as this, yet there is much that is most enjoyable, not the least being the hearty welcome that is accorded, not by our own people only but by all with whom we come in contact. May the great Head of the church add his blessing to those imperfect endeavours to establish his kingdom in these newer parts of the land, and to his name will be all the praise.

A. F.

French Evangelization.

THE following statement and appeal has just been issued by the Board of Management and is intended for the information of the congregations, and private friends of French Evangelization. Parties desiring further information should send to the Secretary-Treasurer, or to Principal MacVicar, Chairman, for copies of the last annual Report. It will be noticed from this statement that the Board is actively carrying on the work of French Evangelization in all its departments,—Colportage, Education, the Preaching of the Word, and the building of Schools and Churches. It is indeed a great work and deserves the liberal and *undivided* support of the whole Church. Ed.

The entire population of the Dominion of Canada is about 4,000,000, of whom nearly one-third, or 1,300,000, are French-speaking Roman Catholics. These are found in all the Provinces. In Ontario there are 75,000; in New Brunswick 45,000; in Nova Scotia 23,000, in Prince Edward Island, Manitoba, and British Columbia there are upwards of 20,000, while in the Province of Quebec the number exceeds 1,000,000. The aim of the Board is to give the Gospel to these million and a quarter, French-speaking people. The work is carried on by the three following agencies:—

I. COLPORTAGE.—In many of the French settlements there is not a single Protestant to be found, and so fanatic and priest-ridden are the people that to attempt opening a Preaching Station or even a Mission School would not only be a dangerous but futile step. The only method of reaching the people in these settlements is by means of the Colporteur going from house to house, scattering broadcast the seed of the Kingdom, conversing on Divine things with those willing to listen, reading with them the Word of Life, and, when permitted, leaving in their homes a tract or a copy of the Bible. In several of the most densely settled and spiritually destitute districts of the country the Board have a number of self-denying Colporteurs engaged in this arduous pioneer work. This number might be increased *tenfold* had the Board the means at their disposal.

II. MISSION SCHOOLS.—As soon as a group of families in any settlement have been brought to a knowledge of the truth, and have abjured Romanism, one of the first steps is to open a Mission School for the education of the young, and especially for their instruction in the principles of the Bible. The Teachers employed by the Board in such Schools are in some instances earnest Christian ladies, but more generally French students for the ministry, many of whom spend their summer vacation in this important department of the work. In addition to the training of the young, these teachers occupy part of their time in the work of Colportage and also in conducting Mission Services on the Lord's Day. In one of the Schools under the Board—where there are upwards of a hundred pupils, with three teachers, the principal of which is an ordained minister of the Church—not only have a large number of the young been savingly converted, but several have given themselves to the work of the ministry in our own and other churches, and there are at present in the service of the Board four ordained Missionaries and four Theological Students whose early training and whose first impressions for good were received in this School.

III. PREACHING STATIONS.—The main branch of the Board's work is the planting of Mission Stations and the formation of Congre-

gations, wherever in the Providence of God there is an opening for such. The number of Preaching Stations in the various Provinces of the Dominion at present under the care of the Board is thirty-three. In the City of Montreal we have three Congregations, viz: Canining Street, where Father Chiniquy has laboured for the last two years; St. John's (Russell Hall), the pastor of which is the Rev. Mr. Doudiet; and an Italian Congregation ministered to by Rev. Mr. Internoscia, an expatriate of Rome from Italy. We have the *only* French Protestant Congregation in the City of Quebec—a city with a population of 60,000, nine-tenths of whom are Roman Catholics,—the *only* French Protestant Congregation in Ottawa, the Capital of the Dominion—in the western section of which the Board recently opened a second Preaching Station,—and the *only* French Protestant Congregations in such important centres as St. Hyacinthe, Joliette, Namur, Grand Falls, N.B., Stellarton, N.S., &c., &c. The remarkable success of the work is seen in the fact that during the last three years the number of fields has increased from 9 to 33, and the number of missionaries from 12 to 44.

TRAINING OF MISSIONARIES.—In order efficiently to train labourers for the work, a French Department has been instituted in one of the Theological Colleges of the Church, the Presbyterian College of Montreal. At present eighteen French students are in course of training here for the work of the ministry. The salary of the French Lecturer is met by the funds of the Board.

CHURCH BUILDING.—The rapid extension of the work during the past three years has rendered necessary the erection of Mission premises in many of the fields. In the months of August and September new Churches were opened at Grenville and at St. Antoine Abbe, and at St. Hyacinthe one is in course of erection. There are now fourteen places of worship in the fields under the care of the Board.

FUNDS.—The present indebtedness of the Board for building purposes is \$18,000. Apart from this, the sum of about \$27,000 is required to meet the *ordinary* expenditure of the Board and carry on the work efficiently during the current year.

Owing to the depression of business and other causes, the Revenue of the Board has recently fallen off very largely, the receipts for the past five months being about \$4,500 less than for the same period last year. This has seriously embarrassed the Board, rendering them unable to meet the salaries of the Missionaries, and compelling them with great reluctance to decline several urgent applications for the opening of new Stations. To meet the present indebtedness, and to render unnecessary the contraction of the work in its present hopeful condition,

the Board earnestly appeal to the congregations of the Church for liberal contributions, and to all the friends of the Mission for generous assistance to aid them in carrying on this Scheme, so fraught with the best interests of the million and a quarter French-speaking people of the Dominion. In former years grants were received in August from several of the Churches in Scotland and Ireland. These have not been received thus far this year. The receipts from legacies exceeded \$11,000 in the past two years. From this source nothing has been received this year as yet. The cutting off of these two sources of revenue has very materially affected the ability of the Board to carry on the work, and constrains them to ask for *largely increased* contributions from the Congregations of the Church and from the friends of the French evangelization generally.

While the Board are most unwilling to reduce their staff of Missionaries, or to withdraw from any of the fields now occupied by them, they are equally unwilling to increase their indebtedness, and they therefore respectfully but very urgently solicit contributions to be forwarded without delay, addressed to the Treasurer, Rev. R. H. WARDEN, 210 St. James Street, Montreal, by whom they will be duly acknowledged, and the names of all subscribers published in the Annual Report.

Trinidad.

JOHN KANTOO—AN INDIAN CONVERT

BY REV. JOHN MORTON, TRINIDAD.

The first place I saw John Kantoo was in a "copper-hole" throwing dry megass into the furnace to make the coppers of cane juice boil. His not very striking face, dashed with small-pox marks, was grimed with dust and perspiration. Having heard who I was, he came out of his copper-hole to see if I could give him something to cure a cold in the head. That was more than nine years ago and he was then still under indenture. Some months after, having redeemed one year of his time, he came to Jere and enrolled himself in our School; and for more than three years he worked his task daily and came to school in the afternoon. When he came to us he was altogether a heathen man in thought and feeling. He studied diligently, but he opposed the truths of Christianity determinedly. I have a lively recollection still of the persistent way in which he continued to maintain what ground remained to him while gradually retreating, till at length Hinduism left him no standing ground. It was some time longer before he was brought to feel that for him as a lost sinner there was no standing ground but the blood and merits of Jesus. He

delayed his baptism for a time hoping that his wife would come along with him ; but, encouraged by this delay, both she and her mother did their utmost to induce him to change his mind. Onseeing this heasked to be baptized immediately ; and although they spent the day in fasting, their opposition at once ceased and they began to attend church regularly. After a time his wife whom he taught to read both English and Hindi was baptized and became one of our most interesting female converts, walking consistently till her death which occurred about two years ago.

When first sent to teach, Kantoo became so painfully aware of his deficiencies that he returned to his hoe and school-desk for six months longer, which proved of the greatest service to him. He then took charge of Jordan Hill School at its opening and has conducted it successfully for five years and five months. The death of his wife and child was a great blow to him and led him to think of returning to his own country. He had opened up correspondence with his family and told them that he was a Christian. He wrote asking his brother to come here with his mother who is blind, and he would pay their passage. But they would not come. He then sent his mother 50 rupees. The stamped receipt for that amount signed with his brother's mark and certified by a British Magistrate at Benares came to hand lately. He was greatly moved when he saw his brother's mark, and seemed to be carried away to his home. The letter from the Emigration Agent which accompanied the receipt informed us that his mother was bed-ridden as well as blind, and that it was impossible for her to come to Trinidad. This quite decided Kantoo. He is selling what property he has and will probably sail in about a month. Kantoo has the credit of teaching longer in the same school than any teacher connected with the mission.

When on the Estate he stole a beautiful broad board and converted it into a box. After his baptism he went to the Manager of the Estate, confessed what he had done, and offered to pay for it. The Manager was very much struck and declined taking any payment. I knew nothing of this till some time after.

A fortnight before he was baptized, he incautiously, when provoked and angry, took up a bet for (\$40) forty dollars, with the Estate driver about a task. I believe he was in the right and should have gained the bet, but the council of Coolies who sat on the matter gave it for the Hindu driver as against the Christian labourer. I advised him to repudiate the whole transaction as immoral and a fraud ; but he took a different view of the matter, "I am going to be baptized," said he, "and if I do not pay it they will say, that is all the honour

there is about Christians. I will pay it." And he did.

When his wife died, according to Hindu custom, he should have married, after a decent interval, her unmarried sister. His mother-in-law, though baptized, had not been instructed about the prohibited degrees and she set her heart on this arrangement. The sister-in-law, too, viewed it with favour. And Kantoo read and studied carefully the verse which forbids a man to take a wife to her sister, beside the other *in her life time*. So we had the irrepressible deceased wife's sister and her advocates among us. When people's feelings are engaged arguments generally tell for very little. Kantoo's feelings were I believe engaged ; but in the end he became perfectly satisfied. The matter came up for full discussion before my class of young men, and since then it seems to be at rest. He leaves both his mother-in-law and sister-in-law here.

Kantoo has the knack of turning his hand to many things. He can cut and make his own clothes, and odd though it may seem to us, he used to make his wife's also till he had taught her to sew. Mrs. Morton got him to leave his wife—then a girl of 16 or 17 years of age—with her at San Fernando to learn to sew, but she got so home-sick by noon of the second day that she had to be let go. He was greatly taken with our little Raymond Sewing Machine ; and when we went home five years ago he bought it and can run it admirably. He intends taking it with him and to lay in a supply of cloth, to be made up on the passage home as a means of profitable employment on the long voyage. Will he come back ? We hope so. But I do not think he will, while his mother lives. Let us hope and pray that he may be the means of bringing his mother and brother and sisters to the Saviour.

India.

LETTER FROM REV. J. M. DOUGLAS
TO THE SECRETARY - TREASURER OF THE
JUVENILE MISSION SCHEME.

OUR Boy's School last year met with decided opposition from British officials here, who, eventually, by the most dastardly means succeeded in closing it. The advice of experienced missionaries has led me to give up the idea of such work for the present. We are looking forward to a change in the Resident Agent of Governor General which will take place soon, and things may be different with us in this respect.

Our attention, in divine Providence, was turned in another direction, and the propriety

of opening an Industrial Boarding School for native Christian girls was pressed upon us. The way seemed to be open, and we rented two small houses, just opposite my office, from a Parsee for about \$20.00 per month. In the one our native girls live and are taught. In the other Miss Fairweather resides and takes charge of the work with her assistants. All is in full operation and we are much pleased with results so far. The names, ages and positions of the pupils are as follows:—

1. Anne Francis, fourteen years of age, orphan.

2. Marion David, eight years of age, parents alive.

3rd. Rosa David, six years of age, parents alive.

4th. Marion Joseph, nine years of age, father dead.

5th. Eliza Joseph, seven years of age, father dead.

The Davids were in a state of nudity and utter poverty. The father being unable to keep his large family, or even provide proper food for them. The Josephs lost their father since six or seven years ago, the mother does the work of an ayah, and is going to England with a Sahib's family. There was every probability of their being sold in the Bazaar, we feel they are snatched from utter ruin. They are all of them apt to learn, and they do all their own cooking and house work, learn to sew, &c. But we purchase all food for them. The matron, a native Christian woman of forty, from the Free Church Institution, Poona, takes charge of them and lives with them, also Yamoona. When the school work of the day is over, the children fold paper for the press, and fold and stitch the little books or gospel tracts for the masses in the city. They are all as busy as bees, and are doing excellent service in this way. We have gone forward with this work on news of your deposits with Dr. Reid. This, we think, would be a capital object for the enterprise of the Juvenile Society, but as the Foreign Mission Board of the Church assume the control of the work at Indore, we intend to ask the members of that Board to set aside this Christian girls' school for your special department at Indore.

Thanks for the proposal to help us in the native printing in Hindi. We have applied your funds to the purchase of another small press such as we now possess. This is more needed than the additional type at present, as we cannot now print fast enough to keep the compositors fully occupied. The order we have sent to Philadelphia. The total expense will be about \$100., which Dr. Reid will pay on receipt of the bill. We cannot supply the demand for our Bible Tracts. On Sabbath evening last, in two hours, 1470, each of ten pages, were given out, that is a common occurrence.

They are given chiefly to the merchant class who can all read and write.

We also supply Mr. Campbell with what he needs for his work. His work in Mhow at present is full of interest and his day and Sabbath school have much increased of late.

I have another enquirer in whom we all feel much interest. He is a man of prepossessing appearance, gentle and kindly disposition, thoughtful and earnest. He is diligently reading the Hindi Testament and comes for instruction as often as he can. He is not an office-seeker or in search of food, but is in comfortable circumstances. My interview with him last evening was most encouraging. He speaks no English but his remarks are often most touching. We read and conversed with him for more than an hour, during which he gave most earnest attention.

LETTER FROM MISS FORRESTER,

ADDRESSED TO THE SECRETARY OF THE WOMEN'S FOREIGN MISSIONARY SOCIETY.
WESTERN SECTION,

I FEAR I have delayed too long in sending my quarterly contribution, and that this will scarcely reach you in time for your August meeting. But I am sure you will all excuse me when you know how very oppressive and trying the weather has been. The last five or six days it has not been so bad, in fact we call it delightfully cool, as the thermometer has not been up to 90°, although the monsoon has not broken yet, still we had some good showers last week, which were exceedingly refreshing. After these showers, such a reviving in nature as there was! Everything had been looking so dry, and parched, and barren; and it was delightful to see how fresh and green, and beautiful they became. The hot season here seems to correspond to the home winter, and the effect of a few showers reminds one of our spring.

I do not think there is anything new to write you of our mission work. We are just going on with the schools, the Zenana teaching, the study of the language. The village work we were obliged to discontinue for a little, but hope to begin again soon. One thing I am sure you will be glad to hear is the great increase in the native Sunday School. Some of the classes are entirely too large, but it is no easy matter to get teachers. Last Sunday I had a small class of girls. I read to them, asked them a few questions on what I had read; and taught them a verse of Scripture. It is more difficult to understand what they say than it is to speak to them. Some of these boys and girls who attend the Sunday School are pupils in the day School, and so receive re-

religious instruction every day; but to many of them it is the only opportunity they have of hearing anything about the way of salvation. At the same time as the children are being taught, Mr. Campbell has his class of young men (among whom is our Munshi), to whom he gives religious instruction. Miss Van Huytheuysen and I are working away at the language. You ask if we find it difficult. Some of the sounds are not very easy to acquire, requiring much practice. Some of the idioms too, are peculiar; but in the grammar of the language there are so few irregularities that altogether I do not think we should call it very difficult.

By the bye, I had almost forgotten to tell you that we expect, (D. V.) to open next week a Parsee girls' school. We will have it in our bungalow, teaching the common branches and fancy work. Of course, it is always understood that we combine religious with secular instruction. If I remember rightly, these girls are to pay a fee of two rupees (\$1.00) a month each. Please make this school a special subject of prayer.

Formosa.

LETTER FROM REV. K. F. JUNOR.

AMOY: ARRIVAL AT TAMSUI: SEVERAL OF MR. MACKAY'S STATIONS VISITED: FIRST IMPRESSIONS OF THE WORK IN NORTHERN FORMOSA.

Tamsui, 6th July, 1878.

I THINK I carried my description in my last as far as Amoy. In Amoy we spent ten days in the house of the Rev. Mr. Sadler, of the London mission, where we received great kindness. The city of Amoy has a population of 250,000, but like all Chinese cities covers a comparatively small space, probably not more than a town of six or eight thousand in Canada. When you have seen one Chinese city you have seen them all, so far as their general features go. The foreign community, like all the foreign settlements in the East, is not in the Chinese city but removed some distance. Here in Amoy the settlement is on an island in the river opposite the Chinese city. There are about fifty families, merchants and missionaries. Of the latter there are two American Presbyterian, one London missionary, five English Presbyterian. There is a pleasant church where the missionaries preach in turn on the Lord's Day, and where I preached on both Sabbaths during our stay.

The mission stations are out in the district round the city, at various distances, some as far as fifty or sixty miles. These are visited steadily by the missionaries. At each station

also is settled a native pastor in charge. The English mission is just now building a steamer of eighty tons burden for the use of the mission districts of Swatow and Amoy.

On the 10th of June we set sail in the steamer "Albany" for Tamsui, glad of having, at last, taken our final stage in hand. We started at 6 p.m. on Monday. When out to sea we found a head wind and tide, and in Formosa channel, these are no slight things. We consequently ran up the coast directly opposite Tamsui, where, in a beautiful bay, at 2 p.m., on Tuesday, opposite a pretty Chinese town, we cast anchor. This was done because there is a sand-bar opposite Tamsui which can be crossed only at high tide; and the captain proposed to wait at anchor, take a quiet dinner and a walk on shore, and then run across the Channel during the night, reaching Tamsui early in the morning at high tide. The captain, mate, engineer and ourselves went ashore and had a pleasant stroll. Mrs. Junor was the first European woman who had ever set foot on the island, and we were soon surrounded by a crowd of men and boys. We were compelled to return to the boat for refuge from their curiosity. Even then they waded out into the water and surrounded the boat. There was no rudeness, only curiosity. I collected a great number of pretty shells. How we wished that we could speak to the people, there was such a fine chance to preach the gospel. But our mouths were sealed. After dinner at 2 p.m., we weighed anchor for Tamsui, which we reached the next morning, June 12th, about 7 a.m. We looked anxiously for Mr. McKay but he did not appear. We learned that he was up the country three or four days' journey.

And now as to our own mission in north Formosa. The success of the mission, so far, is simply marvellous. I believe Mr. McKay has laid the foundation strong and deep. There are now fourteen chapels in the mission, a fine band of native preachers, and another band in the stage of students. These form the hope of the Church here, and they look like men who can be depended upon. I can say little as yet from personal knowledge of the mission, except that I know it is in a prosperous condition. On the first Sabbath Mr. McKay and I and one of the helpers, at 9 o'clock a.m., took a "sampan" (Chinese boat) and started across the river for one of the chapels. Having crossed the river at its mouth (about half a-mile) we walked along the beach for about a mile and then struck in across country among the rice fields, and about half a-mile from the shore came upon a small village in which stood the chapel. The building is of brick and contains five rooms, (1) a central one about 24x18; (2) two rooms at each end (these are two for the helper and his family who live there, and two for the missionary when he is there). The chapel was nearly

full—sixty in all. All were farmers, rough and poor-looking. Most of this class dress about as follows:—at work they wear only a pair of short pants, reaching to above the knee; on Sabbath some of them wear loose, thin, blue shirts outside the pants. No one wears anything on the head at any time.

The service consisted of singing (good and spirited) hymns, reading, and addresses of from five to ten minutes by a helper, Mr. McKay, and myself (Mr. McKay interpreting).

Then we had dinner in the chapel, after which we had another service. Both were interesting, and the people seemed to enter into them with great spirit. The singing was especially good. Chinese singing is peculiar. No Chinaman can take a half note, and in consequence the whole style of the music is changed. They sang hymns familiar, but I could by no means follow. Moreover the meaning of Chinese words depends almost wholly on the tone given to each one, and to this the music must be suited. Their voices are harsh and inflexible, and yet the music has a plaintive and not at all unpleasant sound. But it was so hearty that one forgot all inequalities in the pleasure of it. After service we started back, under a broiling sun, on the burning sands, took the sampan and reached home about half-past two o'clock p.m. The whole day was very enjoyable indeed. On the next Sabbath we had service in Tamsui. Tamsui is a small town of perhaps six or eight thousand and lies down by the river, about five minutes walk from our house. It is full of filth and horrible smells, as are all Chinese towns. In the midst of it is the hospital, a poor, miserable building for such a purpose, and in the hospital is the chapel. I held a service in English in my house at half-past ten a.m., at which were about a dozen. Mr. McKay held one in the town shortly before, and then came up to the English service. In the afternoon, at two o'clock, another service was held in the town of the same character as the one described. The chapel was full as before and the service hearty.

On the third Sabbath, at seven a.m., we started for Bang-kah. Here is the most important point in north Formosa, and the building of a chapel there was the most important step in the history of the mission. Mr. McKay achieved a triumph, in doing so, over all the most powerful opposing influences in the north. Here was where the boast was made that no chapel *could* be built. Here was where the people threatened the life of Mr. McKay and his helpers if he dared to attempt establishing the hated religion of Jesus. Here the highest officials interfered to prevent him. The people rose in a body to prevent him. They raged and threatened, but all to no purpose. Mr. McKay wisely saw that he had now come to the tug of battle and to falter was to fail. He

knew he was right, and in the Lord's way, and he rightly stood firm as a rock, even to the danger of losing his life. He clearly saw that the whole population of north Formosa was eagerly watching for his success or failure. His triumph was one of great moment. Here in the supreme Prefectural city, after the most persistent and powerful opposition, the hated gospel has triumphed, and with such success as the heathen fully appreciate. Bang-kah has about fifty or sixty thousand people. The chapel is in the midst of the city. The city lies up the river about twelve miles. We started—Mr. McKay, Mrs. McKay, one of the helpers, and myself, in a rapid boat (a long, flat-bottomed boat, propelled by two scullers, and with an awning of bamboo). We sculled for about three hours, against a head wind, when Mr. McKay and myself got out to walk, walking three or four miles under a broiling sun to the chapel, where in a few minutes we had a crowd. Here the chapel consists of two rooms. After he had rested and drunk a few cups of tea (Chinese cups—a little smaller than an egg-cup), service began. The service was much the same, only it was evident the thing was strange. Even the street was full, people crowding in to look. After service the people came to be healed, several wanting teeth extracted. One man came with a poor little baby whose hand was in a fearful condition. About two p.m. Mr. McKay and I started for the next chapel—a walk of about two miles. The fellow who wanted the teeth extracted followed us (Mr. McKay not having his instruments). This latter chapel, Toa-Liong-Pong, is a very pretty one, built of brick and having in front a large, covered, open court. It stands in the midst of a large open field of peanuts. Here it is proposed to hold this fall the first great public gathering of the Church. The heathen, it seems, have their great feasts about October and November, and Mr. McKay and I think that a great field-day for our Christian people would do them good in many ways. We are looking forward to it with great hope and pleasure. This will reach you before it comes off; and here let me ask for the prayers of the Lord's people that it may be greatly blessed. What a great and hopeful field that is—a field in which faithful work for Christ must tell with peculiar effect, as the past has clearly shown. How strong is my wish that I could let the Church see the work that has been done and the prospect of what may be done. How it would stir your hearts with thankfulness and a strong purpose to carry on the work and bring the knowledge of Jesus, so blessed to yourselves, to these poor people, steeped to the lips in superstition and ignorance. And yet what has been done is seen here to be like the very smallest drop in the great ocean. The Church must prepare for greater work yet. She has unde-

taken this mission and it has proved successful beyond expectation. Her first missionary went through untold labour, anxiety, and suffering, to give it to the Church in its present state. The Lord has preserved his life through it all, and on every hand are signs of great hope and promise for the future. Thus both have reason for thankfulness; he, that the Lord has permitted him to see such fruit of his labour; and the Church, that such a work has been put to her hand to be done.

LETTER FROM REV. G. L. MacKAY.

Tho-sia, 20th July, 1878.

I AM here with Mrs. M. and the students. It is about a month now since I was at Tamsui. We had glorious meetings at Kelung night after night, then we came down the river to Sa-teng-po, had evangelistic services there, then proceeded to Toa Liong-Pong under a burning sun, and in the evening went to Lun-a-Teng. Yesterday we visited An-po-a and early this morning by the light of the stars started for this place. Arriving at Sin-tung, we landed before a large temple and sung several hymns. Mrs. M. told of Jesus to the crowds of women who gathered around. Then we crossed the river and walked to Pang-kio-than, a town where the wealthiest family in north Formosa reside. They own land all over, and three or four years ago would not allow a single tenant to become a worshipper. At that time a few left their fields and followed Christ. The head of the family died a few weeks ago of a loathsome disease. The rest are not so bitter as they were, and to-day when we entered the town a man ran ahead shouting "The old travelling missionary is coming and will extract teeth." As on a former occasion a gong was used to gather the people together. I extracted teeth first, they, myself and students, preached the gospel, whilst Mrs. M. made known the same to the women who gathered around. We then passed through Pai-Chih and arrived here in good time. This is a country village and was once surrounded by a mud wall, hence the name Tho-sia. Not many years ago, the villagers had to throw up a mud wall to defend themselves against an attack by a different clan who appeared with the red flag just behind the village. After a desperate resistance they were driven back and the villages have had peace until this day. A whole family here are well disposed towards the gospel. I met the father at one of our chapels and he, after hearing the words of Jesus, invited me to his house and village. So we are here, trying to serve our beloved Master however humbly. The tea clad mountains rise magnificently above us, and in the back ground the primeval forests, the home of the savages, appear. Let these scattered villages resound the name of Jesus!

The work at our 14 chapels is prospering and spreading. Let God be praised and let not man seek to be great, but rather keep his head in the dust and his heart in heaven.

I hear from my dear colleague, Mr. Junor, and he is getting on famously with all classes of people, as also Mrs. Junor. I am sorry she is not strong yet. May God bless and care for them.

Systematic Giving.

THE Synod of the Maritime Provinces at its recent meeting, appointed a Committee on the subject of Systematic Giving. It is clear to any one who studies the statistics of the church, that the great source of financial weakness is irregularity. Many of our people do not give anything; many give only to a few objects; many give very rarely, or by fits and starts, comparatively few give regularly to all the schemes of the church. He would be a lasting benefactor who would discover some sure method which would result in *all* giving regularly and liberally. There has been great improvement within recent years, but there is room for more. The same irregularity, the same "spasmodism," may unfortunately be said with truth to prevail throughout the bounds of the church.

Mission Work among the Gentiles.

BY DR. MURRAY MITCHELL, BEFORE THE
GENERAL PRESBYTERIAN COUNCIL.

AT present, three-fourths of the globe were still in darkness, and the habitations of cruelty. There were more heathen alive in the present day than in the days of the Apostle; for the Roman Empire in his day had contained 120,000,000 of people, and the Indian Empire contained more than double that number now, while China contained more than 400 millions. That was the state of things eighteen hundred years after the great commission was given to the church to preach the gospel to every creature. If the Apostle Paul were only to rise up in that House there would be a feeling in his heart of holy indignation, and he would sound the alarm loud as a thunder peal to rouse the church to consciousness of neglect of duty, of guilt, and of danger.

Every motive that impelled the early church to preach the gospel to heathen nations remained now, and ought to be now in their hearts in undiminished strength. Take that one consideration—the condition of the heathen nations. There were men who told them that heathen religions gradually improved, as muddy streams gradually ran themselves clear. If that was true, he had utterly misread history. We had only to compare the heathen religions existing now with those existing in the days of Paul. The great systems of Hindooism, of Zoroasterism, and of Buddhism in India, of Confucianism in China, of Fetichism, so largely developed in Africa, of spirit-worship, which was almost universally the religion of the Tartar, were all showing no sign of improvement; and in addition to these great systems another had arisen since the days of Paul, which was spreading still, and spreading rapidly—a system that admitting the unity of God, denied the divinity, the death and atonement of Christ, which tied down its devotees at best to the European civilization of the seventh century, which degraded women even more than Hindooism, which recognized the unutterable evil of slavery, and which proclaimed as a duty, war for the conversion, and, if necessary, the enslavement of believing nations. The condition of the heathen nations was not better now than it was in the days of Paul. He thought they might demonstrate that it was decidedly worse. Certainly the systems of Hindooism and Buddhism with which he was best acquainted, were worse now than they were in the days of Paul. Moreover they knew better about the actual condition of the heathen world than Paul could have known. He did not know of that horrible cannibalism, of that continuous monotonous slaughter of human beings going on in heathen countries. "Blood! blood! blood! everywhere blood!" exclaimed Livingstone, when his heart was sickened with what he saw. The results which God had given them in prosecuting their missionary work ought to be a new stimulus to action. There were two millions of men at the present day, Christians, who, but for their feeble modern missions, would have been sunk in the darkness of heathenism. Then there were openings now for the gospel that had never been experienced till of late. There were, for example, the openings in America and in India. Light could now be poured into the darkest recesses of the Zenanas, and surely it was the duty of the Christian Church to take advantage of all these openings. There were also other advantages which they had as compared with the early church for carrying on missionary work. Those were a handful of men, but the modern Church consisted of a mighty nation. They had the Scriptures translated into two hundred different languages, and had all the advantages of steam carrying their messages to the ends of the earth. They had also the same glorious promise to sus-

tain them in their high enterprise which the early Church possessed, "Lo I am with you always, even to the end of the world." They had all which the early Church had, and also advantages and opportunities and powers that the early Church did not possess, and in accordance with those things was the responsibility increased. The great question was, "How shall the heart of the Christian Church be moved to increased zeal in missionary work." As a council they should make a solemn confession that they had been very neglectful in regard to this great work. It was also necessary that the obligation to prosecute and assist in missionary work should be enforced from the pulpit with a zeal and devotedness that had never been attempted as yet. The mind, and heart, and conscience of the Church required to be educated on this subject, and none could do this so well as the pastors of the churches. Prayer on behalf of missions ought to abound in all their churches. Means should also be taken to extend information as to missionary enterprises among the people; for he could testify to the exceeding ignorance prevailing over Scotland with regard to missionary work, and to the exceeding gladness with which the people of Scotland received all missionary intelligence.

HOW MUCH DO I COST YOU ?

A LITTLE daughter, ten years old, lay on her death-bed. It was hard to part with the pet of the family—the golden hair, the loving blue eyes, the truthful, affectionate child. How could she be given up? Between this child and her father there had always existed, not a relationship merely, but the love of congenial natures. He fell on his knees beside his darling's bedside, and wept bitter tears. He strove to say, but could not, 'Thy will be done.' It was a conflict between grace and nature, such as he had never before experienced. His sobs disturbed the child, who had been lying apparently unconscious. She opened her eyes and looked distressed.

'Papa, dear papa,' she said at length.

'What, my darling?' asked her father, striving for composure.

'Papa,' she asked, in faint broken tones, 'How much do I cost you every year?'

'Hush, dear, be quiet!' he replied in great agitation, for he feared delirium was coming.

'But please, papa, how much do I cost you?'

To soothe her he replied, though with a shaking voice, 'Well, dearest, perhaps a hundred pounds. What then, darling?'

'Because, papa, I thought may be you would lay it out this year in Bibles, for poor children to remember me by.'

A beam of heavenly joy glanced in the father's heart—the joy of one noble spirit mingled with

its like. Self was forgotten; the sorrow of parting, the lonely future. Nought remained but the mission of love, and a thrill of gratitude that he and his beloved were co-workers.

The Presbyterian Record.

MONTREAL: 1 NOVEMBER, 1878.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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Correspondents in the Maritime Provinces will address their Communications to Mr. Robert Murray, Halifax.

REMITTANCES and all other matters of business to be addressed to JAMES CROIL, 20 St. James street, Montreal.

IT WILL DEPEND UPON THE CIRCULATION which the RECORD shall attain during 1879, whether or not the idea may be hopefully entertained of commencing the next decade with a larger sheet. In the meantime, it is necessary to our well-being that we should hear from those of our subscribers who have not yet remitted in full for the current year.

Literature.

A POPULAR HISTORY OF THE DOMINION OF CANADA, FROM THE DISCOVERY OF AMERICA TO THE PRESENT TIME, BY REV. WILLIAM H. WITHROW, M. A., Boston, B. B. Russell, p. p. 616.

This is a very useful compendium of Canadian History, got up in good style and printed in large type. Why it should have been published in Boston we cannot imagine, when we have so many good printers in Canada. But that need not interfere with the sale and circulation of the volume which is in itself deserving of extensive patronage, because it meets a want that has long existed, and presents, so far as we have as yet discovered, a fairly correct and impartial history of our country. The author's style is not pretentious, but he makes a vigorous use of plain language, and a fine patriotic spirit runs through the book. It has

the great advantage over all previous works of the kind in that it brings down the story of Canada to the present hour, and presents in consecutive order many matters of vast importance which have transpired in B. N. America during the last five and twenty years, such as the opening up of the great North West for settlement, the Confederation of the Provinces, and the development of the resources of the country, as well as the growth of the principles of civil liberty and Constitutional Government. We have here a succinct history of all the Provinces comprising the Dominion, and as it is of great importance that we should become thoroughly acquainted with each other as soon as possible, the appearance of this book, just at this time, is particularly opportune. We have no doubt it will meet with a ready sale. We cannot say so much in praise of the wood cuts, which are numerous, but the steel engravings of the Queen and Lord Dufferin are both first rate pictures.

THE PREACHER AND HOMILETIC MONTHLY for October, is the first issue of the new combination to which reference was made last month. It is very attractive in appearance, and its contents are varied and suggestive, p. p. 68, price \$2.50 per annum. *The Religious Newspaper Agency, New York.*

THE MISSIONARY REVIEW, conducted by Rev. R. G. Wilder, Princeton, N. J., \$1.50 in advance. This is a new magazine of 64 pages, published once in two months, which, if it continue as well as it has been begun, will prove an exceedingly valuable contribution to missionary literature. Mr. Wilder was a missionary himself, and knows whereof he writes.

THE PRESBYTERIAN BOARD OF PUBLICATION have sent us *Daisy and her friends; Old Portmanteau*: and a delightful little treatise by Dr. Breed, entitled FEEDING ON CHRIST, the *Soul's hungering and thirsting, and its satisfactions.*

MEETINGS OF PRESBYTERIES.

Lunenburg and Yarmouth,—Tuesday 5th Nov.
Ottawa—Tuesday, 5th November, 3 p.m.
Toronto—Tuesday, 5th Nov., 11 a.m.
Halifax—Wednesday, 6th November, 10 a.m.
Lanark and Renfrew,—Tuesday 19th Nov., 1 p.m.
Guelph—Tuesday, 19th Nov., 10 a.m.
Lindsay—Tuesday, 26th November.
Barrie—Tuesday, 26th November, 11 a.m.
Whitby—Tuesday, 3rd December, 11 a.m.
Manitoba—Wednesday, 11th Dec., 10 a.m.
Paris—Tuesday, 17th December, 11.30 a.m.
Chatham—Tuesday, 17th December, 11 a.m.
Saugeen—Tuesday, 17th December, 2 p.m.
London—Tuesday, 17th December, 2 p.m.
Bruce—Tuesday, 17th December, 2 p.m.
Peterborough—Tuesday, 21st Jan'y, 1.30 p.m.

A Page for the Young.

THE FIVE LOAVES.

WHAT if the Jewish lad,
That summer day, had failed to go
Down to the lake because he had
So small a store of loaves to show?
"The press is great," he might have said;
"For food the thronging people call;
I only have five loaves of bread,
And what are they amon'g 'em all?"
And back the mother's word might come,
Her coaxing hand upon his hair:
"Yet go; for they may comfort some
Among the hungry children there."
So to the lake-side forth he went,
Bearing the scant supply he had;
And Jesus with an eye intent,
Through all the crowd beheld the lad,
And saw the loaves and blessed them. Then
Beneath his hand the marvel grew;
He brake and blessed, and brake again:
The loaves were neither small nor few;
For, as we know, it came to pass
That hungry thousands there were fed,
While sitting on the fresh green grass,
From that one basketful of bread.
If from his home the lad that day
His five small loaves had failed to take,
Would Christ have wrought—Can any say?
This miracle beside the Lake?

THE SHUT DOOR.

ONE cold winter night, a poor, shivering, half-starved child was drawn to the steps of a large house by the frequent opening and shutting of the front door. Every time it opened happy voices were heard, and a flood of light streamed into the street. Every now and then people ran up the steps, the door flew open, and they entered to the beautiful light and happy voices within. The child looked wistfully up to the great house. "Might there not be room for *her* there!" she thought. She ventured up the steps, and sank wearily down on the cold stone, and listened to the soft music that stole upon her ear, and she blindly wondered if heaven were there.

"Oh, would not that door open and let *her* in?" She watched the door, and wished and waited, and waited and wondered, and wished and watched.

"Would the door open at *her* knock?"

At last she knocked. What answer! A rough voice said, "Be off!" Two people brushed past her, and as the door opened wide to them the sight of the beautiful light filled her with desire, and she strove to follow after.

"No room for you here," cried the voice, and a rough grasp shoved her back into the pitiless night, and she ran shivering and frightened down the dark, frozen street.

That night a policeman found a child by the roadside perishing with hunger and cold. Poor thing, was there no friendly door for her?

Yes, one, the best in all the world—better than the great house door, better than kitchen or parlour door, better than cottage or palace door, and whoever knocks will *never* knock in vain. It opens as quickly to the faint knock of the humblest child as to a king from his throne. It says, "Knock, and it shall be opened." Do not be afraid; you will not be rudely sent away; only knock. This door is JESUS-CHRIST. He tells us, "I am the door." Through him we enter into the beautiful light of pardon and peace. Through him we come to the happy voices of hope, love, and joy, and all good. Through him we go to heaven.

There is no other door for us, children, out from this cold, dark world of sin.

PUT SOME SALT IN IT.

"MOTHER, what makes you put salt into everything that you cook? Into everything you make you put a little salt, and sometimes a great deal." So spoke observing little Annie, as she stood looking on.

"Well, Annie, I'll make you a little loaf of bread, and see if you can't find out."

"O mother! it doesn't taste a bit good," said she, after she had tasted it.

"Why not?"

"You didn't put any salt in it."

"Mother, said Annie, 'a day or two afterwards, 'Jane Wells is the worst girl that I ever saw. She slaps her little brother, and pulls his hair, and acts real hateful, and when I told her that it was naughty for her to do so, and that if she would be kind to her brother he would be kind to her, she only spoke roughly to me, and hit him again. Why won't she take advice, mother?"

"Perhaps, you did not put any salt in it. Season your words with grace, my child. Ask the help of God in all that you say and do; and then your words, spoken in the spirit of Christ, will not fall to the ground. Do not forget to put it in, or else it will not taste good."

LITTLE THINGS.

Springs are little things, but they are sources of large streams; a helm is a little thing, but we know its use and power; nails and pegs are little things, but they hold the parts of a large building together; a word, a look, a smile, a frown, are all little things, but powerful for good or evil. Think of this and mind the little things.

Acknowledgments.

RECEIVED BY REV. DR. REID,
AGENT OF THE CHURCH AT TO-
RONTO, TO 2ND OCTOBER, 1878.

ASSEMBLY FUND.

| | |
|-------------------------------|----------|
| Received to 2nd Sept., '78.. | \$255.48 |
| Charlottetown..... | 6.00 |
| Greenhill..... | 3.00 |
| Carlingford..... | 2.57 |
| Perth, St Andrew's..... | 10.00 |
| Brucefield, Union Ch..... | 2.70 |
| Mille Isles..... | 2.80 |
| North Brant..... | 6.00 |
| Winterbourne, Chalm's Ch..... | 7.40 |
| Dalhousie Mills..... | 3.35 |
| Cornwall, St John's..... | 11.50 |
| Rockwood..... | 5.00 |
| Ayr, Stanley St..... | 17.00 |
| Wroxeter..... | 9.50 |
| Fordwich..... | 2.62 |
| Bobcaygeon..... | 3.00 |
| Chatham, St Andrew's..... | 10.00 |

\$357.92

HOME MISSION.

| | |
|------------------------------|-----------|
| Received to 2nd Sept., '78. | \$3790.35 |
| Admaston..... | 3.00 |
| Columbus..... | 52.00 |
| Oshawa Sab Sc..... | 20.00 |
| Perth, St Andrew's, add..... | 15.00 |
| Galt, Union Ch..... | 45.00 |
| St Louis de Gonzague..... | 9.00 |
| Hibbert..... | 15.00 |
| Ayr, Stanley St..... | 50.83 |
| Galt, Knox Ch..... | 76.00 |
| Chatham, St Andrew's..... | 40.00 |
| Madoc, St Paul's, per | |
| Misses Eagleson, Gordon | |
| and Brown..... | 22.25 |
| Madoc, St Columbo, per | |
| Misses Cankey & Allen..... | 12.50 |
| Dresder..... | 3.00 |
| W B McMurrich donation..... | 5.15 |

\$4159.08

FOREIGN MISSION.

| | |
|---|-----------|
| Received to 2nd Sept., '78. | \$2707.13 |
| Friend, Sarnia, Saska..... | 80.00 |
| Admaston..... | 3.00 |
| Friend, Vanki'khil, China..... | 10.00 |
| Fergus, St Andrew's..... | 35.25 |
| Milpoint Ladies Mission- ary Society, for salary of | |
| Miss Forrester..... | 15.00 |
| Oshawa Sab Sc, add, China..... | 15.00 |
| Perth, St Andrew's, add..... | 15.00 |
| Friend, Galt..... | 500.00 |
| Galt, Union Ch..... | 40.00 |
| Hibbert..... | 10.00 |
| Galt, Knox Ch..... | 50.00 |
| Chatham, St Andrew's..... | 30.00 |
| "PAY THY VOWS" (towards expenses of an additional labourer..... | 230.00 |

\$3740.33

WIDOWS' FUND.

| | |
|------------------------------|-----------|
| Received to 2nd Sept., '78. | \$1250.10 |
| Smith's Falls, Union Ch..... | 10.00 |
| Hampden..... | 2.50 |
| North Easthope..... | 4.00 |
| Pickering, Erskine Ch..... | 2.00 |
| English Settlement..... | 6.45 |
| Claremont..... | 7.50 |
| Teeswater, Zion Ch..... | 13.00 |

| | |
|--------------------------------|-------|
| Peabody..... | 1.00 |
| Teeswater, Westminster Ch..... | 13.48 |
| Port Dalhousie..... | 5.00 |
| Doon..... | 3.00 |
| Mille Isles..... | 3.23 |
| Manchester..... | 7.00 |
| Smith's Hill..... | 4.00 |
| Grimsby..... | 5.64 |
| Muir Settlement..... | 3.67 |
| Storrington..... | 3.13 |
| Pittsburgh..... | 1.57 |
| Guelph first..... | 18.00 |
| Kilsyth..... | 1.62 |

\$1365.89

With Rates from Revds J B Scott,
\$10; C Brouillette; P McF Mc-
Leod.

AGED AND INFIRM MINISTERS' FUND.

| | |
|---------------------------------------|-----------|
| Received to 2nd Sept., '78. | \$1194.75 |
| Vaughan, Knox Ch..... | 10.00 |
| Bolton, Caven Ch..... | 10.00 |
| Mount Pleasant..... | 4.75 |
| Burford..... | 3.25 |
| Ashfield..... | 11.00 |
| Edwardsburgh and Mains- ville..... | 7.39 |

| | |
|------------------------------|-------|
| Winslow..... | 3.00 |
| Harwich..... | 12.00 |
| Watford..... | 6.10 |
| Beachburgh, St Andrew's..... | 6.00 |
| Hampden..... | 3.50 |
| Smith's Falls, Union Ch..... | 10.00 |
| Metis..... | 4.00 |
| North Easthope..... | 5.00 |
| Pinkerton..... | 4.00 |
| Fisherville..... | 4.00 |
| Streetsville..... | 14.00 |
| Peabody..... | 1.40 |
| Dunwich, Chalmers Ch..... | 4.00 |
| Horuby..... | 2.00 |
| Brucefield, Union Ch..... | 9.00 |
| Latona..... | 6.50 |
| Ayr, Knox Ch..... | 18.60 |
| Wardsville..... | 2.34 |
| Perth, St Andrew's..... | 10.00 |
| Mille Isles..... | 2.11 |
| Desboro..... | 2.00 |
| Hespeler..... | 4.44 |
| Storrington..... | 3.13 |
| Pittsburgh..... | 1.57 |
| St Sylvestre..... | 4.30 |
| Rockwood..... | 9.00 |
| Scarborough, Knox Ch..... | 20.00 |
| South Gower & Mountain..... | 7.42 |
| Kilsyth..... | 1.63 |
| Galt, Knox Ch..... | 30.00 |
| Chatham, St Andrew's..... | 15.00 |

\$1467.18

Ministers' Rates received
to 2nd Sept., '78. 60.00
With Rates from Revd A
Grant..... 3.50

\$63.50

COLLEGES.

| | |
|-----------------------------|----------|
| Received to 2nd Sept., '78. | \$308.05 |
| Bayfield, St Andrew's..... | 1.50 |
| Ayr, Stanley St..... | 25.00 |
| Galt, Knox Ch..... | 50.00 |
| Chatham, St Andrew's..... | 21.00 |

\$406.55

KNOX COLLEGE ORDINARY FUND DEBT.

Received to 2nd Sept., '78.. \$241.50

| | |
|---|------|
| Ingersoll, Erskine Ch, per Rev J M King..... | 5.00 |
|---|------|

\$246.50

KNOX COLLEGE BUILDING FUND.

| | |
|------------------------------|----------|
| Received to 2nd Sept., '78.. | \$602.03 |
| Gordon & Begg, Longwood..... | 34.00 |
| John C Fletcher, do..... | 5.00 |

\$641.03

CHINA FAMINE RELIEF FUND.

| | |
|-------------------------------|----------|
| Received to 2nd Sept., '78.. | \$567.42 |
| Rev Peter Nicol, Vaughan..... | 5.00 |
| J W N, London..... | 2.00 |
| Wm McIntosh, Belleville..... | 4.00 |
| Peterborough, St Paul's..... | 108.84 |

\$687.26

RECEIVED BY REV. DR. MACGRE-
GOR, AGENT OF THE GENERAL
ASSEMBLY, IN THE MARITIME
PROVINCES, TO OCT. 3RD, 1878.

FOREIGN MISSIONS.

| | |
|---|-----------|
| Acknowledged already... | \$1378.97 |
| Leitch's Creek, C B..... | 5.36 |
| Cow Bay, C B..... | 13.35 |
| Bequest of Mrs J Wilson, Mass Town, Londonderry, per Jas Birrell..... | 20.00 |
| Harvey, N B..... | 4.52 |
| Springside..... | 18.00 |
| Gabarus..... | 5.00 |
| Meagher's Grant and New Antrim..... | 2.50 |
| St James Ch, Dartmouth, 1 year..... | 25.00 |
| Chipman, N B..... | 22.20 |
| St Andrew's Ch, Hamilton Bermuda, £8 2 0..... | 39.41 |
| Arch Wingood, Hamilton, Lernuda, £20 11 stg..... | 100.00 |
| Rev J Layton..... | 5.00 |
| St James, Newcastle..... | 17.62 |
| Richmond, Hfx, quarterly | 5.18 |
| Harbour Grace, Nfld..... | 130.00 |
| M C W, Alberton..... | 2.00 |
| Chalmers Ch, Halifax..... | 17.55 |

\$1811.66

FOREIGN MISSION DEBT FUND.

| | |
|-------------------------------------|-----------|
| Acknowledged already... | \$1328.23 |
| A friend, P E I..... | 5.00 |
| Murray Harbour, P E I..... | 12.50 |
| New Bandon, add..... | 0.50 |
| St James Ch, Dartmouth, add..... | 9.05 |
| St John's, Newfoundland..... | 160.80 |
| Mrs Milroy, St John's, Nfld..... | 4.80 |
| David Selater, do..... | 5.00 |
| Anonymous, do..... | 1.00 |
| Alex Taylor, do..... | 16.22 |
| W Munn, Har. Grace, Nfld..... | 100.00 |
| Boularderie, C B..... | 9.00 |

\$1652.15

DAY SPRING & MISSION SCHOOLS.

| | |
|---|----------|
| Acknowledged already... | \$259.13 |
| Mrs Lindsay's class, Fort Massey, for Monitor, 1 qr..... | 9.00 |
| 2 qr..... | 9.00 |
| Saltspings..... | 5.00 |
| Mahone Bay Pr Mtg col 2 mos..... | 2.95 |

| | |
|------------------------|----------|
| Sheet Harbour | 45.60 |
| Sab Sc of St James Ch, | |
| Dartmouth | 20.00 |
| — | \$350.73 |

HOME MISSIONS.

| | |
|--------------------------------|-----------|
| Acknowledged already | \$865.32 |
| Bequest of Mrs J Wilson, | |
| Mass Town, Londonderry, | |
| per James Birrell | 20.00 |
| Flatlands & Metapedia | 4.66 |
| Springside | 12.00 |
| Rev D Neish, for benefit of | |
| Bay View | 45.00 |
| Rev D Neish, for Hfx Pby | |
| Div of K Kerr's legacy | 4.50 |
| St James Ch, Dartmouth | 25.00 |
| Richmond, Hfx, quarterly | 4.00 |
| United Ch, New Glasgow | 115.00 |
| — | \$1099.48 |

SUPPLEMENTING FUND.

| | |
|--------------------------------|-----------|
| Acknowledged already | \$955.66 |
| Black River, Miramichi | 3.75 |
| St Stephen's Ch, St John | 43.59 |
| Flatlands & Metapedia | 4.00 |
| Springside | 8.25 |
| Gabarus | 5.00 |
| St James, N B | 4.50 |
| Richmond, Halifax | 7.99 |
| N W Arm, do | 5.14 |
| Gordwood, do | 2.01 |
| St James Ch, Dartmouth, | |
| 1 year | 25.60 |
| St Paul's, Woodstock | 14.00 |
| A friend, Sheet Harbour | 1.20 |
| Young Lady Member of St | |
| James Ch, Newcastle, NB | 5.00 |
| Richmond, Hfx, quarterly | 4.00 |
| — | \$1089.09 |

COLLEGE FUND.

| | |
|--------------------------------|-----------|
| Acknowledged already | \$2068.38 |
| St James Ch, Dartmouth | 25.00 |
| Richmond, Hfx, quarterly | 4.00 |
| — | \$2097.38 |

AGED AND INFIRM MINISTERS' FUND.

| | |
|-------------------------------|----------|
| Acknowledged already | \$345.04 |
| Mabou Miss'y Society | 15.25 |
| Campbellton, N B | 12.29 |
| Ministers' Percentage : | |
| Rev Gavin Sinclair | 2.00 |
| " D Sutherland | 2.50 |
| " E Grant | 3.50 |
| " J Robertson, 77 | 4.50 |
| " S Johnson, 78 | 3.00 |
| " J Layton, for 77 & 78 | 9.73 |
| — | \$397.81 |

FRENCH EVANGELIZATION.

| | |
|---------------------------------------|-------|
| RECEIVED BY REV. R. H. WARDEN, | |
| SECRETARY-TREASURER OF THE | |
| BOARD OF FRENCH EVANGELIZA- | |
| TION, 210 ST. JAMES STREET, MON- | |
| TREAL, to 7th OCTOBER, 1878. | |
| Received to 7th Sept., '78. \$4023.29 | |
| Chateaugay | 15.90 |
| Harvey Station, N B, add. | 1.00 |
| Mrs Carruthers, Cobourg | 5.00 |

| | |
|--------------------------------|-------|
| Boston Ch, Esqueness | 5.00 |
| A friend, New Glasgow | |
| Mills, P E I | 10.00 |
| N Georgetown, Que. | 46.00 |
| Principal Dawson | 10.00 |
| St Andrew's, Blenheim | 9.70 |
| E Ancaster | 7.55 |
| E Gloucester | 5.32 |
| Russell | 3.18 |
| Manilla | 3.25 |
| A friend, St George, Ont. .. | 5.00 |
| Dunnville | 7.22 |
| Broad Cove, C B | 15.00 |
| Mrs McDonald, Little Bras | |
| D'or | 1.00 |
| A C, Little Bras D'or | 1.00 |
| Indian Lands | 35.00 |
| Johnson & Caven | 3.00 |
| Bonshaw & Tryon, P E I .. | 4.00 |
| Camden | 2.00 |
| Corunna | 4.00 |
| Knox Ch, Chatham T'ship .. | 4.00 |
| Eramosa | 10.50 |
| Eramosa Sab Sc | 2.50 |
| St Andrew's, Perth | 13.00 |
| Douglastown, N B | 7.00 |
| Henry's Ch, Lachute | 27.75 |
| Brook | 5.00 |
| Bear Creek | 6.40 |
| Knox Ch, Ayr | 5.00 |
| Fisherville | 2.00 |
| Ashfield & Fordyce | 6.00 |
| Mill Haven | 4.00 |
| F H Stayner, Torquay, Eng .. | 10.00 |
| Madoc, St Columbia | 8.50 |
| Madoc, St Paul's | 6.50 |
| Mattawa | 2.33 |
| Welfe Island | 3.53 |
| Liette | 13.75 |
| Dunnville | 4.60 |
| Proffline | 8.00 |
| Russelltown | 10.00 |
| Princeton, P E I | 30.00 |
| Kensington Stn, P E I | 2.82 |
| Kensington, W Glover | 1.00 |
| R S Munn, Harbor Grace | 10.00 |
| J P Jillard, do | 5.00 |
| S Munn, Montreal | 5.00 |
| Chalmers' Ch, Montreal SS .. | 40.00 |
| Grenville, (French) | 15.41 |
| St Jean Chrysostome | 8.10 |
| St Andrew's, Huntingdon .. | 16.00 |
| Sharon Ch, Stellarton | 18.00 |
| Coll by M Priest, Blue Mt. .. | 18.95 |
| Hugh McLeod, Hopewell | 2.00 |
| Pr Meeting, Wallace Brook .. | 2.05 |
| John Turner, French River .. | 1.00 |
| Pugwash & Oxford | 18.23 |
| St Martin & Ste Dorothee | 15.00 |
| Bouladerie, C B | 12.00 |
| Van Buren | 6.00 |
| Mrs John Thom, Toronto | 10.00 |
| Mersea & Tilbury W | 32.45 |

Per Dr McGregor,
Halifax :-

| | |
|--------------------------------|-------|
| Union Ch, Hopewell | 8.75 |
| St Stephen's Ch, St John | 22.55 |
| Murray Harbour, P E I | 4.00 |
| East St Peters, P E I | 11.00 |
| St John's, Yarmouth | 5.00 |
| Little Narrows, C B | 5.00 |
| Sheet Harbour | 15.20 |
| Scotsburn | 13.00 |
| Bay of Islands, Nfld | 5.00 |

Per Rev Dr Reid,
Toronto :-

| | |
|----------------------------|-------|
| Kenyon | 9.00 |
| Columbus | 15.00 |
| Theford | 8.05 |
| Oshawa Sab Sc | 15.00 |
| Markham, Melville Ch | 6.00 |
| Galt, Knox Ch | 37.00 |
| Grimsby | 5.11 |

| | |
|----------------------------|-----------|
| Muir's | 2.98 |
| Total receipts from 1 May | \$4838.47 |
| Receipts to same date (7th | |
| Oct.) last year | 8487.84 |
| Decrease | \$3649.37 |

NOTE.—The Treasury being at present largely in debt, congregations and friends are earnestly requested to forward their contributions without delay.

THEOLOGICAL HALL BUILDING AND
ENDOWMENT FUND, FARQUHAR
FORREST & CO., TREASURERS,
173 HOLLIS ST., HALIFAX, TO
SEPT. 30th, 1878.

| | |
|-------------------------------|------------|
| Previously Acknow'g'd. | \$33865.06 |
| Pugwash, N S | 8.30 |
| Alex Hawley, Mabou, C B .. | 8.90 |
| Sundries, per Rev Dr Mc- | |
| Gregor | 227.40 |
| Mrs J Layton, Bermuda, | |
| 2nd installment | 10.00 |
| Mrs Neish, N Cornwallis | 200.00 |
| Amt handed by Rev Dr | |
| McGregor | 35.00 |
| Bedeque, P E I | 16.00 |
| Springside, Colchester | 10.23 |
| Antigonish | 252.00 |
| Donald McLeod, Gabarus .. | 1.00 |
| Campbellton | 100.00 |
| Rev D McKinnon, Little | |
| River, Musquodoboit | 21.00 |
| Thos Bayne, Halifax | 700.00 |
| T Fulton, Lower Stewiacke .. | 4.00 |
| Shelburne, N S | 25.00 |
| Rev J Layton, Bermuda | 5.00 |
| Jas P Smith, Mabou | 3.97 |
| Newfoundland, per Rev L | |
| G McNeil | 501.91 |
| Cow Bay, per T P Jones | 50.00 |
| — | \$36044.77 |

QUEEN'S COLLEGE ENDOWMENT.

Local Treasurers and others are particularly requested when making up their detailed statements of remittances to follow the mode of entry adopted below. The lists will be made up at Kingston, on the 1st of each month, WILLIAM IRELAND, Treasurer. Ab. 1 on 100 means the first instalment on \$100, and so with the rest.

| | |
|--------------------------------|----------|
| Kingston. | |
| Philip Bajus | \$ 20.00 |
| C V Price | 100.00 |
| J R Dickson | 300.00 |
| Friend | 10.00 |
| W Shannon, 1 on 100 | 25.00 |
| R Carson, 1 on 135 | 35.00 |
| Mrs W T Scott | 100.00 |
| A F McPherson | 100.00 |
| C A Hatch | 10.00 |
| George Grafty | 10.00 |
| Principal Grant, 1 on 2500 .. | 500.00 |
| Prof Ferguson, 1 on 500 | 100.00 |
| Wm Bailie, 1 on 50 | 10.00 |
| Geo M Macdonnell | 00.00 |
| Rev T G Smith, 1 on 500 | 100.00 |
| Prof Mackerras, 1 on 750 | 100.00 |

| | |
|--------------------------------|---------|
| Prof Williamson, 1 on 1000 | 250.00 |
| F C Ireland | 50.00 |
| John Mudie, 1 on 200 | 50.00 |
| Prof Mowat, 1 on 700 | 150.00 |
| John Cornack, 1 on 10 | 5.00 |
| Carruthers, Gun & Co, 1 on 500 | 1000.00 |
| Prof Watson, 1 on 500 | 100.00 |
| C E Cartwright, 1 on 50 | 10.00 |
| Friendship, 1 on 200 | 40.00 |
| John McIntyre, 1 on 100 | 20.00 |
| Mrs J McIntyre, 1 on 100 | 20.00 |
| Robert Kent | 100.00 |
| John Power, 1 on 100 | 20.00 |
| Lt Col Hewitt | 50.00 |

Total for Kingston... \$4385.00

| | |
|------------------|-------|
| <i>Scarboro.</i> | |
| Thomas Brown | 30.00 |
| David Little | 1.00 |
| Mrs Young | 5.00 |
| E Brown | 5.00 |
| Thomas Kest | 5.00 |
| William Purvis | 5.00 |

Total for Scarboro... \$51.00

| | |
|------------------------------|-------|
| Stouffville, Mr Baird | 2.00 |
| do Mr Colvert | 5.00 |
| Campbell, Dr Bogart, 1 on 50 | 12.50 |
| Seymour, Geo Craighead | 5.00 |
| do Mrs Kars | 5.00 |
| Pictou, Mrs Marshall | 6.00 |

| | |
|-------------------------|--------|
| <i>Toronto.</i> | |
| David McGee | 200.00 |
| W W Beardmore, 1 on 500 | 100.00 |
| John L Blaikie | 100.00 |
| Russell Inglis | 50.00 |
| W M Clark | 25.00 |
| J & A Clark | 50.00 |
| Dr Clark | 50.00 |
| W Ramsay | 25.00 |
| R Burgess | 25.00 |
| John Keys | 25.00 |
| John Burns | 100.00 |
| R McLean, 1 on 50 | 5.00 |

\$755.00

| | |
|--------------------|-------|
| <i>Landsdowne.</i> | |
| Thos Darling | 25.00 |
| Mary J McNeil | 5.00 |
| Wallace McNeil | 5.00 |
| Joseph Taylor | 5.00 |

| | |
|---------------------------|-------|
| <i>Fergus.</i> | |
| A S Cadenhead | 10.00 |
| A D Fordyce | 10.00 |
| Miss D Fordyce | 10.00 |
| Miss Jas Munro | 1.00 |
| David Allan | 20.00 |
| John Beattie, 1 on 30 | 10.00 |
| William Ross, 1 on 30 | 10.00 |
| James Muir, 1 on 200 | 50.00 |
| Mary A Piper | 1.00 |
| Mrs G C Hamilton, 1 on 10 | 5.00 |
| John Moffatt | 5.00 |
| G A Reid, 1 on 20 | 5.00 |
| W Johnson | 5.00 |
| Thomas Milne | 1.00 |
| John Thomson | 1.00 |
| J W, junr. | 5.00 |
| W Ritchie, 1 on 5 | 1.00 |
| James Watt, 1 on 5 | 1.00 |
| Peter Griere, 1 on 5 | 1.00 |
| C McQueen | 10.00 |
| Mrs H Jamieson, 1 on 5 | 1.00 |

Total for Fergus... \$163.00

Montreal, Mrs W Murray. 200.00

| | |
|-------------------|--------|
| <i>Guelph.</i> | |
| R Torrance | 100.00 |
| P Gow | 30.00 |
| D McLean, 1 on 30 | 10.00 |
| Mrs Alt | 1.00 |
| Two friends | 2.00 |
| R McGregor | 10.00 |
| James Watt | 5.00 |
| A & G Bruce | 10.00 |
| Robert Stewart | 10.00 |

Total for Guelph... \$178.00

| | |
|--------------------|-------|
| <i>N. Eathope.</i> | |
| Dr Whiteman | 10.00 |
| John Whiteman | 5.00 |
| R Hyde, 1 on 10 | 5.00 |
| <i>Montreal.</i> | |
| Thomas Byers | 10.00 |

| | |
|-------------------------|--------|
| <i>Galt.</i> | |
| John Goldie | 100.00 |
| John Rose, 1 on 20 | 5.00 |
| Wm Trotter, 1 on 10 | 5.00 |
| Alex Murray, 1st Instal | 5.00 |
| John Hay | 5.00 |
| Mrs James Finley | 1.00 |
| A friend | 1.00 |
| W H Lutry | 5.00 |
| Mrs Gray | 5.00 |

| | |
|---------------------|-------|
| Peter Hay | 5.00 |
| C T Stewart, 1 on 5 | 1.00 |
| W G Butlers | 10.00 |
| D A McRae | 5.00 |

Total for Galt... \$153.00

| | |
|--------------------------|-------|
| <i>Kincardine.</i> | |
| J McKerracher | 5.00 |
| J A Macpherson, 1 on 200 | 40.00 |
| M McKendrick, 1 on 10 | 2.00 |
| J G S Kirk, 1 on 5 | 1.00 |

| | |
|------------------|-------|
| <i>Goderich.</i> | |
| Jas Donald | 10.00 |
| J T Duncan | 5.00 |
| W R Robertson | 2.00 |

| | |
|----------------------|-------|
| <i>Pinkerton.</i> | |
| George Leask | 4.00 |
| J E Eckford, 1 on 40 | 10.00 |
| John Wells, 1 on 5 | 2.00 |

| | |
|----------------------|------|
| <i>Paisley.</i> | |
| Alex Campbell | 1.50 |
| James Bone, 1 on 5 | 1.00 |
| Arch Sinclair | 2.00 |
| R Scott, 1 on 10 | 2.00 |
| John Bradley, 1 on 5 | 1.00 |
| Hugh McDonald | 2.00 |

| | |
|-------------------------|-------|
| <i>Queen's Sound.</i> | |
| J Caton, 1 on 60 | 10.00 |
| Thomas Caton, 1 on 25 | 5.00 |
| Mount Forest, Jas Scott | 10.00 |

Total to 10th October... \$6106.00

JUVENILE MISSION.

| | |
|---|------|
| <i>Miss Machar, Kingston, Treas.</i> | |
| A friend, Fort Coulonge | 5.00 |
| Sab Schools of Sheet Harbour Congregation | 5.27 |

WIDOWS' AND ORPHANS FUND

Late in connection with the Church of Scotland.

James Croil, Montreal, Treas.

| | |
|---------------------------|---------|
| Perth, St Andw Ch, on acc | \$10.00 |
| Lanark | 8.70 |
| Rockwood, Ont. | 9.00 |
| Mill Point | 0.71 |
| Glencoe | 12.00 |

NEW PUBLICATION.

MEMORIALS OF THE LATE HUGH MAIR, D.D., of Fergus. Biographical Sketch with selection from M. S. Discourses, and Likeness.

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REV.

CHAS. A. TANNER, Principal.

Witnessing for Christ.

WE are to witness that God so loved the world as to give His only begotten Son that whosoever believeth in Him should not perish but have everlasting life. We are to make known to all that Jesus Christ so loved lost men as to give His life a ransom for many. The worst of sinners may receive into his heart the Spirit of God and the love of God,—may become a child of God, an heir of glorious immortality. When we look at men apart from the Gospel, how poor and paltry and insignificant they appear! One is apt to indulge the feeling, “why this ado for such creatures—such dust of the dust—such clods of the valley? Why ask me to make sacrifices for persons that are here to-day and away for ever on the morrow? What is man worth with his littleness and his vices, his blindness and folly? Ay, but it is to save the lost that Christ comes—to raise the fallen—to rescue the perishing—to elevate infinitely our ideal of humanity. Our Christianity teaches us that it is worth while to save the poorest and feeblest waif that straggles through our streets, or the most hardened “tramp” that begs without a blush the bread of idleness. It teaches us that wherever the Gospel is proclaimed all are welcome to the blessings of justification, adoption, sanctification, “assurance of God’s love, joy in the Holy Ghost, peace of conscience, increase of Grace and perseverance therein to the end.” We are called to witness to the fulness and the absolute freeness of God’s grace, as revealed in the Gospel; to tell men, even the most rebellious, that we are all His offspring, and that when we become christians we are heirs of God, joint heirs with Christ.

We are called to witness for Christ by our daily conduct. Meek and gentle, loving and true, men will take knowledge of us that we have been with Jesus. Truth and love and

godliness thus exemplified, become known and read by persons to whom the Bible is a sealed book, and who do not frequent the sanctuary. As the Lord Jesus made the greatest possible sacrifices to save the lost, it is essential to faithful witnessing for Him that christians should be self-sacrificing.

Our church as a whole should be ready to witness for Christ in every town and village and hamlet, from Newfoundland to Vancouver Island. He is no true Presbyterian, he is no worthy member or adherent of the Presbyterian Church, who is not daily preaching by word or deed or character, in whatever community his lot may be cast, and by whatever means may be within his reach—Jesus as the Saviour of men. The witness of a godly life, the witness of a liberal hand, the witness of true and loyal speech,—all are precious in the eyes of God and invaluable for the benefit of mankind. Some,—not a few in these days,—must witness for Christ on the lonely far-off prairies, some in the depths of the forest; some by the shores of sounding seas. Others will find themselves in cities surrounded by adverse majorities—by multitudes who are ignorant of the truth and are unwilling to receive it—by the fanatical victims of superstition and idolatry. Others again, are from infancy to old age the favoured dwellers in well ordered communities where all the ordinances of pure and undefiled religion are observed with reverence and enjoyed with delight. Still, in all these circumstances, in every imaginable condition, in every time and place, it is the duty and the privilege of all to witness for Christ. Show your faith and love by works. Help in every good cause. Build churches, for these are precious witnesses for Christ. Send forth missionaries. Strengthen the schemes of the church as they stand in need of your aid. Prove to all that you value the truth as it is in Jesus, by using every endeavour to preserve that truth in its purity and to proclaim it to the ends of the earth.

The Sabbath-School and Normal Classes.

AN enthusiastic and successful Sabbath-School Superintendent has reminded us of a promise made some time ago that we would return to this subject, which we very willingly do, believing that it is one of vital importance, and in the hope that the few thoughts we have to express may induce others of larger experience and maturer views to give our readers the benefit of their wisdom.

The Sabbath-School is not unduly exalted when it is ranked as one of the great moral forces of the present time. And because it is such a force, it ought to be surrounded with all possible safe-guards, and nothing should be left undone to secure its highest efficiency. There is a tendency in some quarters to put the Sabbath-School on a different plane from other organizations of the Church—to make it a co-ordinate auxilliary, affiliated to the Church in a certain way, but practically independent of it. This is a mistaken notion as to the relationship which ought to subsist. The moment you establish an *imperium in imperio* in any department of the Church's work, you create a feeling of isolation at variance with the *beau ideal* which St. Paul would have us entertain of the Church, "as the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part." Unless this is guarded against the time may come when a minister will discover that his presence is not wanted in his own Sabbath-School, the Kirk-session, that his supervision is no longer desired, and the Presbytery, that the Sabbath-School has passed entirely from its jurisdiction. The details of management properly belong to the Superintendent of the Sabbath-School, but the Kirk-Session have also responsibilities in connection with it of which they cannot rightly divest themselves. The Sabbath-School is essentially a part and parcel of the Church. The Kirk-Sessions are its natural guardians—bound to give it all the support and encouragement in their power. They are certainly responsible for its efficiency: and that Presbytery is blame-

worthy which takes no thought for the Sabbath-Schools within its bounds. It is not for us to say how or to what extent Presbyteries may and should use their great influence in this direction. Many of them, we are glad to know, are now doing a great deal by Committees, and Conferences, and Conventions, to commend the Sabbath-School and its work to the attention and sympathy of the public.

But the question at issue is not so much the relations of the School to the Church: nor is it how to get a sufficient number of teachers, but rather, how shall we best endeavour to increase the efficiency of the teachers we now have in the Sabbath-Schools, and train young people to be competent teachers in the future? The only satisfactory answer that can be given to that question is, BY INSTRUCTION IN NORMAL CLASSES. Nothing short of thorough systematic training will fully meet the case. It may seem strange, yet there are those who, upon some occult principle, object to the training of Sabbath-School Teachers. They think that piety, and personal consecration, and a certain amount of enthusiasm, and a love for the work, are the only qualifications needed. Without these, no one will make a good teacher, but a great deal more than these is needed. If secular education has been raised to the highest point of excellence in these days, it is the result of Normal School instructions. Even children have sufficient observation to notice the vast difference between the *methods* of teaching in the secular and in the Sabbath-School, and unless the standard of instruction is correspondingly raised in the latter they will soon begin to draw unfavorable comparisons. Why is a teacher in the one case expected to teach thirty, or forty, or fifty scholars in the same class, while half a dozen is considered quite enough for the average Sabbath-School teacher? If Sabbath-School teachers could be found equally competent to teach as the other, it would probably be greatly to the advantage of the Sabbath-School to reduce its staff of teachers and enlarge its classes. It might be possible to find half a dozen men and women in a large congregation who, after being thoroughly trained for the work, would be highly efficient teachers. It were unreasonable to suppose that fifty such should be found. But not

to press this view of the matter, it must be admitted that an indispensable qualification of teachers, secular or religious, is that they themselves know *what* they teach, and *how* to teach. No one who is practically conversant with Sabbath-School work will deny that a great deal of the teaching is superficial and therefore inefficient. There is no argument used in favour of a thorough and special education for the office of the ministry that does not apply with at least equal force to the Sabbath-School teacher, and there is no more reason why we should have trained teachers in the secular schools than in the Sabbath-School. So long as the Sabbath-School suffers by reason of incompetent teaching, the Church and the cause of religion must also suffer with it. It is therefore the duty of the Church, so far as it can, to suggest if it cannot provide the remedy. Such classes as we have been referring to have passed beyond the stage of mere experiments. They have been tried with marked success, largely in the United States, and to some extent in Canada. Toronto has had a number of them: the latest there is in connection with Rev. D. J. Macdonnell's Congregation. In Ottawa we read of a Normal Class having been instituted. Will not some of the brethren who have made themselves practically acquainted with the *modus operandi*, give to the Church at large, through our columns, the benefit of their experience in this highly important matter. We shall esteem a practical paper on this subject as a very reasonable and valuable New Year's Gift to the *Record*.

Week of Universal Prayer.

IT being desirable that early intimation should be given as to the Annual Week of Universal Prayer in January, we have been requested by the Council of the Evangelical Alliance to publish the following topics suggested for daily exhortation and intercession:

SUNDAY, January 5th.—Sermons:—"The years of the right hand of the most High."—Psalm lxxvii., 10.

MONDAY, January 6th.—Praise:—Praise to God for his long-suffering kindness and mercy, for the goodness of His providence; and especially for

salvation in Jesus Christ, and for the blessings enjoyed under the present dispensation of the Holy Ghost. Thanksgiving for the cessation of war and the peaceful settlements of European questions; also for the Divine blessing which has attended the International meetings and services held in the *Salles Ecclésiastique*, the distribution of the Holy Scriptures and other christian work during the Universal Exhibition in Paris. Confession of unbelief and unfruitfulness. Ps. cxvii., 1 Ps. cvii., 33-43; Rom. xi. 33-36; Acts ii., 14-21; Ps. xli. 6-11; Dan ix., 3-10.

TUESDAY, January 7th.—Prayer:—For the power of the Holy Spirit to rest upon and operate in the Church of God everywhere, so that the disciples may be led into all the truth; that errors in doctrine and corruption of Scriptural worship may be stayed; that faith and hope, brotherly kindness and charity may be increased; and that the general tone of spiritual life may be elevated in communion with the Lord. Intercession for believers who are afflicted. John xviii., 36-37; John xvi., 14. 2 Tim. iii., 1-5; Rom. xii., 9-18; Eph. i., 15-23; Ps. xxxiv., 17-19.

WEDNESDAY, January 8th.—Prayer:—For the energetic operation of the Holy Spirit in the world at large, convincing men of sin, of righteousness, and of Judgment; and bringing those who are merely nominal Christians under the quickening and transforming power of the truth. Also for Christian families; for the training of the young in the fear of the Lord, that they may be kept from error and evil, and especially that the grace of God may be upon them. John xvi., 7-14; Gen. xviii., 17-19; Col. iii., 16-24; Prov. xxii., 6. 1 Chron. iv., 9-10.

THURSDAY, January 9th.—Prayer:—For the effusion of the Holy Ghost "upon all flesh;" for the continuance of peace; for the establishment of righteous government; for the spread of enlightenment, goodwill, and love of Justice among all nations, and for their conversion to Christ; for the removal of intemperance and other social evils; special prayer for the nation, its Sovereign, and all in authority. Is. xi., 1-10; Prov. xiv., 14-27; Is. lxi. Gal. v., 19-26; 1 Tim. ii., 1-4.

FRIDAY, January 10th.—Prayer:—For the blessing of the Spirit of God to accompany evangelistic and missionary labours, and render them fruitful to Christ; for the turning of all Israel to the Lord; for the growth and stability of the young Churches gathered from heathen communities; for the revival of Bible Christianity in Eastern lands; for the preaching of the Gospel among all nations, and for "cheerful giving" on the part of those who go not themselves to this work. Matt. xxviii., 19-20; Rom. xi. 26; Acts xi., 19-30; Matt. xxiv., 14. Phil. iv., 10-19.

SATURDAY, January 11th.—Prayer:—For those who preside over the Churches of the Saints, and for all who are called to preach and to teach; for the due observance of the Lord's day; for the wise guidance of biblical translators and critics; for successful resistance to secularism and infidelity; and for the Divine blessing to accompany and follow the General Conference of Christians of various nations to be held this year in Switzerland, Ep. 18-19 vi., Is. lviii., 13-14; 2 Tim. ii., 15-19.

SUNDAY, January 12th.—Sermons:—Looking for "the coming of our Lord Jesus Christ." 1 Cor. i, 7. and Matt. xxiv., 42-51.

A TRUE Christian will not be satisfied with the thought of going to heaven alone.

If a thing is not revealed, we are at once conscious that it cannot be of importance for us to know it.

The Sabbath School.

INTERNATIONAL LESSONS.

December 8th.]

A.D. 33.

[Luke xxiii : 33-46.]

THE CROSS.

GOLDEN TEXT:—*God forbid that I should glory, save in the Cross of our Lord Jesus Christ.*—Galatians 6: 14.

Jesus has been adjudged guilty of "blasphemy" by the Jewish council, but having no power to execute the sentence of the Law (Lev 24: 16), they bring him before the Roman governor, accusing Him of treason or rebellion. Pilate soon discovers His entire innocence and detects the motives of the Jews: but yielding to the importunity of the chief priests and the mob, he delivers Him to be crucified (v. 23, Matt. 27: 24-26). And now, with two malefactors (thieves-Matt.) He is led to Calvary, the place where He should suffer. Calvary (Golgotha in Hebrew) signifies "the place of a skull": so called, as some suppose, from its being the usual place of execution; as others think, from the shape of the hill or rock. The Lord thus dies a most ignominious death (He endured the cross, despising the shame, Heb. 12: 2), publicly, at the great feast, Himself the true Paschal Lamb. The first recorded word of Jesus on the cross (it may be during the act of crucifixion) is His prayer for His murderers—for the four soldiers who fastened the nails, for those who condemned Him, and for sinners of mankind represented by them. Their forgiveness is sought because they were ignorant of the real extent of their guilt. See 1 Tim. 1: 13; also Acts 7: 60. "This is the prayer of the great Intercessor, which is always heard." The soldiers fulfil Scripture in dividing His raiment by lot. Ps. 22: 18. The people and their rulers, unite in mocking of Him, reproaching Him with the miracles in which "He saved others" while now "He could not save Himself." There was more truth in their words than they supposed. The rough soldiers join in mockery, and again fulfil Scripture in offering Him of the "vinegar" or sour wine which they used at their meals. Ps. 69: 21. A "superscription" designed as a mark of ignominy, but really giving the true title of the sufferers, was placed on the cross over His head. It was in three languages and was read of many (Jn. 19: 20); fully symbolizing—though Pilate meant it not—the universality of Messiah's kingdom. Ps. 72: 11. Luke has recorded the most interesting fact that one of the malefactors showed penitence on the cross and received a blessed promise from the Lord: teaching us that while life lasts those who truly repent shall find pardon. Reproving his companion in crime and punishment, who was scoffing with the mob, the penitent acknowledges the justice of his own sentence and vindicates the innocence of Jesus. But more: addressing Him as *Lord* he prays to be remembered when He should come in His kingdom—in His glory. "His faith lays hold on the truth that this is the King of the Jews in a higher and immortal sense." What measure of knowledge he had we cannot tell, nor how he got it, but taught by the spirit, he at least knows that his Lord and Saviour is hanging beside him. The gracious Lord—the conqueror of death even in dying—does more than grant his request: He assures him that "*to-day*" he should be with Himself in the region of blessedness to which death should introduce Him—"Paradise." (The Scripture calls the garden of Eden *Paradise*. Gen. 2: 8. As used by the Jews, it denoted the "place of rest and peace into which the souls of the faithful are conveyed at death."—"Abraham's bosom." In 2 Cor. 12: 4, Rev. 2: 7, it means—heaven or the third heaven. The awful and mysterious import of what is transpiring, is testified by the darkening of the sun for three hours:—"from the seventh to the ninth hour" (from noon till 3 p.m.) The rending of the veil signifies the end of the old economy, and the opening of the way by Christ's death into the most holy place—even heaven. Heb. 9: 8 and 10: 19. "With a loud voice," shewing unexhausted strength. Jesus *surrendered* His spirit into His Father's hand. "I have power to lay down my life," &c. John 10: 18. See also Ps. 31: 5.

December 15th.]

A.D. 33.

[Luke xxiv: 13-42.]

THE WALK TO EMMAUS.

GOLDEN TEXT:—*And they said one to another did not our heart burn within us while he talked with us by the way, and while he opened to us the Scripture.*—Luke, 24: 32.

The angels at the tomb have already announced to the "women" that the Lord has risen. They have informed the Apostles, and Peter and John have ascertained by inspection that it is as reported. "On the same day"—the day of the Lord's resurrection—"two of them," i. e., of the disciples (one is Cleopas, v. 18) are going to Emmaus, a village about 6½ miles from Jerusalem. They talk of the matter of which their hearts are full; and as they "reason" or "dispute" the Lord Himself, apparently in guise of a traveller (Mk. 16: 2) overtakes them. Their eyes were "holden"—supernaturally influenced—so that they did not know Him. He enquires regarding the eager discussion in which these evidently sorrowful men are engaged. Cleopas expresses surprise that He should need to ask: *even a stranger* in Jerusalem must know what every one is thinking and speaking of at this time. Even if a stranger, he must be the only one who knows not these things.

"What things?" says the risen Lord; wishing by their statement of the case the better to prepare them for His own exposition. "They said" (one speaking for both, or alternately) that their discourse was about "Jesus of Nazareth," which was a Prophet mighty, &c." See Acts 2: 22 and 7: 22). Their rulers procured His condemnation (by Pilate) and then crucified Him. But they (disciples) trusted ("were hoping") that He would prove the Redeemer (politically and spiritually) of Israel. This was now the third day since His death. Their perplexity was increased—they could hardly sav their hope revived—by the report of "certain women of their company" (disciples) that His restoration to life was declared to them by angels whom they saw. (v. 1: 10, Matt. 28: 1-8, Mk. 16: 18) on which report "certain of them which were with them" (Peter, v. 12, John tells us he was with Peter: Jn. 20: 3-8) ran to the sepulchre and verified the word of the women. Despondingly they must close their statement: "Him they saw not."

Having permitted them to pour out their hearts, the Lord addresses them. "He upbraids them with their unbelief" (Mk. 16: 14) as afterwards the eleven, "Fools and slow of heart" (*without understanding and sluggish*) to believe *all*, &c. How could Scripture be fulfilled unless Messiah both died and rose again—His rising preliminary to "glory"? (His glory was so near that He speaks of it as if in it) and now *consecutively* ("beginning with, &c.") He goes through Scripture, shewing how promises, prophecies, types, even the law, have their fulfilment in Him. ("The things concerning Himself" mean more than prophecies of Him.) Emmaus is reached, and the Lord, still concealing Himself, seems disposed to go farther. "He would have gone farther, but they held him back with the might of love." "If we desire to have Christ with us, we must use effort for that purpose." (The words "abide with us" do not imply that the disciples lived at Emmaus.) At table with His fellow-travellers, He, acting as master of the house, "takes bread, &c." (This is a common meal and not the *communion*: no argument, therefore, for the communion in one kind—as Romanists would have it.)

And now the discovery comes. The same power that "held" their eyes "opens" them. This marvellous stranger is the Lord.

Immediately he "vanishes out of their sight." (See Jn. 20: 19-26.) His body, however, was still a real body.

The Lord having gone, they cannot but express the extraordinary emotion which His exposition of Scripture had kindled within them—emotion of joy, hope, desire, love. Should they not (we seem to hear them say) have sooner known that this could only be the Lord?

December 22nd.] A.D. 33. [Luke xxiv : 44-53.]

THE SAVIOUR'S LAST WORDS.

GOLDEN TEXT:—*Lo, I am with you always, even unto the end of the world*—Amen—Matthew, 28: 20.

On the evening of the day on which He rose, and some hours after he had been at Emmaus (see vs. 33-35) the Lord appeared to the "eleven" assembled in Jerusalem. He removed the terror of His sudden appearance and graciously afforded complete evidence of His identity (vs. 37-43). We know from Jn. 20: 26-29, that He appeared to them again on the evening of the next "Lord's day," and removed the incredulity of Thomas. There is nothing to shew that the words of the risen Saviour here recorded were spoken *before* His latter appearance. The connexion with v. 43 even allows us to regard them as a summary of what He said at several times. There is no ground for saying that Luke, when he wrote his gospel, was not aware of any Galilean appearances of the Lord, or of any later than this one. The Evangelists do not profess to record everything Jn. 21: 25.

The Lord now addresses them as if He had already left them: "These are the words . . . yet with you." The meaning is, "ye see now the *fulfilment* of the words, &c." Often before His suffering, had He spoken of the necessity of His death as predicted in three great divisions of Jewish Scripture, the Law, the Prophets, and the Psalms (Matt. 16: 21, 17: 22 and 20: 18). But they understood Him not; and hence their surprise and dismay when His enemies seemed to prevail. But now, even as He opens up the Scriptures, He "opens their understanding" to comprehend them. Acts 16: 14, Eph. 1: 18. He gives the spirit before Pentecost. Jn. 20: 22. Referring to the Scriptures adduced by Him, he says "thus it is written; and Scripture *must* be fulfilled: nay more, God's counsel which Scripture declares, *must* be fulfilled. Nor did Scripture less announce the evangelization of the nations than the death and resurrection of the Messiah. "In His name"—by His authority and on the basis of His mediation—should "repentance and remission" be preached see Acts 2: 38. And from Jerusalem as a centre (Acts 1: 8) must evangelization proceed. The great theocratic capital was not yet given up, and the "truth must shew its victorious powers where men would most gladly have extinguished it." Is 2: 2-3. Of these facts and truths, the apostles especially (but all believers in a sense) "are witnesses" Acts 1: 8-22 (An Apostle must have seen the risen Lord, 1 Cor. 1: 9) Not yet, however, were they qualified fully to bear witness, and for ten days Acts 1: 3 compared with 2: 1 they must await in Jerusalem the "baptism of the Holy Ghost," (Act 1: 5. This gift, the last, greatest and most comprehensive of all, the Father promises to the Son and sends upon us in answer to the Son's intercession, Jn. 14: 16-26 (Endued with power—i.e. clothed with power.)

And now He "leads them out" (i. e. from Jerusalem towards a village to which He had loved to repair ("not quite to the village, but over the brow of the mount of Olives: see Acts 1: 12") and, in the act of blessing them, He leaves the earth and ascends to His throne (How interesting the supplement in Acts 1: 9-12). His session at the "right hand" is now more valuable to the church than the prolongation of His stay on earth; and for Himself, He enters on "the joy that was set before Him," Heb. 12: 2. When the cloud has received Him from their sight and angels declared to them His second coming (Acts 1: 10, 11) they "worship Him" even as the women had already done (Matt. 28: 9-17) and as the disciples did on the Mountain in Galilee. In spite of separation, they are filled with "great joy," because He has gone to the Father (Jn. 14: 28); and, returning to Jerusalem where their Lord instructed them to remain, at all the daily hours of prayer they are found at the temple praising the God of Redemption (They did not live at the temple: the upper room was not there. See Acts 1: 13 and 3: 1.)

January 5.] B.C. 536. [Ezra iii : 1-12.]

THE SECOND TEMPLE.

GOLDEN TEXT.—*And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth for ever toward Israel, &c.*—Verse 11.

In taking up the study of the Old Testament where it was left off six months ago, the best introduction will be to read Ezra 1 ch. and ch. 2: 64-70. The Jews, to the number of 50,000, had just returned from Babylonish captivity to their own land and the Holy City, under an edict published by Cyrus. Daniel being now near 90 years of age did not accompany his countrymen, but was probably the medium of communication between "the God of Heaven" and Cyrus. The re-building of the Temple was expressly included in the decree, and orders given for the supply of workmen and materials which, as in the case of the first Temple, were to be furnished by Tyre and Sidon, and Lebanon.—1 Kings 5. They had left early in spring; were four months on the way, Ezra 7: 9; in the seventh month they already began their preparations,—v. 1—*gathered themselves together as one man*. The disciples met *thus*, Acts 11: 1. So must Christians be of one mind if they would further Christ's cause, 1 Cor. 3: 3-5. The altar now built—v. 3—not on the site of the old Temple, probably on the same spot where the ark of God had stood while it was abiding. See 2 Chron. 1: 4 and 2 Sam. 6: 17. They could not have the Temple immediately, but they might have an altar. Abram, wherever he came built an altar. So should Christians wherever they go—to the sea-side, or to foreign lands, v. 3. *Fear* was upon them. Fear serves a good purpose when it drives us to our knees. The word of the Lord is a strong tower.—Prov. 18: 10. The feast of Tabernacles (v. 4) had special reference to the Gospel times (Zech. 14: 18) as the duty of *everyday* required. Never leave till to-morrow what ought to be done to-day.—V. 8, 9. About 18 months after their return the work commenced. *Jeshua*, not the high priest, but one of the Levites (Ch. 2, 40), to whom, as distinguished for mechanical skill, the oversight was committed.—v. 10. The foundation was laid with the same imposing ceremonies as that of the first Temple (2 Chron. 5: 12-13) probably chanting the Psalm 136. V. 11. *All the people shouted*—signifying their enthusiasm, unanimity, and heartiness in the work and in the service. It is still the privilege of *all* God's people to join audibly in the praises of the sanctuary, Psalm 100, V. 12. The occasion awakened old associations in the minds of the "ancient men." Fifty or sixty years had elapsed since the Temple was burned, but many of the old people still remembered it. These men who should have rejoiced above all others, and inspired the younger with hope and courage, yielded to the weakness of humanity and wept like children, *because* there was little hope, in the present altered circumstances of the nation, that *this* Temple would at all compare with the original, and, chiefly, that it would be destitute of those things which constituted the glory of the first,—the Ark, the Shechinah, the Urim and Thummim, &c. Could they have foreseen that this Temple should receive the Lord of Glory Himself within its walls (Haggai 2: 2) they would have rejoiced too.

We learn from this passage to engage in the Lord's work and worship with all our heart and soul and strength; to rejoice with them that do rejoice and to weep with them that weep; to bear one another's burdens, so fulfilling the law of Christ.

British Columbia.

LETTER FROM REV. S. MCGREGOR.

MEETING OF PRESBYTERY : REV. R. JAMIESON :
MAKING PROGRESS AMID PRESENT DIFFICULTIES : THE POSSIBILITIES OF THE
FUTURE : CONCERNING ORGANS
AND HYMNALS, &c.

The Manse, Victoria, B.C., 8th Oct., '78.

SEVERE family affliction must plead my excuse for not writing long ere now. The shadow of sorrow has at length fallen upon our little home, and we have been made "sharers of the common lot" by having one of our little darlings taken away from us very suddenly, and other members of the family prostrated by illness for some weeks, but now I am thankful to say again restored to health. As my family became convalescent the time for the semi-annual meeting of our Presbytery drew nigh and I resolved to delay writing until after our meeting, hoping that I would then be in a better position to furnish you with some particulars which might prove of interest to such as are interested in the prosperity of the Church.

The Presbytery met in Nanaimo on the 1st inst., and continued in session until the night of the 3rd, occupied with a number of matters for the most part of a local character, and important to us as a Court, but which I fear would appear common-place enough to those at a distance. To us, however, separated as we are from each other during the rest of the year, the fact of seeing each other, of talking over our present position and future prospects, and transacting the ordinary routine work of the Church, is full of interest. Notwithstanding the routine character of much of its work, we regard the Presbytery as the most distinctive and important court of our Church.

Our meeting was upon the whole a very pleasant one. The only circumstance which caused any regret was the absence of our esteemed Brother—Mr. Jamieson, of New Westminster,—through severe illness and seriously, (though we trust not permanently) impaired health. Mr. Jamieson was one of the first Presbyterian ministers who ever visited British Columbia, and has steadily stuck to his work in the country, while several others have come and gone since his arrival. He came to this Province under the auspices of the Church in Canada and as you are aware is still supported in part by your Church. During his sojourn in this country he has undergone more than the ordinary fatigue even of the Pioneer Missionary and the consequence has been as already mentioned seriously impaired health. Certainly if

ever missionary earned his furlough we consider he has done so, and that perfect rest from ministerial work for some time is absolutely necessary for the restoration of his health. We fear that it shall prove absolutely necessary formally to apply to the Church for temporary leave of absence at an early date, and, if so, we feel confident that a necessary and merited rest which would not be denied to a civil servant in any respectable employer's work, will not be refused by the Church.

The Reports submitted to the Presbytery prove that good work is being done and vigorously prosecuted in the various districts throughout the country. Since last meeting no additions have been made to our missionary staff, principally for the reason that no body of Presbyterians beyond the range of our present missionaries' labour exist in the Province sufficiently numerous to warrant the outlay or to contribute beyond a very small fraction towards a minister's support. We endeavour to keep pace with the growth of the population, but hitherto that growth has been discouragingly slow. The amount of territory we embrace is out of all proportion to the number of people to whom we minister; but we are in possession of a field portion of which we expect to see more thickly settled at no distant day. The speedy necessity for an addition to our missionary force turns upon the rapid development of the resources of the country and a consequent rapid influx of population. Railroad construction, or the discovery of new fields rich in gold, are some of the possibilities which at any time may lead to this result. In the meantime we divide our forces, to cover in so far as possible the most important points in the whole field, and are ready to advance as much as we can with the advancement of the Province.

While remote from the great centres of the Church, let me assure you that we are by no means indifferent spectators to the wants that are transpiring both in the old Country and the new Dominion. After all one feels of late years the world has grown wonderfully small, and that through the agency of steam and electricity, the different parts of the earth have been drawn singularly close together. We get our important dispatches from all quarters just about as soon as our friends in Montreal get theirs, and the less important news that travels more slowly through the press comes to us only a little later. Then, fortunately for us, the usual Magazines, Reviews, New Books, &c., find their way to the Pacific, and still as of old the light from the East moves Westward so that we need not remain in darkness, if we only seek the light.

The news of Scotland and the Kirk is still as dear to us as ever, and we heartily rejoice in the wisdom displayed in her councils and the energy and zeal evinced in carrying out her

work. May she go on faithfully and quietly doing her work and proving herself a blessing to Scotland and to the Christian world as she has proved herself in the past. The progressive movements in the Presbyterian Church in Canada we also watch with much interest. Organs and Hymnals are gradually finding their way into almost every branch of the Presbyterian Church, and we note that the Canadian branch is no exception to the almost universal order of things. Whether we "let it or not" the great world "shall spin forever down the ringing grooves of change," and if "the younger day" into which "we sweep through the shadow of the world" be not a darker but a brighter one it is well. To many of us the chief glory of our Presbyterianism consists in its freedom and plasticity. We rejoice in the fact that while we hold a well defined system of doctrine and Church government, we can worship God through the words of Psalms or Hymns and with or without the aid of instrumental music and still remain loyal and true to our Church and religion.

Our own Church.

ENQUIRIES have reached us from several quarters respecting a report in circulation, to the effect that the opponents of the Union of the Presbyterian Churches in Canada have gained their suit and have obtained possession of the Temporalities Fund. However much we dislike to refer even to such matters in the RECORD, we feel bound to give the statement an explicit contradiction. The suit, at present, in progress has not yet been argued on its merits, and the Board of Management have no fears as to the ultimate issue.

THANKSGIVING.—We close the year, as is becoming, with thanksgiving to God. As a Church, we have had peace and prosperity throughout all our borders. The Kingdom of Christ has been advanced by our efforts at home and abroad. Old congregations have been strengthened, and new ones formed; and pioneers have entered "the regions beyond." While we look back with gratitude, we can look forward with hope. The Lord is with us; we gratefully acknowledge Him as our Leader and King. It becomes us to express our gratitude in deeds as well as in words. We have ample opportunities for proving our love to God and man by helping the poor, and helping every rightful enterprise whose aim is the ad-

vancement of the Redeemer's Kingdom. We understand that Wednesday, the 4th instant, has been appointed by the Dominion Government as a National Thanksgiving Day. Let it be observed in all the Churches.

Last year the Home Mission Committee appealed for a special collection on Thanksgiving Day. This year, the Board of French Evangelization has issued a circular soliciting a collection on behalf of their work, on the 4th December. The Fund being largely in debt, it is hoped that congregations will respond liberally.

PRAY FOR OUR COLLEGES.—All our Colleges are now in session, and are attended by a large number of devoted young men, who look forward to the Gospel Ministry as their life-work. Professors and students need our sympathies and prayers. On our Colleges depends to a large extent the future prosperity of our Church in the Dominion. Brethren, let prayer be made in our Congregations and in our families, that the Schools of the Prophets may amply and happily fulfil their mission. If once our Colleges attain to their proper place in our hearts and in our intercessions, there will be less need of discussing yearly deficits and issuing special "appeals."

"THE SCHEMES."—The prosperity of all the the Schemes of the Church depends under God on the heartsome co-operation of the whole people. Let the poor give of their poverty as well as the rich of their wealth, and all will be well. He that withholds help is a positive injury to the cause of the Lord. "He that is not for me is against me," says Christ. Do what you can for ALL the schemes of the Church.

MISSIONARY MEETINGS.—The Montreal Anniversary Missionary Meetings will be held in the new Crescent St. Church, on the evenings of the 10th, 11th, and 12th December. The subjects to be discussed are the Home, French, and Foreign Missions of the Church. Among the speakers who have consented to take part in the proceedings are the Rev. Arthur T. Pierson, D. D. of Detroit; Rev. R. F. Burns, D. D., of Halifax; Rev. Dr. Fraser, late of Formosa, China, and the Rev. R. N. Grant, of Ingersoll.

LUNENBURG.—The venerable Pastor of Lunenburg, Rev. William Duff, on his return from a prolonged visit to Scotland, was welcomed by the congregation and the community generally with every demonstration of love and respect. The Lunenburg congregation, which was organized in 1770, is one of the oldest in the Maritime Provinces.

CHALMER'S CHURCH, Halifax.—The report of this church for 1878 shows receipts for congregational purposes, \$2,958; for Missionary purposes, \$750; average contribution per Sabbath, \$74. All contributions are received at the church-door, and the pews are free, Rev. C. B. Pithlado, Pastor.

ST. ANDREW'S CHURCH, Chatham, Ont.—The ordinary income of the congregation is \$2,662.09; raised for church improvement, \$300; for missionary and benevolent schemes, \$372.70; total, \$3,334.79. The membership of the congregation was increased ninety-six during the year: of these sixty-five were received on profession of their faith, and thirty-one by certificate. There were also twenty-two Baptisms during the year.

ORDINATIONS AND INDUCTIONS.

SCOTT AND UXBRIDGE: Lindsay Presbytery.—Mr. J. W. Smythe was ordained and inducted 21st October.

AMHERST ISLAND: Kingston.—The Rev. Alexander McLennan, formerly of Uxbridge, was inducted.

SUMMERSTOWN: Glengarry.—Rev. James A. R. Hay, formerly of Delaware, Ont., was inducted on the 8th October.

ST. MARY'S: Stratford.—Mr. Wilson was ordained and inducted to the charge of the Second Congregation on the 19th November.

ORO: Barrie.—The Rev. Henry Sinclair, formerly of Mulmur and Tossorontio, was inducted to Knox Church on the 31st October.

BERMUDA.—Mr. James A. McKeen was ordained by the Presbytery of Wallace, N. S., to the work of the ministry in Bermuda.

KEMPT: Halifax.—The Rev. John McLean of Broad Cove, C. B., having accepted a call to this Congregation, his induction was appointed to take place on the 20th November.

CALLS.—Rev. A. Ross of Pictou, N. S., has been called to Woodville, Ont., and Mr. F. Ballantyne to Westminster, in the Presbytery of London. Rev. Mr. Beatty of Charlotte, N. Y., has been called by the First Presbyterian Church, Port Hope, Ont. Rev. Dr. Jardine, formerly of Calcutta, has received a call from St. Andrew's Church, Chatham, N. B. The Rev. J. M. Sutherland of Pugwash is called to Annapolis and Bridgewater, N. S. The Rev. L. G. MacNeill of Maitland, N. S., has received a call from the United congregations, St. John's, Newfoundland. The Rev. E. Roberts has accepted a unanimous call to the congregation of Harvey, St. John Presbytery. It is rumoured that Rev. Dr. Robb, of Toronto, has received a call to Galway, Ireland. We cannot let him go.

DEMISSIONS.—The following Ministers have demitted their charges: Rev. William Grant, of Vankleekhill, *Glengarry*; Rev. D. McRae, of

Grand Bend, *Huron*; Rev. James Donaldson, of Wardsville, *London*; Rev. Archibald Brown, of Lyn and Yonge, *Brockville*; Rev. James Cornack, of Glenvale and Harrowsmith, *Kingston*; Rev. A. B. Nicholson, of Lansdowne and Fairfax, *Kingston*; Rev. William Forrest, of Lake Shore and Leith, *Owen Sound*; Rev. George Roddick, of West River, *Pictou, N. S.*; Rev. David Neish, of North Cornwallis, N. S.

NEW CHURCHES.

BELMORE, Ont.—The new Church at this place was opened for worship on the 13th October by Rev. Dr. Robb, of Toronto. The building is in the Gothic style of architecture, of white brick, and well finished throughout.

QUEENSVILLE, Ont.—The opening services in the new Church at Queensville were conducted by Professor McLaren and Rev. W. Frizzel, of Newmarket. This is also a neat brick edifice, seated for about 300 and costing some \$3,000.

WALLACEBURGH, Ont.—The old Church, which has been made as good as new, was re-opened on the 7th October. In point of taste and comfort it is said to be now unsurpassed.

LUNENBURGH, Ont.—The Church here, which has also undergone "restoration," was re-opened on 31st October. The cost of repairs, exclusive of organ, was \$550.

SMITH'S FALLS, Ont.—St. Andrew's Church, having been thoroughly renovated and greatly improved, "beyond recognition," at a cost of about \$2,700, was re-opened for worship on the 3d of November.

GERRARD STREET CHURCH, Toronto.—This beautiful edifice has been erected by what has hitherto been known as the Gould Street congregation, of which the Rev. J. M. King is pastor. The Church is seated for 1,000 persons, and has cost about \$40,000. It contains "all the modern improvements" in the way of specially good accommodation for Sabbath-School and Bible Classes, Lecture Rooms, "Ladies' Parlour," and Library, &c. The opening services were conducted on Sabbath, 17th November, by Rev. William Taylor, D.D., of the Broadway Tabernacle, New York, and Rev. John Jenkins, D.D., the Moderator of the General Assembly.

SPRINGFIELD, Nova Scotia.—On the 13th October, the new Church at Springfield was opened for public worship. The attendance was large, and the services were conducted by Rev. T. Cumming, Rev. J. McCunn, and the Pastor, Rev. J. G. Glass.

ST. JAMES' CHURCH, Charlottetown.—This elegant and commodious stone church was opened for public worship on the 20th October. The services were conducted by Rev. Principal McKnight, D.D., Rev. D. Macrae, and Rev. John Lathern, the Pastor, Rev. K. McLennan, leading the devotional exercises. The building is one of the handsomest in the Maritime Provinces. It cost upwards of \$25,000.

Meetings of Presbyteries.

PICOTU: 5th November.—The Presbytery met at New Glasgow. A call from Woodville, Ontario, to Rev. Alex. Ross, was received and the usual steps ordered to be taken. The Congregation offer \$1,000 with manse and glebe. Rev. George Roddick tendered the demission of his charge at West River, with the intention of removing to Manitoba. Due intimation was ordered to be given to his congregation.

WALLACE: 22nd October.—The Presbytery met at Pugwash. Mr. James A. McKeen was ordained at the request of the Presbytery of Halifax, in order to proceed to Bermuda and occupy an important station there. Rev. J. M. Sutherland had previously tendered the demission of the Pugwash congregation. After hearing Commissioners, who strongly urged the withdrawal of the demission, the matter was allowed to lie over till next meeting.

HALIFAX: 5th November.—The Presbytery met in St. Matthew's Church. Rev. D. Neish tendered the demission of his charge, North Corwallis. The Presbytery sustained a call from Annapolis and Bridgetown in favour of Rev. J. M. Sutherland, Pugwash. A call from Elmsdale and Nine-Mile River in favour of Rev. John Cameron was set aside on the ground of lack of unanimity. A call from St. John's, Newfoundland, to Rev. L. G. Macneill was laid on the table, and intimation was ordered to be given to his Congregation at Maitland to appear for their interests. Rev. John Maclean, Broad Cove, accepted the call from Kempt, and his induction was appointed to take place at Kempt on the 20th November.

LUNENBURG AND YARMOUTH: 2nd October and 5th November.—Rev. W. Caven having declined the call to Yarmouth, the congregation petitioned for a new moderation, which was granted on the 22nd October. Rev. D. S. Fraser reported at the meeting held at Bridgewater on the 5th November that he had moderated, and that the call was in favour of Rev. W. Robertson of Bridgewater; stipend promised, \$1,200. The next meeting was appointed to be held at Bridgewater, to deal with the call, 20th November, and at Mahone Bay in the afternoon of the same day in the interest of the Sabbath School.

THE PRESBYTERY OF ST. JOHN contains 29 congregations and 14 Mission Stations, and extends over an immense tract of country.

MIRAMICHI: 29th October.—This Presbytery met at Chatham. A call from St. Andrew's Congregation to Rev. Dr. Robert Jardine was sustained. Rev. E. A. McCurdy, of New Glasgow, was heard on behalf of the Foreign Mis-

sion Board, and ministers were instructed to lay before their congregations the claims of our Foreign Missions and to ask for contributions to the Debt Fund. The Presbytery inquired into the progress made by congregations in making collections for the schemes of the Church, and the reports received were encouraging. A well-attended Missionary meeting was held in the evening at Newcastle. The next stated meeting will be held at Newcastle on the first Tuesday of February.

PRINCE EDWARD ISLAND:—Rev. Dr. Burns and Rev. Thomas Duncan recently visited several congregations in P. E. Island in the interests of the College Endowment. They were very kindly received, and their appeals were responded to in a liberal spirit. They expect about \$2,500 from the congregations visited. Financial and commercial depression prevails in their Province at present to an extraordinary degree.

OTTAWA: 5th November.—The Rev. Alexander F. Kemp, LL.D., Principal of the Ottawa Ladies' College, was cordially welcomed as a member of the Presbytery, and the Institution over which he presides was commended to the confidence and patronage of the public. A committee was appointed to secure the services of two ordained Missionaries to labour in the bounds. It was agreed to instruct missionary deputations to represent to the congregations the urgent need of increased contributions to the Home Mission Funds of the Church. A deputation from New Edinburgh congregation was heard respecting the financial condition of that congregation, and at their request a committee was appointed to confer with the Kirk-Session and managers. It was agreed to levy a rate of 12 cents per family for the requirements of the Presbytery Fund for the current year. A meeting for Presbyterian Visitation was appointed to be held at Aylmer on 25th November.

BROCKVILLE: 25th October.—Mr. Brown's resignation of the charge of Lyn and Yonge was accepted. Mr. Blair's application to be received as a minister of this Church was favourably received, and it was agreed to transmit it in due form to the General Assembly.

GLENGARRY: 17th September.—A minute was adopted expressing regret at the removal of Rev. William Grant from his charge at Vankleekhill. A call from Summerstown in favour of Rev. James A. R. Hay, formerly of Delaware, *Bruce Pres.*, was sustained, and his induction was appointed to take place on 8th October. It was resolved to hold Missionary meetings in all the Congregations within the bounds. A committee was appointed to mature a scheme for giving effect to the recommendations of the Synod anent Sabbath Schools.

KINGSTON: 24th September.—A minute was adopted expressing regret at Mr. Cormack's

resignation of his charge of Glenvale, Harrow-smith and Milton, on account of ill-health. Mr. Nicholson's resignation of the pastoral charge of Lausdowne and Fairfax was accepted. A call from Anherst Island to Rev. Alex. McLennan was sustained. The Mission work of the Presbytery occupied much of the time. In point of extent and importance the field is second to none in the Church, excepting Manitoba and the Muskoka District.

LINDSAY: 21st October.—Mr. McNabb reported having moderated in a call at Woodville to Rev. A. Ross, of Pictou, N. S., and the same was sustained. The Presbytery having sustained Mr. W. J. Smyth's examination, proceeded to ordain him to the office of the Ministry and inducted him into the charge of Scott and Uxbridge.

TORONTO: 5th November:—A call from the congregations of Georgetown and Limehouse to Mr. John Pringle was sustained and accepted by him, and arrangements made for his ordination and induction on the 26th November. A minute was adopted in reference to the Rev. R. D. Fraser's resignation of Charles St. congregation, Toronto. There was read a remit of the General Assembly anent the oversight of Sabbath-school work and a committee was appointed to consider the same and report to next meeting. In terms of another remit, the deputies appointed to attend the Missionary Meetings were instructed to make enquiry anent the existence of a Missionary Association in each of the congregations and to report.

BARRIE: 15th October.—The Rev. Henry Sinclair, of Mulmur and Toronto, having accepted a call from Knox Church, Oro, the Presbytery agreed to his translation and made arrangements for his induction at Oro. The Presbytery agreed to supply the Station of Waubesaene during the winter, by each of the ministers giving a day's services in the field. The rate to be raised for Presbytery, Synod and Assembly expenses was found to be thirteen cents per member.

OWEN SOUND: 15th October.—A basis of union between Meaford and Griersville congregations was agreed to. The Rev. William Forrest's resignation of the charge of Lake Shore and Leith was accepted, and a minute was adopted expressing the Presbytery's deep sympathy with Mr. Forrest in his affliction, and with the congregation in the great loss they sustain. Leave was granted to moderate in calls to Meaford and Griersville, Thornbury and Heathcote, and Lake Shore and Leith.

LONDON: 24th September.—Mr. George Sutherland was appointed Moderator. A call from Westminster to Mr. F. Ballantyne was sustained, and one from Seaforth to Mr. Mungo Fraser, of St. Thomas, was laid on the table. It was agreed to receive as a minister of this

Church Mr. McLintock, from the Presbyterian Church of England, subject to the approval of the General Assembly. Mr. Duncan reported that he had organized a congregation at Arkona.—29th October: In terms of the recommendation of a committee appointed to confer with Mr. West, it was agreed to suspend him from exercising the office of the holy ministry. It was agreed to accept Mr. Donaldson's resignation of the charge of Wardsville. Intimation having been received of the death of Rev. Donald McDonald, of Napier, a committee was appointed to prepare a minute expressing the Presbytery's deep sympathy with his widow and family. Mr. Galloway was licensed to preach the Gospel.

STRATFORD: 29th October.—Rev. Mr. Kay requested that application be made for him to be received as a minister of this Church, and intimated his willingness to accept an invitation from the congregation of Milverton and North Morningson as stated supply, *ad interim*. Mr. Wilson signified his acceptance of a call from St. Mary's, Second congregation, and the Presbytery agreed to proceed to his ordination on the 19th November. Missionary deputations were appointed to visit all the congregations in the bounds. Mr. McLeod reported on behalf of the Sabbath School Committee. The Presbytery then entered into conference on "Pastoral Oversight, Discipline, The Work of Elders." Mr. Beyd, according to arrangement, introduced the discussion. In the evening a public conference was held on the questions—1st. The number of our communicants in proportion to adherents; how to increase the number of our communicants; how to deal with those applying for admission to the Lord's Table. 2nd. Evangelistic services—their place and value; how to conduct evangelistic meetings.

HURON: 29th October.—The congregation of Ferdwich and Gorrie were united to form one charge. The Rev. D. McKae, of Grand Bend, tendered the resignation of his charge on account of ill-health. A committee was appointed to arrange for holding a Sabbath School Convention, to be held at Blyth in the month of February. A Conference on the state of religion was held at the evening sederunt.

PRESBYTERIAN COLLEGE, HALIFAX. OPENING OF THE SESSION.

The Session of 1878-9 was opened on Wednesday 6th November. A very large audience assembled in Chalmer's Church, to hear the Inaugural Lecture by Professor Pollok. The subject of Lecture was,—“A contrast and its lessons.” The theological changes in Scotland in Germany during the past twenty-five years were sketched, and their practical importance was indicated.—Dr. Pollok in closing congrats-

tulated the students on the commodious and handsome building now secured for the College. He had been much in the old country, and seen its loveliness, but a lovelier spot than that occupied by our College he had not seen. The Rev. Principal MacKnight, D. D., who presided, announced the arrangements for the students who are 20 in number. An unusually large number of ministers from a distance were present. The College for the first time offers facilities for boarding the Students, and nearly all have availed themselves of the advantages offered. We are glad to report that the attendance is a little larger than in any previous year.

On Thursday evening a large number of the friends of the College met socially in the new building, to enjoy what may be described as a "house-warming." Rev. Dr. Burns Chairman of the Board of Management presided, distinguished citizen's not belonging to the Presbyterian Church were present, and pleasing proofs were afforded of interest in the College.

MANITOBA ITEMS.

The Mission stations in the Presbytery of Manitoba promise this year \$2,300 in advance of last year, and contribute about 40 per cent. of the amount expended on them. The new Knox Church, Winnipeg, whose spire, 130 ft. high, has just been reared, promises to be the finest church building northwest of St. Paul, if even it is equalled there. Rev. James Duncan, the first of those educated in Manitoba College and ordained to the ministry, on being asked whether he would undertake the long journey so late in the fall, to Prince Albert, replied he would go wherever the Presbytery wished, and started a week after to drive with his own conveyance 5 or 600 miles toward the setting sun. Arrangements are being made in four or five village centres in Manitoba to erect churches of the better description, and not less than a dozen other churches are being planned in different rural sections. Rev. James Robertson raised an amount for one of the new churches on a recent visit to Ontario. Who will help forward the Church Building Fund for the new Presbytery? Manitoba College has some twelve or fourteen students expecting to go up to the several examinations of the University, of Manitoba to which the College is affiliated in May next. The North-West affords plenty of scope for missionary adventure. Dr. Patterson and Prof. Bryce in their way to the Little Saskatchewan had to swim their horse over a stream, and drag the buggy, baggage, &c., over with ropes, but they had the assistance of some young Scotchmen who have settled in the locality. Prof. Hart, in visiting Fort Francis, coursed the Lake of the Woods in an open boat under the guidance of Chief Factor Lillie of the

H. B. Co. Mr. Cameron, missionary on Contract 15 C. P. R., would almost require to belong to the "Amphibia." Yet all these and our other missionaries are enthusiasts about the North-West. The Presbytery of Manitoba has 65 mission stations and gives them the same supply in winter as in summer. Dr. Cochrane says only *six* of the forty mission stations in Muskoka region will be supplied this winter. A very cheap mode of supplying stations, but it often costs the church the station! The Rev. Prof. Bryce was lately elected Chairman of the Board of Studies, (the Executive Body) of the University of Manitoba, and Rev. Prof. O'Meara of the Episcopal College, Secretary. Portage La Prairie congregation have lately provided their pastor, Rev. A. Bell with a comfortable manse. G. B.

Obituary.

REV. DONALD McDONALD, Minister of Napier, Ontario, died about the middle of October, after a lingering illness of three months. He had not been much more than a year at Napier, but during that period he made many warm friends. Mr. McDonald was a native of Scotland. He commenced his studies for the ministry at the University of Edinburgh, and completed his theological curriculum at Queen's College, Kingston, in 1855. His first charge was that of St. Columba's Church, Lochiel, in the Presbytery of Glengarry to which he was inducted in 1856. At the end of three years he resigned his charge, went to Scotland and was presented to the parish of Trumisgarry, from which he was soon afterwards translated to Sleat, in the Isle of Skye. Some years ago he returned to Canada, and for a time engaged in teaching in the city of London and elsewhere. He was inducted to the charge of St. Andrew's Church, Westminster, in 1876, and was translated to the charge in which he closed his labours on the 4th September, 1877. He was about 46 years of age, a man of great warmth of heart and urbanity, and ever ready to benefit his fellow-men. He leaves a widow and four children to lament his early death.

Ecclesiastical News.

IN October, the foundation stone of the new wing of the Assembly's College at Belfast was laid. Professor Porter stated that quarter of a century ago this, the first Presbyterian College in Ireland, was opened by the historian of the Reformation, Dr. Merle d'Aubigne. In 1868 the parliamentary en-

dowment was cancelled; but the Professors generously handed over the commutation of their salaries to form the nucleus of a private endowment Fund. And in the meantime other friends and benefactors arose, among these was Mrs. Gamble who, besides giving a large sum of money, presented the College with one of the finest theological libraries in Ireland. Professor Porter initiated the movement that has just now culminated so successfully. Feeling that the existing endowments were inadequate, he appealed to the friends of the Institution for a supplementary Fund of at least \$50,000. Mr. Corry M.P. was the first to respond with \$5,000 others followed his example. Two years ago a new impetus was given to the movement by the offer of a friend to whom the Moderator has given the appellation of "The Great Unknown". The offer was this,—“I will give \$50,000 for the completion of the College building on condition that the Church contributes \$50,000 for endowment.” It could now be said that the stipulated amounts, and something to boot, were already in the Treasurer's hands. The new buildings will consist of a chapel, a faculty room, a block of students chambers, a president's house, and two professor's houses. The thing has been splendidly done. We can only think at the moment of one achievement of the same kind to compare with it—that achieved by Principal Grant, who, in the short space of six months, has raised nearly three times fifty thousand dollars for a like purpose—the additional endowment and equipment of the University of Queen's College at Kingston in Canada.

AMONG the decisions come to at the Wesleyan Conference in England was the appointment of a committee to consider and report upon the advisability of convening in London an Ecumenical Methodist Conference of all the various branches of this family throughout the world, to be composed of ministerial and lay members in as nearly equal numbers as possible. The various Sections of Methodism have come to form a community of some fifteen millions of people, having, as nearly as can be ascertained, 30,000 ministers and twice as many lay preachers.

THE RECENT VISIT to the United States of Arthur Penrhyn Stanley, D.D., the Dean of Westminster, was regarded as a very pleasing episode in ecclesiastical and literary circles. The quiet and ostentatious manner in which the illustrious stranger “starred” it, and the plain but practical and sensible words that fell from his lips were characteristic of the man of true genius and refinement. The few sermons he preached were highly appreciated. His address to the students of Union Theological Seminary was exceedingly happy.

THE PROPHETIC CONFERENCE which was held in New York to discuss or perhaps more exactly to assert the premillennial coming of

of Christ to reign upon the earth, attracted, as it was sure to do, the attention of large numbers. The Conference was not a denominational gathering, but was composed of members of various evangelical bodies who have made this question a special subject of study. The speakers were chiefly Episcopalians and Presbyterians who were present, it is presumed, in private capacity and not as commissioners from their respective Churches. Some of them were men of eminence, and all were evidently much in earnest and very sincere in the expressions of their belief. The following formula adopted by the Conference contains in brief the sum and substance of the premillennial Advent Creed.—

“I. We affirm our belief in the supreme and absolute authority of the written Word of God on all questions of doctrine and duty.

“II. The prophetic words of the Old Testament Scriptures, concerning the first coming of our Lord Jesus Christ were literally fulfilled in his birth, life, death, resurrection, and ascension; and so the prophetic words of both the Old and New Testaments concerning his second coming will be literally fulfilled in his visible return to this earth, in like manner as he went up into Heaven, and this glorious Epiphany of the great God, our Saviour Jesus Christ, is the blessed hope of the believer and of the Church during this entire dispensation.

“III. This second coming of the Lord Jesus is everywhere in the Scriptures represented as imminent and may occur at any moment; yet the precise day and hour thereof is unknown to man and known only to God.

“IV. The Scriptures nowhere teach that the whole world will be converted to God, or that there will be a reign of universal righteousness and peace before the return of our blessed Lord; but that only at and by his coming in power and glory will the prophecies concerning the progress of evil and the development of Anti-Christ, the times of the Gentiles and the ingathering of Israel, the resurrection of the dead in Christ and the transfiguration of his living saints receive their fulfillment, and the period of millennial blessedness its inauguration.

“V. The duty of the Church during the absence of the Bridegroom is to watch and pray, to work and wait, to go into all the world and preach the Gospel to every creature, and thus hasten the coming of the day of God; and to His latest promise, ‘Surely I come quickly,’ to respond in joyous hope: ‘Even so. Come, Lord Jesus.’”

The difficulty is to discover wherein consists the practical benefit of attaching special importance to this speculative article of belief. All are agreed that the Lord Jesus is coming again, that we shall stand before Him, and see Him face to face. The day and the hour of His coming, God only knows. It is no use speculating about the date or the manner of the solemn event. The practical matter for all Christians is to prepare to meet Christ, to give earnest heed to present duty—duty to our families, our congregations, the Church at large so as to be able to give an account of our stewardship “with joy,” when “that Day” comes.

On the 15th October the Rev. Dr. Cruikshank of Turriff, Aberdeenshire, was entertained to dinner by the Presbytery of Turriff, in celebration of the fiftieth anniversary of his connection

with the Established Church of Scotland. Dr. Cruikshank was ordained in 1828, and began his public ministry at Bytown (now Ottawa) in 1830. Subsequently he was minister of Brockville and also of Niagara. He was translated to Turriff in 1849.

Our Foreign Missions.

MISSION BUILDINGS IN CENTRAL INDIA; SPECIAL APPEAL AND STATEMENT RESPECTING THE ORDINARY REQUIREMENTS.

BY THE CONVENER.

PERMIT me through your columns to call the attention more especially of the Western Section of the Church to the necessity of securing, as early as possible, suitable Mission premises in Central India, and also to the requirements of the Foreign Mission Fund for the current year.

The importance of Mission buildings to the health of our Missionaries, and to the success of their work, having been brought under the notice of the General Assembly, in the last report of the Western Section of the Foreign Mission Committee, the following resolution was unanimously adopted by the Supreme Court, viz.: "The Assembly authorize the Sub-Committee of the Western Section to proceed with the erection of buildings for residence of Missionaries at Indore; enjoin ministers to lay the urgent need of such buildings before their congregations as part of the ordinary requirements of the fund; and at the same time empower the Committee to lay this work before such well known friends of missions as they may think proper to address, and in such manner as in their judgment may seem wise."

From this decision it is evident that the Assembly contemplated (1) that a portion of the expense of such buildings should fall upon the ordinary revenue, and hence ministers are enjoined to bring the urgent need of such buildings before their congregations as part of the ordinary requirements of the fund; and (2) that donations should be sought from such friends of the cause as may be prompted by their zeal and liberality to make special gifts to help forward this good work.

In order to show the necessity of such buildings, it is enough to mention that the climate

of Central India is very trying to the health of Canadians and Europeans. The houses of the natives are badly constructed, and, such as they are, it is often impossible to procure them except at the most exorbitant rents. The health of several of our labourers has already suffered severely from lack of suitable accommodation. It surely ought not to be a difficult thing for the Canadian Church, at once, to raise \$10,000 or \$12,000, to enable us to secure good Mission premises at Indore. In due time, similar provision will require to be made for Mhow, but in the meantime it is felt that the wants of Indore are more pressing.

It is due to the Church to state that at the last meeting of the Committee information was received which proves that the lack of means is not the only reason which at present prevents the purchase of suitable buildings at Indore. Liberty to purchase is dependent entirely upon the permission of one man who is at present unfavourable, but it is hoped that his successor, who, in a few months, will have the matter in his hands, will look upon mission work with other eyes. In the circumstances, it was felt that the Committee should not allow such obstacles to discourage them, and it was resolved to go forward, trusting that in due time the Lord will remove all hindrances out of way.

It is, therefore, earnestly hoped that a united effort will be made over the Western Section of the Church to supply the funds necessary for these buildings. Donations to aid in this work will be cordially welcomed from Sabbath-Schools, Bible-Classes, Missionary Societies, and, above all, from private members of the Church whose large hearted liberality may prompt them to set apart something for this urgent call. All sums sent to Rev. Dr. Reid, Toronto, for "Mission buildings in Central India" will be held sacred for this object. It is hoped that members of the Foreign Mission Committee and others will make personal application to many friends for donations. But let none wait for such invitations. The Lord loveth a cheerful giver, and all who feel an interest in the work can easily send their gifts to the Treasurer of the Church.

The ordinary requirements of the Foreign Mission Fund for the year cannot safely be estimated at less than \$22,000 for the Western Section. Last year we asked, and, I am glad to say, very nearly obtained, \$22,000. An equal amount will, at least, be necessary for the current year. There were special expenses last year, but this year a portion of the expense of Mission buildings may be expected to come on the ordinary revenue. The one may balance the other. In no department has the work been contracted, or the general expenses lessened.

Among the Indians in the Northwest, four ordained missionaries and one teacher are sus-

tained. In China, the work grows and prospers. Rev. G. L. Mackay has now associated with him Rev. K. F. Junor, and enjoys also the gratuitous aid of Dr. Ringer in the hospital. There are now fourteen chapels, in which the Gospel is regularly preached every Sabbath by a large staff of trained Native helpers. There were at the time of the last report 236 communicants on the roll. A number of Bible women are also in course of training to labour among the daughters of China.

In India the work still advances, but no change has been made during the year in the labourers. Rev. Messrs. Douglas and Campbell, assisted by four devoted lady missionaries, sustain the banner of the Cross amid the dense heathenism with which they are surrounded. The services of Mr. John Wilkie, who last year completed his theological studies, have been accepted for the foreign field. He is spending the present winter studying in Edinburgh, but will be prepared next summer to go either to China or India, as the Church may direct.

It is evident that this extensive work cannot be sustained without an ordinary revenue of about \$22,000. This is no doubt a large sum, but when spread over the Western Section of the Church it is less than 30 cents for each communicant. There are in Quebec, Ontario and Manitoba more than 75,000 members in full communion with our Church. And, surely, it ought not to require much urgency to evoke a much greater measure of liberality than we have on this occasion ventured to suggest. In the past, there has been a steady increase year by year in the Foreign Mission revenue, and we see no reason why in 1878-9 the advancing tide of missionary beneficence in our Church should not reach a still higher water mark.

WM. McLAREN,

Convener.

Toronto, 11th Nov., 1878.

Formosa.

PROFESSOR MACLAREN, the Convener, has sent us quite a batch of letters from this quarter which we publish *en bloc* rather than keep any over till next month. We are sorry that the intelligence conveyed in them is of so sad a caste. The missionaries have been prostrated with severe sickness, and Mr. Junor has lost his only son, and only child, by fever. We can assure the sorrowing father and mother that they have the sincere sympathy of the whole Church in their trying bereavement.

The suggestion at the close of Mr. Junor's letter of the 2nd Sept. is a good one. The Convener desires us to state that he will gladly receive contributions from Sabbath-schools, Bible-classes, or private members of the Church, for the support of Bible-women in China. \$30 per annum would be about the average expense.

LETTERS FROM REV. K. F. JUNOR.

Tamsui, 2nd September, 1878.

I sent you by last steamer a letter. I hope you have received it. Since I wrote, and even a few days before, we have had a grievous term with sickness. No one here has seen such a time among the foreigners. I except my brother Mr. Mackay, for by this time few men know more about sickness experimentally than he, for he tells me that he has been sick six days out of seven since he came to Formosa. I fully believe it, from what little I know of what he has passed through. First of all, on this occasion, came Mr. Mackay. He came down to Tamsui from the chapel last opened, where he had been holding Evangelistic meetings for a week. On Monday, he came; on Thursday I was sent for and found him insensible and in convulsions from malarial fever. I spent three anxious nights and days by his bedside, but the Lord brought on a quiet sleep on Saturday night towards morning, and the fever was broken. This fever is simply terrible in Mr. Mackay, as he has been exposed to it so long; and for a long time in the early history of the Mission had no proper place to live in. On Sunday I was down with it myself, but with good nursing, by the Lord's goodness am all right again. In the meantime, four or five of the students and some of the helpers were down with it very badly, but I am thankful to be able to say that they are nearly all well again. As soon as I got well Mrs. Junor took sick, not with fever however, but with a slight attack of erysipelas. All are now, however, recovered, save Mr. Mackay, who is grievously suffering as Job suffered, from boils. We are now about entering upon the beautiful weather of Formosa from now till January.

We are expecting the Rev. Mr. Campbell, of the E. P. Mission in the South, here in a few days. He is on his way home on leave.

We are going to begin to try, Mrs. J. and I, to do a little for the work of the Mission by teaching a few Bible women. Don't suppose by this that I have been so clever as to become a proficient in the language as yet. Not at all. It is like this. In teaching others that know less than ourselves we will be learning something, and perhaps do a little good that way. The poor women, though they can talk glibly

enough, yet have to begin at the alphabet to learn to read. These women will be chosen from the several chapel congregations and will have to live in Tamsui, and at intervals, as they are instructed, will be sent out to do work. They will likely all be widows. Of course, they will also be instructed by one of the Native helpers, and by Mr. Mackay when he is here.

We hope some good will be done, in fact feel sure of it.

But I must now close for the mail to-day. Let every one pray for us here and for all Formosa, that the whole land may speedily be brought to the Saviour. By the way, could not some of the Sabbath-schools undertake to support these Bible women? Each one will cost about \$2 or \$3 a month.

K. F. JUNOR.

Tamsui, 11th September, 1878.

I have still to write of sickness. Neither Mr. Mackay nor Dr. Ringer have seen such a summer as this before. Nearly all the foreigners have been down with fever, and as for the Chinese they have been dying by scores. Hardly a day passes that we do not hear the music of a funeral, some days two or three times in our own neighborhood. When one is to be buried a kind of crude music is set up on a reed instrument, the sound being a mixture of the clarionet and the bagpipes. Our Missionary community has felt the prevailing sickness pretty extensively. The students were all taken down, and then some of the helpers. Mr. Mackay, however, was the first, and his sickness, I am sorry to say, continues to the present although he is somewhat better. What he has suffered it is impossible to imagine, I am sure. After his first attack he had a few days of respite, then it came on again in a new form. He was completely covered with boils, especially on the head. Of course these would help to carry off the malarial poison and are so far good, but at the same time the pain was something terrible. The pain, not so much of the boils, as of the action of the poison in the head. He likened it to flashes of fire darting back and forth. This was going on for days and nights without one moment's cessation. It is now nearly a month since he was first taken. During most of this time he and Mrs. Mackay have been staying with us, that Mrs. Junor and I might the easier wait upon him. Unfortunately we ourselves were taken down, so that we have had a kind of hospital. Mrs. Junor had a slight attack of erysipelas and I have had two attacks of fever, having been taken down with it yesterday. You may wonder how I am able to write to-day, but this is my off-day, the fever being tertian. I don't look for another attack till to-morrow, but I think I shall be able to stop it with quinine. We are expect-

ing Rev. Mr. Barclay and Rev. Mr. Campbell, of the E. P. Mission in the South in a few days, Mr. C. being on his way home on furlough and Mr. B. coming from Ancoy, where he has been for a change on account of his health. I might say that this has been the hottest summer for ten years, by the Customs' record. This, probably, will account for much of the sickness.

K. F. J.

On the 12th, Mrs. Junor appends a postscript to this letter—stating that Mr. Mackay was a little better, that another of the helpers was taken down, that Mr. Junor had a relapse, that dear little Frank had been seized with the fever, and that their house was quite like a hospital, and without much help as both house-boys had gone home sick.

LETTERS FROM REV. G. L. MACKAY.

Tamsui, 31st August, 1878.

I send you this brief letter, and I think I never wrote such before. I was in a chapel which was *very damp*, with Mrs. M. and the students, and there took fever. Came out to Tamsui to see about matters connected with our Mission, and was prostrated with fever in my own house. Last week, Mr. Junor attended to me as a brother, and Mrs. Junor showed unbounded kindness, whilst my old friend, Dr. Ringer, did everything that man could do. Seeing the great care my countrymen took of me, the students stood to one side and felt pleased. Mr. and Mrs. Junor induced myself and Mrs. M. to go to their house for a time until I would get stronger. So we have been here since a week to-day, and I am now about well again. This week Mr. Junor had a very severe attack of fever and is only getting over it now. I was able to try and do a little for him when down with fever. Mrs. Junor also was quite ill, but is better now. This last week also, my cook was laid aside with fever. My ever faithful companion, Lan-Theng, was also very ill, and, besides, four students were prostrated. Amongst the foreign community, too, many were sufferers. The English Consul had fever. Dr. Gye, from Coal Harbour, was in my house several weeks dangerously ill. Several others were confined to bed, and scores of Chinese in the country were dying daily. This was the *hottest summer* during the past twelve years. Does this seem like a dark picture to you? Don't look upon it as such. Blessed season after all! We are made more humble, more careful about the salvation of others. The work here, too, is *prospering and spreading*. Pray for us; pray for us. I need not tell you that I will never forget the kindness of Mr. and Mrs. Junor. They are getting on famously here. May God bless them abundantly in all their labours. Mrs. Junor is thinking of taking a

class of old women to read with them, &c., and Mr. Junor to assist in instructing them, and at the same time acquire the language. He is studying the "*character*" as well.

G. L. MACKAY.

Tamsui, 16th September, 1878.

I have been prostrated again, and now am beginning work. Yesterday I was at the *Pat-hun* Chapel, and preached on death and judgment. Last week myself and Mrs. M. were staying at Mr. Junor's, where, lying ill, I was treated with unbounded kindness. God bless my dear fellow-labourer and his partner in life for their care to one so unworthy as myself. But O, how can I write it? How can I tell you, for my own heart is sore to its inmost depths?

In the midst of my illness, and when Mr. Junor was suffering from a severe attack of fever, their dear little boy was suddenly prostrated, took convulsions and was on Friday, at about 2 p.m., taken home to glory. Dear Frank, just the evening before he died, he carried a plate with food into my room, got up on the bed and sat beside me. He spoke to me of God, of Jesus, and of heaven in such a way that although my own poor head was throbbing with pain I listened with intense interest, and then said a few things to him. When going out of the room he turned around several times and said, "Do call me if you want anything, I'll come at once." Poor fellow! the next day when I went to see him he was unconscious, and soon passed away with a smile on his face, which expression the corpse retained until put under the cold earth. Sabbath School children in Canada should know how one only four years old *knew* and *loved* Jesus. He seemed the last few days when on earth like a ripe Christian. I have no doubt that his body has been failing for some time, although unperceivable. Frank was a *real good* boy, and now he is Yonder; away, away in the highest heavens, around the throne where ten thousand children stand.

In haste, with kindest regards to all friends who truly love Jesus.

G. L. M.

Our New Hebrides Mission.

MISSION SYNOD.

THE Synod met at Aneityum on the 3rd June,—at what was once Dr. Geddie's Station, now Rev. Joseph Annand's. All the members of the Mission except Mr. Copeland were present. Mr. Oscar Michelsen was received as a Missionary Catechist from the Presbyterian Church of Otago and Southland.

Reports were received from all the stations, indicating in some cases decided advance in the work; in others, progress of a less marked kind. Mr. Paton had returned from the Australian Colonies and was thanked by the Synod for his valuable services in creating a deeper interest in the Mission. The Synod also gratefully acknowledged the services of Rev. Mr. Inglis, now engaged in London in publishing the Old Testament in Aneityumese. A furlough of sixteen months was granted to Rev. Mr. Neilson. Mr. Watt also obtained similar leave of absence. Messrs. Paton and Annand were appointed to take charge of the stations of these brethren during their absence. The Synod again protested against the cruel injuries inflicted upon weak and defenceless races by the Labour Traffic, even as now regulated. Suitable resolutions were adopted relative to Dr. Duff and Bishop Selwyn and Dr. A. Cameron, tidings of whose removal by death had reached the Synod. At present, the salaries of the Missionaries are unequal. Agreed to bring the matter under the notice of the Free Church and the Church in Canada in order that all may be placed on the same footing,—the standard proposed is that adopted by the London Missionary Society. The Synod appointed its next meeting to be held at Erromanga.

Trinidad.

THIS, the most southerly of the West India Islands, belonging to Great Britain, lies off the coast of Venezuela on the Northeastern extremity of South America. Its N. latitude is between $10^{\circ} 5$ and $10^{\circ} 50$. It is of an oblong form, with three projecting capes at the N. E., N. W., and S. W. angles: its length is about fifty miles and its breadth from thirty to thirty-five; and its area is estimated at 2020 square miles. Between the mainland and the island is the Gulf of Paria into which fall the northern mouths of the Orinoco. The northern entrance to this Gulph is called the Dragon's Mouth; and that on the South, the Serpent's Mouth. The coast on the Gulf side is low; the land gradually rising towards the interior presents a beautiful expanse of green plains, hills, and valleys in all directions. The seaward coasts are steep and lofty, indented with few creeks or harbours. Three chains of hills traverse the islands from East to West, some of the peaks reaching a height of 3000 feet, but for the most part the rounded hills are from 600 to 1,000 feet high. The island is well watered,

some of its rivers being navigable for a considerable distance. The soil is generally fertile, especially in the plains. The most abundant mineral is asphalt, of which there is a remarkable lake near the west coast, 150 acres in extent. Arsenic, alum, sulphate of copper, plumbago, and sulphur are the chief other minerals. The climate is accounted healthy. The temperature usually ranging from 70° to 85°. Sugar, coffee, and cocoa are the chief productions, but cotton, tobacco, and indigo are also raised. The total population of the island is not far from 100,000, of whom nearly 30,000 are Coolies. After the abolition of slavery it was found necessary to obtain labourers from abroad. These Coolies are natives of India and China, but chiefly from India, who have been imported under Government inspection, as indentured labourers. They are bound to remain five years in the colony, and are then at liberty to return to their native country, or to make engagements for themselves as free labourers. If they remain five years longer they have the option of a free passage to India or a grant of ten acres of land. Many do return, but a considerable number have already become permanent settlers, and consequently their numbers are rapidly increasing. In all they amount to not less than 30,000. It is for this class of the people specially that our missionaries labour. The great majority of the Coolies speak Hindustani and it is in that language that the Gospel is made known to them.

These explanations will enable our readers the better to understand the nature and object of our Trinidad Mission and may lend some additional interest to the following extracts from that portion of the report of the Foreign Mission Committee (Eastern Section) presented to last General Assembly under the heading of

MISSION TO THE COOLIES OF TRINIDAD.

In the fall of 1867, Rev. J. Morton sailed for Trinidad, opened a school for children, and began to study the language of the Hindoos. In 1870 he was followed by Rev. K. J. Grant, and in 1873 by Rev. T. M. Christie. For a time the prospect was disheartening, partly from the persistent opposition of the Orientals and partly from the apathy, and doubt of residents generally, and years passed before one convert was baptized. Our missionaries were

prepared to meet difficulties; they went to labour for those whom they knew to be hostile to Christianity, and they sowed the good seed in faith and hope and waited for fruit. Nor have they waited in vain, for during the past year seventy adults and twenty-five children have been baptized. Five converts devote their whole time to make known the Saviour to their fellow-countrymen, and others are employed as instructors of the young.

The following is a brief resume of the work of the year in each of the three districts:—

I. SAVANNA GRANDE.—The Rev. John Morton, Missionary; Joseph Annajee, Evangelist; Miss Annie L. Blackader, Teacher; Arthur Tejah, Teacher at Fairfield Estate, Hindustani; John Kantoo, Teacher at Jordan Hill, Mount Stewart, English and Hindustani. In all the schools religious instruction is imparted daily. In this district the numbers enrolled were 174, and the average attendance 122. Miss Blackader, who succeeded Mr. J. A. McDonald at Mission Village, has given valuable service; and Mr. Morton regards the schools as a most efficient and indispensable part of their evangelistic agency. Sabbath-Schools have been maintained at the three principal stations, Mission Village, Jordan Hill, and Mount Stewart, the Fairfield children attending at "The Mission," where the average attendance is one hundred. Mr. Morton has regular services at these three stations. Joseph Annajee assists by teaching Hindustani in the Central School, by teaching adults who come at night to learn to read, by taking charge of the regular service at Mission Village when Mr. Morton is absent, by going out to preach on Sabbath afternoons, and often during the week. Baptisms during the year, fourteen, all being adults except one. Two Church members died.

II. SAN FERNANDO DISTRICT.—Rev. Kenneth J. Grant, Missionary; Evangelists, Lal Bahari, Jaipargasal, and Sadaphal. Mr. Grant's seventh year has been his happiest and best, being a season of uninterrupted devotion to his work, with no hindrance from ill-health or affliction. His labours, too, have been richly blessed, as seen in every part of the work. The work, as usual, has been carried on by schools, by visitation of estates and families, by preaching by the Missionary, and by his assistant catechists. At the close of the year he had six schools, 373 on Roll, daily attendance 236. Baptisms seventy-four—adults forty-nine, children twenty-five. In reference to this increase, Mr. Grant states that on some of the estates—Pictou and Wellington—the Gospel had been preached for six years without a convert, but on these sixteen were baptized in 1877, and there are now thirty candidates for baptism.

III. COUVA DISTRICT.—Rev. Thomas Christie, Missionary; Benjamin Balaram, Evange-

list. Mr. Christie has completed his fourth year at Couva, which is the newest field of the three. During four months of the year his services were divided between his own district and Mr. Morton's, and his preaching confined chiefly to the Lord's day in both places. His testimony concerning his earnest and excellent catechist is that he has been working faithfully, spending not only the Sabbath, but usually five afternoons in the week, in evangelistic services. Three teachers in this work visit the hospitals on the estates near them. The attendance on and interest in Divine services are reported to be encouraging, especially on Exchange and Perseverance estates. On the former, worship is conducted in an excellent school-room; on the latter, under a tamarind tree; but, chiefly by the exertion of three Coolies, a grass-covered house to accommodate seventy has been put up at a cost of \$13 in money, but at an expenditure of a large amount of work by the Christians. Coolie contributions for religious purposes. \$65.40. Baptisms, five adults and two children. Schools—On the roll, 147; average attendance, 83. Teaching, more elementary than the missionary could wish, the children being as a rule withdrawn so soon as they can work.

Training School for the Instruction of Teachers.—Mr. Christie reports:—"For the first six months of the year I had an interesting class of nine young men, five of them teachers, who met regularly on three afternoons of the week, some of them coming more than two miles after a hard day's work in school. Besides reading lessons in the advance reader, I gave them lessons in geography, grammar, ancient history and in the Bible. I expect to resume this class on the coming week."

Since making up his annual report, Mr. Christie has had the joy of opening a new church in his district, which he confidently believes will conduce greatly to the furtherance of the cause.

The total number of children on the rolls of schools is 694, with an average attendance of 441.

The total expenditure for last year was \$10, 477.93. The receipts were as follows:—From proprietors of E-ates £530: special contributions of Home Church £273: various contributions in Trinidad £236: balance from General Fund £1,114.

A fourth missionary is loudly called for, which implies that the question of finance must be fairly looked at.

LETTER FROM REV. T. M. CHRISTIE.

EXTRACTS FROM A LETTER TO REV. DR. M'GREGOR, DATED COUVA, SEPT. 24TH,

In my last letter I gave the minutes of Council, and in that is brought up the subject of our

getting leave of absence at the end of the year. Mrs. Christie is much better in health than she was, still the doctor's opinion is for her to go home as soon as possible. She had got completely worn down. I have had good health this season so far, but the weather is very trying, 93 degrees in the shade; air very moist, with no wind. Riding on horseback is by no means a pleasure. People are down with fever all around us. Scarcely a white man has escaped. The English Church have lost by death three ministers within nine months. Both of the present incumbents in this part of the country are very sick with fever. The attendance at schools is very good, but the children are small generally, the larger ones being at work. Labour is scarce here now, and everybody large enough to do anything has to go to work. The Coolies are worked harder in Couva than in any other part of the Island.

The Mission work among the adults is encouraging. I have not had many baptisms this year, but several have made application. We have a usual attendance of about 40 adults at the Church, and a number of children. After service I have a Bible-class of the adults who remain, and so far I have had an average of 20. Estate services are very well attended. I am sorry to say that Balaram intends to return to India some time next month. If there is work for him there in any of the Mission Schools he will remain; if not, he will come back in about fifteen months. I hope to fill his place with two men of less calibre, giving them a smaller field with a school also to look after.

We all hope to see a Missionary out here before I leave.

MORICHAL.

BY REV. JOHN MORTON, TRINIDAD.

This is the name of our new Station in the Crown Land settlements of Montserrat. It means the place of Morich Palms, and is about seven miles from Savanna Grande counting by the road, but in the wet season is a good deal more counting by the time. All around here the Coolies are settling on lands received from the Crown. A few months ago we decided to have a School-house built and to begin work among them. Dr. Chittenden, who owns a cocoa Estate in the neighborhood, gave the use of a site. The people cut cabbage palm posts and planted them in the ground and got out light poles of native wood and carott palm leaves for the plates and roof. I hired some labour and bought some nails and boards and between us we got up a building 40 feet by 18. Ten feet at the end is floored and closed in for the Catechist to live in. The public part is open. All this is primitive enough but it is cool and airy. It will not last long, perhaps not much more than five years, but it only cost

our funds a little over thirty dollars, and five years hence we will be better able to say where a permanent building will be wanted. The School has been open a month and two weeks ago I preached to a very attentive audience in it.

Joseph Annajee, my Catechist, takes charge of this Station, with a monitor to assist in the School and take charge of it when he may be necessarily absent. On him I intend to throw the responsibility of this field very largely. He has been with me for years and should now be prepared to stand alone. Having no catechist here my work is increased. The distance is sufficient to prevent his leaning on me; and while I will go at times and aid him I will use every opportunity of leading the people to look to him as their spiritual guide and teacher.

There are some encouraging circumstances connected with the opening of this field but at present I wish merely to introduce the readers of the Record to Morichal.

Sav. Grande, Sept. 25th 1878.

India.

LETTER FROM MRS. STOTHERT.

ADDRESSED TO THE SECRETARY OF THE WOMEN'S FOREIGN MISSIONARY SOCIETY.
WESTERN SECTION.

You ask me in your last letter about our visit to Bagdad; and what is being done for the extension of Christ's Kingdom there. In reply I say, that from Kurrachee to Bagdad nothing is being done, I mean along the coast line. In the interior of Persia, Mr. Bruce of the Church Mission Society, and several missionaries are busy at work. Also at Mosul, 200 miles North from Bagdad, American missionaries are working. Bagdad is a most interesting city, and might be made a healthy and beautiful place, having such a splendid river. But at present the filth of it is something fearful. While we were there there was not the slightest appearance of religion among the Europeans. Sabbath was spent in shooting. There are several native Christians there, one belonging to our own Bombay Church, he begged hard on Mr. Stothert to remain over Sabbath, and he said "I shall fill my house with people who are longing to hear a Gospel sermon." Poor people, I trust some missionaries may be sent to them soon. Mr. Stothert wrote at once to America about Bagdad, pleading for missionaries. We thought as the American mission at Mosul is so near, comparatively, American brethren were the best to come to Bagdad, they would be cheered by having friends near. Those who go to Bagdad will need support, for their work will be *very hard*.

Bussorah is where you change steamers for Bagdad. There, no attempt has ever been made to start a mission. There are about half a dozen Europeans resident, all very kind to us. At Bussorah the rivers Euphrates and Tigris are united; and a splendid river they make, both as regards quantity and quality. At Bushire we remained 9 days. Nothing is done for the natives there, and there was no religion among the Europeans either. Bushire is on the gulf, and there are four other places at which we touched; besides Islands, and many small villages. These places are very isolated, no Europeans visit them, unless those belonging to the Telegraph Company. We want all our churches to send men and women to take up these interesting but neglected places; and if possible, not in ones or twos, but in half dozens, for the work is great indeed, and many are wanted. We are at present greatly interested in hearing particulars from the missionaries in this part of the famine district. To hear their stories is most thrilling. Among the German missions the distress was most terrible. Many of the missions spent all the money they got in relieving the people, and yet hundreds remained to whom they could give nothing. Oh it must have been terrible work to be obliged to see people die. The missionaries often dared not open their doors, or crowds would have rushed in. Many did get in who fell at their feet and implored help; and many of those people are our *proudest* people. This famine has been a sore scourge, but God has magnified his own name throughout it. Thousands have given themselves into the hands of the missionaries to be instructed, and more than that, many, indeed most of them, have destroyed their idols.

We ask your special prayers for these people, that God may guide those who instruct them, and bless the instructions. Many *non-Christian* people are saying, "Oh those people come to the missionaries because they were fed." Well we say, True and what of that? If God chooses to have them brought under the missionaries, or rather under religious instruction in that way who dare say anything against it. No we ought to rejoice, and thank God for bringing good out of evil.

The Juvenile Mission.

LETTER FROM YAMOONA TO THE BIBLE CLASS
OF ST. ANDREW'S CHURCH, QUEBEC.

Canadian Mission, Indore, Aug. 14, 1878.

My dear friends,

I am desired by Miss Fairweather to write to you a few lines to enclose in her letter. I was born in Nasick near Bombay; my father and mother were Christians. My mother died when

I was about five years old and my little sister about three. After her death, a very kind missionary lady, Mrs. Rea, of the Irish Presbyterian Mission, took care of me and my sister Anoo at Boarsad, (the station where our two young Brahmins were baptized). She was very kind to us, and looked after us as though we had been her own children. She taught me to read and write a few words in English, beside many other useful things. When she was going home she gave us back to our father. My father put us in the Free Church boarding-school at Bombay, where I remained about six years. My father died about two years after I went to this school.

Miss Brown was then my teacher for about five years, when she left the school, and Miss McRitchie came from Scotland to fill her place. She is Mrs. Mackisham now. I was asked by her to come here and work with Miss Fairweather, and when I came I found the work very interesting, and I have very much pleasure in it. I go out visiting in the Zenanas. The native ladies always receive us gladly and are ready to hear the Bible. I also go with the others distributing Gospel leaflets in the city, and help in preparing work after it leaves the press, before it is sent out. When we distribute them the people know what these leaflets are, that they are from the Christian Shasters, but they take them eagerly all the same. We have five children in the school at present, and I give them their lessons in the mornings, and then they get their needle work; after that they are learning to cut, fold and prepare paper for the press. Besides this we do our own house work.

Yours truly,

YAMOONA DADOBA.

The Dayspring.

THE General Assembly has ordered that interesting information should be furnished in the Record respecting the origin and history of our several Missions. Such an outline of the New Hebrides Mission, was given in the October RECORD, and the subjoined sketch of the "Dayspring," the building and support of which were the children's effort in the Lower Provinces is furnished for your December issue. This outline is not designed exclusively for the Sabbath schools of the Maritime Provinces, for children in the West have all along given some aid to this department. In the first Record issued in Nova Scotia, in January, 1850, Rev. John J. Baxter, of Onslow,

in name of the Foreign Mission Board, asked the children for \$100 to provide a boat for Dr. Geddie, and one of the first responses was from the Sabbath School of Dr. Jennings of Toronto. Some others followed the example, and these Missionary gifts, and the letters of acknowledgment returned, helped on the intimacy which ripened into the Union of 1875. The Sabbath Schools of the West will therefore I trust *reaffirm annually* their right and interest in the "Dayspring," and claim joint ownership in the Mission Schools of Trinidad, an object superadded to the original effort.

Dr. Geddie was but a short time in Aneityum when he found that a boat was as needful to him as a waggon to a minister in a country charge in Canada. He provided himself out of his little salary with one, and in a letter dated Nov. 28, 1851, he says "I spent the day in fitting out my boat." This was for a Missionary voyage, and on that night the heathen party set fire to his house, and the sailing excursion had to be abandoned. Then a Mission boat was purchased, and on July 27, 1855, Dr. Geddie writes "the Mission Boat has recently made a voyage to the neighbouring islands, and after an absence of three weeks, returned in safety." She was in charge of Pita, a Samoan teacher and six christianized Aneitumese, and having visited Fotuna and Tanna, was delayed beyond expectation. Geddie and Ingles were anxiously looking out for her, when a woman exclaimed "the Boat!" "We turned and saw her. We waited on the shore until she landed. As soon as the men came out of the boat, and told us and the assembled natives of their welfare, and prosperous voyage, we sang a hymn on the spot, and knelt down and thanked God." Such is the simple record of the joy and gratitude of these apostolic men at the successful issue of this voyage.

But the boat was too small, and the two missionaries asked for one *larger*, urging that the cause of missions could not advance on these islands without the means of communication. Such a vessel would add to their comfort and safety, but they placed special emphasis on the fact that it would enable them to "extend their work." The reply was the building of the Missionary Schooner "John Knox," on the Clyde, 29 feet keel, decked fore and aft, with cabin capable of holding ten persons. She was taken to Sydney on the deck of the ship Mooltan, and dropped bodily into the beautiful harbour of Sydney, at a cost of between three

and four hundred pounds sterling, one hundred and fifty having been sent from the Sabbath Schools of the Lower Provinces.

Her arrival was an occasion of great joy to Dr. Geddie, and marked one of the happiest seasons of his life. "John Knox is come, John Knox is come!" electrified the christian people and in the midst of the rejoicing, the mission ship "John Williams" came to anchor, after an absence of two years and seven months, and in her came Dr. Geddie's eldest daughter from Walthamstow Seminary where she had been receiving her education, and Mr. and Mrs. G. N. Gordon, the first missionaries from his native land, whom Dr. Geddie was privileged to welcome to the New Hebrides. After valuable service during five or six years, in which Messrs. Geddie and Inglis made repeated voyages in her, the John Knox was superseded by

THE DAYSPRING

which was built in Nova Scotia by J. W. Carmichael and Co., of New Glasgow, of the best materials, and in the most workmanlike manner. The John Knox was about 12 or 14 tons burthen, a tiny schooner, the Dayspring was a trim brigantine, which could carry from Nova Scotia to "the Cape" thence to Australia, and New Hebrides, three missionaries with abundant provisions and mission goods and supplies for a year for all on the mission field. After being admired as well as visited by hundreds of all ages, and specially by Sabbath-Schools in Pictou, Charlottetown and Halifax, she sailed under command of Captain Fraser twenty-two years ago on the 7th November, carrying the largest reinforcement of missionaries, viz, Morrison, McCullagh, and the second Gordon, which the mission had received. As she sailed away, some cheered, some wept, and some prayed. The late lamented Dr. Bayne, who had spared neither time nor pains in superintending every thing connected with her, both cheered and wept, and without doubt followed her with many prayers. His name will be ever associated with the building and sailing of the "Dayspring."

This admirable craft performed her long ocean voyage, and many others, between the New Hebrides and Australia, with perfect safety, and for ten years, came and went, and went and came, with the regularity of a packet, doing her work of supply, and of evangelistic visiting, until some five years ago, being detained too long, she was overtaken by a hurricane in Anelcauat harbour, and dashed against the coral reefs, became a complete wreck.

THE "PARAGON" OR SECOND DAYSPRING.—Within a year, the lost "Dayspring" was replaced, by the "Paragon," purchased in Sydney, N.S.W. and fitted up for her new destination and work, with great taste and skill. Besides cabins for

the captain and officers and steward, she has now seven staterooms for missionary passengers, a beautiful dining saloon, and a cabin for native teachers and their wives. In each of the missionary's rooms, there are two sleeping berths, and suitable fittings. In the saloon there is a table ten feet long, with settees on either side. There is also a neat book case fitted with books for the use of the passengers. Every inch of space has been utilized, and the vessel is in every respect beautifully adapted for her work. She is not only a well equipped and beautiful vessel but like her predecessor one of the fastest sailers on Polynesian waters.

But it is not on account of the swiftness, nor of the beauty of the "Dayspring," that we invite the Sabbath Schools to provide for her, their share, or our share, of her maintenance; but because she is devoted to the spread of the Gospel. She makes no money by carrying people or passengers. The natives call her "the religion ship," and properly. She carries missionaries and their wives, and supplies, and native teachers, and portions of New or Old Testament, and arrowroot to pay for the printing of these. She carries, in one voyage, a house, and in the next, a church. She glides hither and thither, as a messenger of Peace. The "Dayspring" cards just issued tell of eight voyages, during the past year, carrying scores of passengers with no loss of life, limb, or goods. She is kept insured and well found, and for all this, *money is needed*, some £2000 stg., of which £250 stg. (\$1216.66) is regularly remitted as our share. Mr. Cosh lately published the interesting fact that she went forth on her voyages *without a penny of debt!* And it was true from his stand point, but I regret that I cannot repeat the statement. It was chiefly *borrowed* money, that I forwarded last year. I wish £500 stg. this year, to enable me to repeat the statement that she sails on her errands of mercy without a penny of debt, due by our Canadian Sabbath Schools. We have sent out cards to the Sabbath Schools of the Maritime Provinces, and we make the preceding statement of facts to all, and shall be thankful that Sabbath Schools in every part of Canada should claim a share in this beautiful "Dayspring," which carries a freight quite as precious, as that which the *Sarmatia* will soon be conveying to our shores. God protect the *Sarmatia* and bless the Marquis and the Princess! will be the prayer of thousands of our children. Let tens of thousands reply, the Lord guide the "Dayspring," and give power to the Gospel which she carries, to awaken, and save the poor heathen of Polynesia.

Responses requested at, and shortly after, New Year's Day.

P. G. MCGREGOR, Secretary,
Eastern Com. of Foreign Missions.
Halifax, Nov. 7, 1878.

Foreign Missions.

BY DR. ELLINWOOD.

HERE is a great deal of latent or pronounced scepticism in regard to the status of the heathen. Pastors say to us constantly, "My people, and some of my leading men, tell me that they do not believe that the heathen are eternally lost." Well, we generally assure them in reply that such scepticism in the safe distance of heathen lands is only symptomatic of a scepticism which will soon come home to our own folds. We do not propose, in the interest of Foreign Missions to discuss the meaning of certain Greek terms in the New Testament on this subject. We leave that to our theological professors and our pastors. But one thing we do propose. Whatever conclusions you reach, we shall hold you to them on the Foreign fields as well as here at home. You cannot have two theologies and two Gospels separated by geographical lines. Nay, even the outside world will insist with us that the Church shall carry out her convictions consistently to the last logical result.

But it is not necessary for us or for you to theorize on a subject on which we have the plain words of Christ himself. Let us draw nigh to him and learn his views of the Gentiles and what is to be done for them. Once only since his ascension has our Lord appeared on earth and spoken to men; and that was for the avowed purpose of sending a missionary to the benighted. It might have been supposed to be enough that he had given to his apostles a farewell commission to preach the Gospel to all nations; it might have seemed enough and more than enough that he had sent the Holy Ghost to reiterate that commission in the significant form of *cloven* tongues—thus indicating a polyglot gospel—a world-wide publication of his grace to every kindred and people and tribe and tongue. But he made his purpose still more unmistakable. A third time he taught the Church her great mission. Meeting a bitter persecutor near Damascus, and smiting him into submission, he laid before him the condition of the heathen in his own divine words. The foreign missionary has only to turn to the twenty-sixth chapter of the Acts of the Apostles and he will find his specific commission to the heathen in these definite terms: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me."

Then the Gentiles are *blind*, are they not, in that deep spiritual sense of which you preach? And the "darkness" from which they are to be led forth, what is it but the eternal night of sin

and alienation from God—the knowledge of God put away, all rational hope extinguished, and the future unilluminated by a single ray of light? There are untold millions to-day whose condition is thus accurately described. But still stronger language follows; for the new apostle is commanded to lead the Gentiles "from the power of Satan unto God." Is not that bondage enough to demand a rescue? Is there not errand enough set forth in these powerful words of Jesus to demand all the energies of his Church? Eternally lost or not, the heathen are blind; they grope in darkness; they are lost to God and are enthralled and crushed by the bondage of Satan. Why need we theorize? How can we hesitate?

Go to Pagan lands to-day and you shall find that these strong words are no mere figures of speech. Stand by the sacred well of Benares, which seemed to me a mere cesspool of the temples. As you lean over it to see its depth, you start back at the reeking stench; and yet that water is drawn and eagerly drunk by the pressing throngs who seek thus the cure of soul and body. I call that the bondage of Satan. The superstitious terrors of the African witchcraft are a bondage of Satan; and so of all the toils and tortures and delusions which cheat men of their birthright and give them a stone instead of bread.

But Paul's commission went further still: "That they may receive forgiveness of sins." What heathen system knows anything of the idea of remission? Buddhism bids its dupes to strive after an ever vanishing perfection by their own endless struggles. They may labour through thousands of transmigrations, gaining or losing one little inch of progress during each life-time. They may toil on, unaided, with discouragements and difficulties compared with which the labour of fabled Sisyphus with his rolling rock was mere pastime. And then the reward—what is it? An eternal crown! Joy and peace and blessed communion forever? Oh no; it is "Nirwane," which means sublime indifference and inanity.

What a goal were that compared with a full and free salvation by faith and remission of sin! To publish this better way, then, is our great errand. We are to bid the hook-swinger get down from his self-torture and know a blessed deliverance at once. We are to arrest the fakir who crawls his pilgrimage to the Ganges, and bid him take of the Water of Life freely. This is emancipation; this is the forgiveness of sin; that is what we are to proclaim in all dark lands.

It was this conception of the great errand of salvation that fired the heart of Paul and made him a power not merely in his own age, but in all ages. The whole scheme of Christianity was expanded and energized by this new commission to the Gentiles. As the Gulf stream sweeps through wide oceans and pours warmth and life upon distant continents, so the aggressive spirit

of Paul has swept down the centuries and still animates the churches of our day. Whence have we the compact and logical statements of our theology, but from the missionary correspondence of the great apostle to the Romans, the Corinthians, the Philippians? The waves of his influence still beat past us and will strike the farthest shores of time.

But it will be asked, are we not undertaking too many fields? It is common to say that with so vast a country of our own, we should leave most of the other continents for other Christian nations to care for. But let us see. The work of Protestant missions with some small assistance from societies in continental Europe, must depend on the Churches of America and Great Britain; and for the present generation of mankind it must all be done within the next forty or fifty years. If then we say to our brethren over the water, that we have our part mostly here at home, and they must take China and Africa, they will reply that their flag floats over nearly three times as much of the earth's surface as ours; that they have more territory even in North America than we, and that the Dominion and the Red River country—a wide and fertile zone stretching from ocean to ocean—is yet to swarm with a vast population; that to all this must be added India and Burmah and Ceylon, Australia, New Zealand, New Guinea, and numberless small islands of the Sea; Cape Colony, Caffreland, Transvaal, and Natal; and that if we leave all the millions of these countries to them, we deliberately consign the majority of the present generation to perdition. The work is indeed vast beyond our power; but who will dare say that we have yet reached the full measure of our power?

There is not much account of geography in the kingdom of Christ. "Home" and "Foreign" are fictitious, empty words. Distance has ceased to be barrier. When our Treasurer can send a draft for \$50,000 to Shanghai for five cents postage, and it would cost three cents to send it across the East River to Brooklyn, why take thought of national boundaries or consider the breadth of oceans? The other day a small appropriation was made for the Chinese work in New York, and I suppose it required two cents to send it down to Baxter Street.

We shall feel still more deeply our responsibility if we consider the financial credit of this Board which our fathers have maintained for more than forty years. And they have done this without ever sacrificing the results attained. A retreat has never been sounded and I trust it never will be. This credit is something remarkable; and it must be maintained. Each year the Board makes appropriations in advance of all receipts. It has no basis of credit which a mere business concern would regard as sound. It has no stocks or bonds, or securities of any kind, nothing generally but debts, and yet, the world over, its drafts are honoured. You may

travel around the globe on the drafts of William Rankin on a certain bank in England, and they will be received without question in Yokohama, or Shanghai, or Bombay, or Beirut.

China.

While the Church of England has long been remarkably successful in the South of India, the missionaries of the Baptist Church have also been greatly blessed in their labours. The Rev. J. E. CLOUGH of the Teloogeo Mission thus writes:—

"One of the highest officials in China, LI HUNG-CHANG, recently declared in public, 'The religion of Jesus must exert a powerful influence on the hearts of its followers when it leads them to give even their lives in endeavouring to save the people of China.' This was spoken with reference to the efforts put forth to lighten the horrors of the great famine in the Northern Provinces. But it is only a fresh illustration of the old and familiar proverb, that 'deeds speak louder than words.' We can best show our faith in heathen lands, as well as in Christian lands, by doing good to all as we have opportunity. The brave men who have sacrificed their lives for the dying Chinese have thus preached Christ in a manner more likely to be heard and felt than if they had lived twenty or thirty years of ordinary everyday life.

During the famine, that has been so grievous in the Madras Presidency, the missionaries were appointed agents for dispensing Government aid to the sufferers. While the famine continued, they had many applications for baptism, but there was so much reason to fear that persons would make a Christian profession from interested motives, that none were received. Not until the famine was over, a harvest enjoyed, and prosperity had returned, did the mission resume the reception of converts. *From the 16th of June to the 7th of July, the baptisms numbered FIVE THOUSAND FOUR HUNDRED AND FORTY-TWO.* And that is not the end. From the great caution with which the missionaries have proceeded, much is to be hoped in respect to the sincerity and stability of these Christians.

This field was for many years so unfruitful that the missionaries well-nigh despaired, and its total relinquishment was seriously contemplated. Happily, the promises of God never fail.

The Presbyterian Record.

MONTREAL: 1 DECEMBER, 1878.

JAMES CROIL,
ROBERT MURRAY, } Editors.

{ OFFICE OF PUBLICATION:
215 St. James Street, Montreal.

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Correspondents in the Maritime Provinces will address their Communications to Mr. Robert Murray, Halifax.

REMITTANCES and all other matters of business to be addressed to JAMES CROIL, 210 St. James Street, Montreal.

Our Circulation.

WE are persuaded that in order to secure an adequate circulation to our RECORD, Sessions and Presbyteries must take the work in hand. There are Sessions—the most public-spirited in the Church—that order and promptly pay for a copy for every family in connection with their Congregations. This is the plan we should like to see adopted all over the bounds of the Church. Will not Presbyteries kindly take up the matter and recommend to Sessions and Congregations to act on the plan suggested, or on some other adapted to the circumstances? We need not attempt to impress on any intelligent Presbyterian, especially on any minister, the vast importance of the whole constituency of the Church being familiar with the Church's work; and it is superfluous to add that no paper or periodical can properly take the place of the RECORD. We respectfully suggest that ministers and other office-bearers begin at once, in this month of December, to speak on behalf

of next year's RECORD. Do not let the matter lie over till January,—for January will bring its own burden of work and care. *Now* is the time. We are in the way of seeing all the monthlies issued by other Churches, and we can frankly say that, taking price into consideration, our own RECORD compares favourably with the rest,—very favourably, in fact. Do not overlook it. If you patronize it as you ought it can be made still better.

It should be remembered that we are not seeking to make money by the publication. Our single aim is to supply the greatest amount of missionary intelligence—specially relating to our own Church—at the *smallest possible cost*. If the matter is fairly put before the people we can scarcely conceive of any one grudging the paltry sum of 25 cents for a volume of 336 closely printed pages.

MEETINGS OF PRESBYTERIES.

Montreal—Tuesday 21st January 11 a.m.
Whitby—Tuesday, 3rd December, 11 a.m.
Manitoba—Wednesday, 11th Dec., 10 a.m.
Paris—Tuesday, 17th December, 11.30 a.m.
Chatham—Tuesday, 17th December, 11 a.m.
Saugeen—Tuesday, 17th December, 2 p.m.
London—Tuesday, 17th December, 2 p.m.
Bruce—Tuesday, 17th December, 2 p.m.
Peterborough—Tuesday, 21st Jan'y, 1.30 p.m.
Kingston—Tuesday, 7th Jan'y, 7.30 p.m.
Brockville—Tuesday, 17th December, 3 p.m.
Owen Sound—Tuesday 17th December, 10 a.m.
Glengarry—Tuesday 21st January, 1 p.m.
Huron—Tuesday, 14th January.
Ottawa—Tuesday, 4th February, 3 p.m.
Miramichi—Tuesday 4th February.
Toronto—Tuesday 14th January, 11 a.m.
Pictou—Tuesday, 7th January, 11 a.m.

WANTED.

A MINISTER or PROBATIONER to labour for one or more years at Aylwin and the Desert in the Presbytery of OTTAWA, at a salary of \$750 per annum.

Apply to REV. J. CARSWELL,
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College opens Sept. 4th, 1878. For particulars and fuller information, apply to the Principal.

A Page for the Young.

WHAT THE CLOCK SAYS.

TICK," the clock says, "tick, tick, tick;"
 What you have to do, do quick;
 Time is gliding fast away;
 Let us act, and act to-day.
 "When your mother speaks, obey,
 Do not loiter, do not stay;
 Wait not for another tick,
 What you have to do, do quick,

SIGNAL LIGHTS.

Once I knew a sweet little girl called Mary;
 and I am going to tell you how she showed
 old Jim the signal lights that guide us to our
 Father's kingdom.

Her papa was the captain of a big ship, and
 sometimes she went with him to sea, and it
 was on one of these trips that what I am going
 to tell you happened.

One day she sat on a coil of rope watching
 old Jim clean the signal lamps.

"What are you doing?" she asked.

"I am trimming the signal lamps, miss,"
 said old Jim.

"To keep other ships from running into us,
 miss; if we did not hang out our light we might
 be wrecked."

Mary watched him for some time, and then
 she ran away and seemed to forget all about the
 signal lights; but she did not, as was after-
 wards shown.

The next day she came to watch old Jim
 trim the lamps, and after he had helped her on
 to the coil of rope, he turned to do his work.
 Just then the wind carried away one of his
 cloths, and old Jim began to swear awfully.

Mary slipped from her place and ran into
 the cabin; but she soon came back and put a
 folded paper into his hand.

Old Jim opened it, and there, printed in
 large letters—for Mary was too young to write
 —were these words, "Thou shalt not take the
 name of the Lord Thy God in vain; for the
 Lord will not hold him guiltless that taketh
 his name in vain."

The old man looked into her face, and asked,
 "What is this, Miss Mary?"

"It is a signal light, please. I saw that a
 bad ship was running against you because you
 did not have your signal hung out, so I thought
 you had forgotten it," said Mary.

Old Jim bowed his head and wept like a
 little child. At last he said, "You are right,
 miss, I had forgotten it. My mother taught me

that very commandment when I was no bigger
 than you; and for the future I will hang out
 my signal lights, for I might be quite wrecked
 by that bad ship, as you call these oaths."

Old Jim has a large Bible now which Mary
 gave him, and on the cover he has printed,
 "Signal lights for souls bound for Heaven.—
Child's Paper."

THE PANAMA WHARF.

CHARLIE and Lucy were sitting one evening
 on their Uncle George's knee.

'Uncle,' said Lucy, who was a dear child,
 'what did the minister mean this afternoon at
 church when he said that "The man who
 despises small things shall fall by little and
 little?"'

'Well, Lucy, my dear,' replied Uncle George
 'I think that you will understand me better
 if I tell you a story. Many years ago I was
 visiting at Panama. This is a place which you
 will find on your map, south of the United
 States and Mexico. I remained here for many
 months. Near my hotel was a very large wharf.
 Year after year the ships had come up to it,
 and had unloaded their cargoes. It was built
 at very great expense, and every person thought
 it entirely safe. Merchants often permitted
 thousands of dollars' worth of goods to remain
 on it over night. It was the custom of the
 wharf superintendent to examine it every month.
 Now, while I was there, the report was spread
 that some little insects were eating away the
 wood. He looked at the place, but said it was
 of no consequence—that there was only a few
 insects, that could do no great harm. Month
 after month passed, and still these little
 creatures eat away at the wharf. They did not
 seem to be numerous, and but little attention
 was paid to them. One day, as I was looking
 out of my window, I heard a dreadful crash,
 and behold the whole immense wharf had fallen
 into the sea! Sixty or seventy persons were
 killed, and an immense amount of property was
 destroyed—all by the work of these tiny little
 insects. Afterward it was found that they had
 been eating for years at the wood. Had they
 been stopped at once no harm could have come,
 but the superintendent thought them too
 small to notice; he despised them because they
 were so small,

'Children,' said Uncle George, 'be careful
 of little things. Whenever you discover a bad
 little habit, kill it at once. If you don't, it
 may kill you. Ask God, for Jesus sake, to
 help you; and He will, for he has promised to
 hear those who ask him.'

Acknowledgements.

RECEIVED BY REV. DR. REID,
AGENT OF THE CHURCH AT TO-
RONTO, TO 2ND NOV., 1878.

ASSEMBLY FUND.

| | |
|-----------------------------|----------|
| Received to 2nd Oct., '78.. | \$357.92 |
| Stellarton, Sharon Ch | 6.00 |
| Hillsburg, St Andrew's | 2.85 |
| Avonmore | 2.50 |
| Keady | 4.00 |
| Gabarus | 1.50 |
| Bay of Islands | 2.00 |
| Kippen | 5.14 |
| Hillsgreen | 2.36 |
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| Roxborough, Knox Ch | 3.50 |
| Whyocoomah | 6.70 |
| Chateaugay | 3.50 |
| Beauharnois | 1.75 |
| Ayr, Knox Ch | 19.53 |
| Goderich, Knox Ch | 20.00 |
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| Manchester | 6.00 |
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| Fairbairn | 2.39 |
| Beachburg, St Andrew's | 6.00 |
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| Lochiel | 8.78 |
| Elkfrid, Knox Ch | 7.30 |
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| Winslow | 2.00 |
| Chatham, St John's Ch, N B | 5.40 |
| North Easthope | 7.00 |
| Teeswater, Westminster Ch | 7.00 |
| Russelltown Flats | 6.00 |

| | |
|-----------------------------------|-------|
| Scotstown | 2.00 |
| Chatham, Wellington St. | 5.00 |
| Williamstown, Hephzi- bah Ch | 3.60 |
| Halifax, St Matthew's | 20.00 |
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| Bedeque | 8.00 |
| Avonton | 10.00 |
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| Hampden | 3.00 |
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| Demorestville | 1.50 |
| Blyth, St Andrew's | 9.50 |
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| Woodstock, Knox Ch | 15.00 |
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| Sydney, St Andrew's | 8.50 |
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| Dartmouth, St James's | 6.00 |
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| Wawaia & Bocabee | 1.00 |
| New Glasgow, Union Ch | 10.00 |
| Tatamagouche | 5.00 |
| Belleville, St Andrew's | 10.00 |
| Westport | 3.00 |

\$979.97

FOREIGN MISSION.

| | |
|---|-----------|
| Received to 2nd Oct., '78. | \$3740.38 |
| J S O, Galt | 1.00 |
| Kennebec Road | 3.00 |
| Dalhousie & North Sher- brooke | 5.00 |
| Rev. Thos Fenwick, Metis, Ind a | 2.00 |
| do do China | 2.00 |
| Mrs John Thom, senior Toronto China | 10.00 |
| Donor, Perth | 25.00 |
| Montreal, Chalmers' Ch | |
| S So for salary of Miss Fairweather, India | 50.00 |
| Glencoe Ladies Miss'y Ass | 6.00 |
| Wellandport | 2.25 |
| Bayfield, St Andrew's Mis- sionary meeting | 0.85 |
| Gatineau River Mission- ary meeting | 10.00 |
| N McPhie, Dalkieth | 10.00 |
| Norwood | 11.00 |
| West Magdala Sab Se | 5.00 |
| Ingersoll, Knox Ch Sab Se | 15.00 |
| Fullarton | 7.40 |
| Avonbank | 5.36 |
| Bequest of the late Mr Jas Leys, Clinton | 100.00 |
| Ormstown | 40.00 |
| Chateaugay | 12.00 |

\$4063.24

HOME MISSION.

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|-----------------------------------|-----------|
| Received to 2nd Oct., '78. | \$4159.12 |
| J S O, Galt | 1.00 |
| Kennebec Road | 6.00 |
| Owen Sound, Knox Ch | 12.45 |
| Dalhousie & North Sher- brooke | 10.00 |
| Donor, Perth | 13.00 |
| Ladies Missy Ass, Glencoe | 22.00 |
| Westwood | 6.00 |
| Welland port | 4.25 |

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| Bayfield, St Andrew's | 0.85 |
| Norwood | 18.00 |
| Madoc, St Peter's Sab Se | 2.50 |
| Fullarton, addl | 14.60 |
| Avonbank, addl | 8.64 |
| Proodine | 26.00 |
| Williamstown, Hephzi- bah Ch | 5.40 |
| Bequest of the late Mr Jas Leys, Clinton | 100.00 |
| St Andrew s | 20.00 |
| Ormstown | 40.00 |
| Chateaugay | 12.00 |

\$4482.41

WIDOWS' FUND.

| | |
|----------------------------|-----------|
| Received to 2nd Oct., '78. | \$1365.99 |
| Richmondhill | 4.00 |
| Russell | 4.86 |
| East Gloucester | 2.51 |
| Keady | 2.00 |
| Dalhousie | 2.50 |
| Longwood, Guthrie Ch | 6.00 |
| Spencerville | 7.00 |
| Wellandport | 3.50 |
| Strathroy, St Andrew's | 6.00 |
| Norwood | 5.00 |
| Cote des Neiges | 14.00 |
| Peterborough, St Paul's | 30.00 |
| Bothwell | 3.00 |
| Demorestville | 1.50 |
| St Andrew s | 6.00 |
| Chateaugay | 5.00 |

\$1468.86

With Rates from Revds W Robert-
son, \$12; D Paterson, J Hume,
T Fenwick, H Crozier, Archibald
Stewart, G Burfield, W Moore,
\$16; J Gray, Orillia, D Anderson,
Jno Smith, D Wardrope, H Currie
R Gray, R H Warden.

AGED AND INFIRM MINISTERS'
FUND.

| | |
|---------------------------------------|-----------|
| Received to 2nd Oct., '78. | \$1467.18 |
| Richmondhill | 4.00 |
| Russell | 4.86 |
| East Gloucester | 2.52 |
| Keady | 2.00 |
| Martintown, Burn's Ch | 4.00 |
| Lonsdaleborough | 5.64 |
| Hullett | 10.00 |
| Carlisle | 4.42 |
| Ailsa Craig | 9.17 |
| Kennebec Road | 2.50 |
| Newcastle | 7.00 |
| Longwood, Guthrie Ch | 6.00 |
| Mill Point | 0.71 |
| Holstein | 4.88 |
| Amos | 6.48 |
| Fairbairn | 3.79 |
| East Normanby | 1.20 |
| Pakenham, St Andrew's | 3.00 |
| Goderich T'up Union Ch | 6.00 |
| Wellandport | 2.00 |
| Strathroy, St Andrew's | 5.62 |
| Glencoe | 6.00 |
| Brantford, 1st Pbyn Ch | 6.50 |
| Goderich, Knox Ch | 8.52 |
| West Nottawasaga | 3.94 |
| Duntroon | 1.46 |
| Peterborough, St Paul's | 40.00 |
| Alice & Pettawawa | 4.00 |
| Lingwick | 4.00 |
| Russelltown Flats | 5.00 |
| Williamstown, Hephzi- bah Ch | 5.00 |
| Molrose, Lonsdale and Shannonville | 8.00 |

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|-------------------------|-------|
| Pembroke, Calvin Ch.... | 20.40 |
| Demorestville | 1.50 |
| St Andrew's | 5.00 |
| Eramosa | 6.50 |

\$1688.79

| | |
|---|-------|
| Ministers Rates Received to 2nd October, 1878 | 63.50 |
| With Rates from Revds Jas Hume, \$5; H Cro- zier, \$3.50; A Stewart, \$3.50; J Gray, Orillia, \$5; T Lowry, \$2.25; R Gray, \$3; D Anderson, \$3; Jno Smith, \$8; D Wardrope, \$3; J J Ri- chards, \$3; T Bennett, \$3.50; R H Warden, \$8 | 50.75 |

\$114.25

COLLEGES.

| | |
|-----------------------------|----------|
| Received to 2nd Oct., '78.. | \$405.55 |
| Mosk | 44.00 |
| Rev Thos Fenwick, Metis. | 2.00 |
| Ladies Missy Ass, Glencoe | 4.00 |
| Wollandport | 2.00 |
| Brucefield, Union Ch | 36.00 |
| Norwood | 5.00 |
| Smith Hill | 11.00 |
| Cerlton Place, Zion Ch ... | 10.70 |
| Ekrid, Knox Ch | 21.30 |
| Dunbarton & Duffins Creek | 25.00 |

\$569.55

KNOX COLLEGE ORDINARY FUND
DEBT.

| | |
|-----------------------------|----------|
| Received to 2nd Oct., '78.. | \$246.50 |
| Chatham, per Rev J M King | 20.00 |

\$266.50

KNOX COLLEGE BUILDING FUND.

| | |
|-----------------------------|----------|
| Received to 2nd Oct., '78.. | \$641.63 |
| John McKee, Toronto | 15.00 |
| Cookstown, per Geo Duff. | 45.00 |

\$701.03

KNOX COLLEGE BURSARY FUND.

| | |
|--|----------|
| Received to 2nd Oct., '78.. | \$500.00 |
| A F Skinner Bursary, per Rev J M King | 50.00 |

\$550.00

CHINA FAMINE RELIEF FUND.

| | |
|---|----------|
| Received to 2nd Oct., '78.. | \$687.26 |
| Mrs M J Dey, Spencerville | 2.00 |
| Chatham, N B, per Rev J B Fraser | 63.00 |

\$752.26

SUFFERERS IN THE UNITED STATES.

| | |
|--|---------|
| Brockville 1st Phyn Ch, per Rev G Burnfield | \$41.75 |
| Lancaster, per Rev D Ross | 35.00 |
| Whitby, per D Ormiston.. | 35.00 |

\$111.75

MANITOBA COLLEGE ORDINARY
FUND.

| | |
|---|---------|
| Already acknowledged... | \$16.87 |
| Hamilton, per Honble J McMurrich | 105.00 |

\$121.87

RECEIVED BY REV. DR. MACGRE-
GOR, AGENT OF THE GENERAL
ASSEMBLY, IN THE MARITIME
PROVINCES, to Nov. 4th, 1878.

FOREIGN MISSIONS.

| | |
|---|-----------|
| Acknowledged already... | \$1811.66 |
| Mrs A McKay, Newport.. | 1.00 |
| Redbank, Miramichi | 6.00 |
| West River, Clyde and Brookfield | 40.00 |
| Coldstream Ladies R & B S | 7.95 |
| St Andrew's Ch, Sydney .. | 27.00 |
| A widow's thank-offering, for Trinidad | 2.00 |
| Whyecomah, C B | 11.23 |
| Prince St Ch, Pictou | 113.21 |
| Mrs G Munro, New York. | 20.00 |
| Economy | 5.00 |
| 1 of grtly col of Youth's Miss p Soc, Maitland.. | 10.00 |
| W McCarty, Taylor Head | 5.00 |
| H McKenzie, Gerrard Isl. | 3.00 |
| Ladies Society Central Ch, Durham | 8.21 |
| Stewiacke | 11.89 |
| Annie Gregor, Charlotte- town, for India | 5.00 |
| Quoddy, Sheet Harbour .. | 6.67 |
| St John's Ch, Chatham .. | 12.60 |
| Metapedia and Flatlands, (Miss Station) | 4.60 |
| M Stewiacke | 5.00 |
| Shediac Sab Soc for Native teachers, Egate | 7.50 |
| Tatamagouche | 35.00 |
| Little Narrows, C B | 4.00 |
| Londonderry & Mechanic's Sett, N B | 4.00 |

| | |
|--|------|
| Acknowledgement delayed by oversight of Treasurer | 4.25 |
|--|------|

\$2167.77

FOREIGN MISSION DEBT FUND.

| | |
|--|-----------|
| Acknowledged already .. | \$1652.15 |
| Toney Bay | 2.79 |
| Clifton | 24.60 |
| Blackville & Derby, addl. | 2.00 |
| New Richmond, N B | 12.84 |
| Moncton | 10.00 |
| St John's Ch, Halifax .. | 30.22 |
| West River, Pictou | 15.00 |
| Members Chalmer's Ch, Halifax, addl | 4.00 |
| Noel | 8.00 |
| Mount Stewart, P E I .. | 16.60 |
| J McLeod, Acadia Mines | 1.00 |
| Mrs James McLeah Fra- sers Mt, Pictou | 1.00 |

\$1779.60

DAY SPRING & MISSION SCHOOLS.

| | |
|--|----------|
| Acknowledged already .. | \$350.73 |
| West River, Clyde and Brookfield | 9.00 |
| New Richmond, N B | 17.16 |
| Blackville | 14.50 |
| Youth's Miss'y Soc, Mait- land | 10.00 |
| Young Men of Prince St Ch, Pictou, for Lal Be- hari, to Oct, 1st | 30.00 |
| Ladies in Baddeck, C B, for Monitor in Trinidad, 1 year | 35.00 |
| Moncton | 30.00 |
| Archie & Maggie Patter- son Miss'y Box, Tatama- gouche | 1.00 |

\$497.20

For Martyrs Memorial Ch, Dil-
lon's Bay, Erromanga.

| | |
|--|------|
| C D McLaren, Student Ca- techist, Eastern Shore.. | 2.00 |
| Rev D M Gordon, Ottawa | 4.00 |
| A friend, Sheet Harbour.. | 1.33 |
| Mrs G Munro, New York.. | 5.00 |
| Maggie Maud Millers Mis- sionary Box, Tangier.... | 1.00 |
| P G MacGregor | 1.00 |
| R H Warden | 1.00 |
| James Croil | 1.00 |
| Rev T Penwick, Metis ... | 2.00 |

\$18.33

HOME MISSIONS,

| | |
|---|-----------|
| Acknowledged already .. | \$1099.48 |
| Redbank, Miramichi | 4.00 |
| West River, Clyde and Brookfield | 50.00 |
| St Andrew's Ch, Sydney.. | 20.00 |
| Bedford, for Mr Christie.. | 60.00 |
| Collection taken at Synod | 25.00 |
| Economy | 5.00 |
| Ladies Society Central Ch, Durham | 8.21 |
| Col Com of Free Ch of Scotland, for a Gaelic Theological Student £60 stg | 292.00 |
| do do for New Kincard- ine £50 stg | 243.33 |
| St John's Ch, Chatham.. | 4.00 |
| Tatamagouche | 16.63 |

\$1782.65

SUPPLEMENTING FUND.

| | |
|--|-----------|
| Acknowledged already .. | \$1089.09 |
| St Andrew's Ch, Sydney.. | 12.00 |
| West River, Clyde and Brookfield | 30.00 |
| Ladies R & B S, Coldstream | 7.00 |
| Blackville and Derby .. | 5.00 |
| Earltown | 4.00 |
| New Richmond, N B | 10.00 |
| Westville, Pictou | 4.05 |
| Middle River, Pictou ... | 3.15 |
| Malagawatch, C B | 2.70 |
| Wallace | 8.00 |
| Ladies Society Central Ch, Durham | 8.21 |
| Noel, add | 2.00 |
| Moncton | 30.00 |
| St John's Ch, Chatham.. | 25.00 |
| United Ch, New Glasgow | 132.58 |
| Tatamagouche | 38.00 |
| Earlton Falls Section of | 2.45 |

\$1413.23

COLLEGE FUND.

| | |
|---|-----------|
| Acknowledged already .. | \$2097.38 |
| West River, Clyde and Brookfield | 15.00 |
| Blackville and Derby .. | 10.00 |
| St John's Ch, Chatham.. | 7.00 |
| Rent of Pine Hill Grounds 1 year | 75.00 |
| Rent of Robie St, 1 year .. | 20.00 |
| Chalmer's Ch, Halifax... | 21.26 |

\$2245.64

AGED AND INFIRM MINISTERS'
FUND.

| | |
|-------------------------|----------|
| Acknowledged already .. | \$397.81 |
| Interest | 30.00 |
| do | 33.60 |
| do | 8.00 |

| | |
|---------------------------|------|
| Blackville & Derby, add.. | 7.00 |
| Westville | 4.10 |
| Middle River | 2.85 |
| Kentville | 4.00 |
| St John's Ch, Chatham.. | 3.79 |
| Margaree, C.B..... | 3.00 |

Ministers' Percentage :

| | |
|---------------------------|------|
| Rev W T Bruce, M D, 77-78 | 6.00 |
| " J Forrest, for 1877 .. | 8.00 |
| " J McE McKay for '78 | 3.59 |
| " J H Chase, for '78 .. | 3.50 |
| " W McCullagh, for '78 | 3.50 |
| " R S Patterson, for '78 | 3.00 |

\$521.65

FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARDEN,
SECRETARY-TREASURER OF THE
BOARD OF FRENCH EVANGELIZA-
TION, 210 ST. JAMES STREET, MON-
TREAL, to 12th Nov., 1878.

| | |
|----------------------------|-----------|
| Received to 7th October.. | \$4838.47 |
| Division St, Owen Sound.. | 22.22 |
| Avonmore Sab Se | 4.00 |
| Dalhousie & N Sherbrooke | 5.20 |
| G J Hamilton, Pictou, N S | 10.00 |
| Mono Centre & Camilla.. | 4.00 |
| Sherbrooke, N S | 15.00 |
| do Sab Se | 5.00 |
| Namur | 33.40 |
| Collingwood Mt. | 1.80 |
| Wotton | 1.00 |
| St Peter's & Sporting Mt | 25.00 |
| St Andrew's, Stratford S S | 5.22 |
| Glencoe Ladies Miss Ass. | 3.00 |
| Coboconk | 5.00 |
| Grand Bend & Drysdale.. | 3.00 |
| First Essa | 5.00 |
| St Martin, add | 1.80 |
| Grand Falls, N B | 65.00 |
| St George, Ont | 10.00 |
| Malagawatch | 5.95 |
| North Mountain | 1.43 |
| French Ch, Ottawa | 63.90 |
| Louisburg, N S | 1.25 |
| Littleton | 2.00 |
| St Matthew's, Montreal .. | 9.00 |
| St Andrew's, Fergus | 25.00 |
| Lingwick | 3.00 |
| La Tortue | 1.00 |
| Beverly | 40.00 |
| Rev L McPherson's Cong, | |
| E Williams | 73.18 |
| Jarvis | 21.35 |
| McNab & Horton | 40.00 |
| Egmondville | 10.00 |
| Knox Ch, Vaughan | 7.75 |
| Caven Ch, Bolton | 9.76 |
| Melrose, Lonsdale, &c | 9.00 |
| St Andrew's, E Oxford S S | 4.00 |
| Bryson, per Rev M Turnbull | 12.02 |
| Portage du Fort, do | 10.25 |
| Clarendon, do | 11.95 |
| Orms town | 60.00 |
| Lachine | 19.15 |
| Presbyter'n Ch of Ireland | 241.94 |
| Point Edward | 2.00 |
| Danville | 25.60 |
| Bedeque, P E I, coll by D | |
| Jardine | 6.30 |
| Bedeque, per Rev R S Pat- | |
| terson | 13.70 |
| McKillop & Tuckersmith | 5.70 |
| Beckwith | 15.00 |
| Black Creek, Sombra .. | 1.00 |
| Bennie's Corners Sab Se.. | 1.80 |
| St James, N B | 11.55 |
| Priceville & Durham Road | 7.00 |
| Mrs P McNaughton, Not- | |
| field | 5.00 |

| | |
|-------------------------|--------|
| Kelso Sab Se..... | 7.00 |
| John Hyslop, Plympton.. | 1.00 |
| Shemogue & Port Elgin.. | 22.00 |
| E S, Ingersoll | 4.00 |
| Renfrew, Orange Lodge.. | 2.19 |
| Per Rev T Stevenson.. | 117.95 |

*Per Dr McGregor,**Halifax :—*

| | |
|---------------------------|-------|
| Buctouche | 6.30 |
| West River, Clyde and | |
| Brookfield | 10.00 |
| A widow's thank-offering. | 2.00 |
| Earl town | 4.00 |
| Y Z | 5.00 |
| West River, per Rev G | |
| Koddick | 10.00 |
| Hy McKenzie, Gerrard | |
| Island | 1.00 |
| Escumenac | 6.00 |
| St Andrew's Ch, Little | |
| River and Stations | 2.00 |
| Poplar, Grove Ch, Halifax | 33.02 |
| Moncton | 30.10 |
| S S of E R St Mary's..... | 2.25 |
| St John's Ch, Chatham... | 20.00 |
| Chas McLean, Gleanbard, | |
| Antigonish | 1.00 |

*Per Rev Dr Reid,**Toronto :—*

| | |
|--------------------------|-------|
| Barrie Sab Se | 25.08 |
| Doon | 3.00 |
| Teeswater, Zion Ch..... | 10.00 |
| Wellandport | 2.00 |
| Strathroy, St Andrew's.. | 21.88 |
| Brucefield, Union Ch.... | 27.00 |
| Norwood | 11.00 |
| Streetsville | 16.00 |
| S Kinsloss and Lucknow.. | 27.67 |
| Madoc, St Peters Sab Se. | 2.50 |

Total receipts from 1 May \$6273.39

Receipts to same date (12th

Nov last year. 10151.26

Decrease \$3877.87

THEOLOGICAL HALL BUILDING AND

ENDOWMENT FUND, FARQUHAR

FORREST & CO., TREASURERS,

173 HOLLIS ST., HALIFAX, TO

OCT. 31st, 1878.

Acknowledged already.. \$3604.77

Antigonish, N S 77.60 |

Z Snyder, Conquerall Lun- |

enburg Co, N S 1.00 |

Geo Zurcker, do 3.00 |

P Thompson, Hfx, 2nd in- |

strument 25.00 |

S Johnson, M Stewiacke 2.00 |

C Buntion, db 7.00 |

Miss M Marshall, do 4.00 |

Mrs Robt Marshall, Brook- |

field 1.50 |

Rev Jas Patterson, St |

John's, Nfd 50.00 |

Upper Londonderry 95.00 |

Rev J Sutherland, Wood- |

ville, P E I 5.00 |

J Forsyth, Alberton, P E I 10.00 |

J O Frazer, St John's, Nfd |

2nd instalment 12.50 |

J S Murry, Clifton, P E I 10.00 |

Miss W McKay, Clifton, |

P E I, 2nd instalment .. 2.00 |

Gordon & Keith, Halifax, |

2nd instalment 134.00 |

\$36484.37

Rev Dr McGregor,

\$35, should be Rev

Dr McLeod, Sydney,

per Dr McGregor..

QUEEN'S COLLEGE ENDOWMENT.

Already acknowledged .. \$6106.00

Kingston.

| | |
|----------------------------|--------|
| John Halliday, 1 on 25 | 5.00 |
| Prof N F Dopuis, 1 on 500 | 100.00 |
| Thomas Gordon, 1 on 100 | 25.00 |
| Mrs S P Macaulay, 1 on 100 | 25.00 |
| Mrs J McLaurin, 1 on 100 | 20.00 |
| Mrs D F Clarke, 1 on 500 | 100.00 |
| Alex Macalister, 1 on 100 | 20.00 |
| William Fee, 1 on 100 | 25.00 |
| R & J Gardner, 1 on 100 | 20.00 |
| Wm Hayward, 1 on 50 | 10.00 |
| Welsh & Son, 1 on 100 | 25.00 |
| A Swanston, 1 on 100 | 20.00 |
| T G Smith, 2 on 500 | 100.00 |

Total for Kingston... \$495.09

NOTE.—Mr. G. M. Macdonnell
should have been credited with
\$1000 last month : by mistake he
appeared as having paid—00.

Toronto.

P Barclay, in full 25.00 |

Guelph.

Bryce, in full 10.00 |

Seymour.

Thos Hume, 1 on 70 20.00 |

Belleville.

S S Lazier, 1 on 100 25.00 |

Chas Wikie, in full 10.00 |

A Sutherland, in full 100.00 |

Total for Belleville .. \$135.00

Stirling.

Tulloch, 1 on 100 20.00 |

Pictou.

W McKenzie, 1 on 100 20.00 |

Thos Bog, 1 on 100 20.00 |

Total for Pictou.... \$40.00

Campbellford.

W Gowan, 1 on 80 20.00 |

J Walters, in full 10.00 |

Mrs H Gibb, 1 on 25 5.00 |

Jno Wood, 1 on 50 25.00 |

Thomas Hall, 1 on 20 10.00 |

Geo Johnston, in full 2.00 |

G W A Waters, in full 2.00 |

Jas Waters, in full 5.00 |

W Campbell, 1 on 100 20.00 |

Jas Ruthersford, in full 10.00 |

T J Barrie, 1 on 15 5.00 |

D Sutherland, 1 on 50 10.00 |

Alex Donald, 1 on 20 5.00 |

A Dinwoodie, in full 5.00 |

Total for Campbellford \$134.00

Fergus.

John Watt, in full 4.00 |

A friend, in full 5.00 |

Total for Fergus.... \$9.00

Goderich.

W Arthur, in full 5.00 |

Rob Wilson, 1 on 25 21.00 |

Dr McLean, 1 & 2 on 125 50.00 |

Mrs Gibson, in full 2.00 |

Total for Goderich... \$78.00

Total received to 1st Nov. \$7072.00